Super capitulum quoniam et quando [illegible]

Super Capitulũ Quartũ et Quintũ Canticorum.

N. Inv. 1266.

I

Quam pulchra es amica
mea quam pulchra es et
decora oculi tui columbarum
absque eo quod intrinsecus latet
Superius actum est in capitulo pro-
ximo de affectione sponse, scilicet ec-
clesie de gentibus et quomodo inve-
nit synagogam ut veniret
ad suum sponsum. Actum est etiam
de laude et preconio ecclesie
ecclesie, et de [illegible] eius
synagoge, et de laudibus
quibus ipsa sponsum laudat.
Hic iam in isto capitulo agi-
tur de laude qua ipsam sponsus
[istro velut] laudat, ut de gloria cum sponsa
de gentibus ecclesia [illegible]
sit affectionibus ut [illegible] in
[illegible] et sponsa lau-
dat, [illegible] laudibus
[illegible] [illegible] sponso [illegible]
[illegible] quam pulchra es et
in hoc capitulo agitur de lau-
de sponse laudat eam de spiri-
[spirituali] tuali pulchritudine. Et dividitur hoc capitulum
in quatuor partes principales. In prima
agitur de spirituali pulchritudine
ecclesie militantis, [illegible]
status [illegible] [illegible] quam pulchra
es amica mea. Per partes [illegible]
[illegible] laudat ecclesiam [illegible] [illegible]
ponitur effectus spiritualis pulch-
ritudinis [illegible] ad [illegible] de-
lectatur et [illegible] [illegible] [illegible]
ubi dicitur vadam ad montem
[illegible] gloria quia tota pulchra
es, pulchritudo tua me delectat
et ad [illegible] te invitat.
In tertia parte ponitur effectus spiritualis
pulchritudinis, et [illegible] imparatam
ad [illegible] sponsum. Et [illegible]
[illegible] ubi dicit veni de Liba-
no sponsa gloria et quia vado
ad te tu debes venire ad me

[illegible] et ultimo [illegible] [illegible]
ab unitate [illegible] [illegible]
[illegible] [illegible], ab utilitate
[illegible], quam pulchre sunt
mamme tue, ab [illegible]
[illegible] et odor unguentorum [illegible]
[illegible] quod [illegible]
[illegible], pulchra tamen est
quia temporalia [illegible] de-
dignatur, [illegible] aliquid
in hoc modo placet [illegible]
[illegible] [illegible] dedignatur
seu detestatur, sed nullo pulchrius
et honestius est quam [illegible]
[illegible] illibatam retinere [illegible]
[illegible] [illegible] claritate
retinet, bibe aquam de cisterna
tua et in plateis aquas
tuas divide ait Salomon Proverbiorum v
intelligitur quomodo [illegible] quam pulchra
es [illegible] [illegible] fundamentali
sine qua impossibile est [illegible]
[illegible], [illegible] ad Hebreos
xi sine fide impossibile est placere
deo, [illegible] [illegible] accepta
[illegible] debet placere
deo. Deinde [illegible] amica
mea [illegible] de gentibus ecclesia
[illegible] amore spirituali [illegible] quia
redempta es sanguine spon-
si tui, quam pulchra es, [illegible] bo-
no et sancto, et [illegible] pulchra
[illegible] in activis et
contemplativis [illegible] pulchra
in [illegible] [illegible], et [illegible]
[illegible], hec est Rachel que est [Rachel]
pulchra facie et decora aspectu
Genesis xxix hec est Abisag Su- [abisag]
namitis pulchra [illegible]
electa est ad opus David
in tota terra [illegible] iii Regum i hec [hester]
est Hester formosa et incre-
dibili pulchritudine [illegible]
[illegible] Hester ii et decoram
[illegible] [illegible] quia te
[illegible], aqua lavi, sanguine
redemi, passione [illegible] satis-
feci et [illegible] liberavi

Vel secunda racione obediencie quam
nuncii exhibent in operibus tuis
Oculi tui hec est 2a pars. Ubi spon
sus commendat ecclesiam spiritual
ter vel in membris, et hoc dupliciter primo
in hiis qui vacant speculationi
secundo in hiis qui vacant
actione. Ideo dicit oculi tui id est
prelati et doctores speculationi vacantes
insistendo isti multiplices id est
perfecti in 2o oculi tui vera videlicet
tu pascere hic quando eorum
tuos. Vel id est prelati et doctores
tui simplices spirituales, fluentes
scripturarum sacrarum insistentes
fellis [illegible] carentes, et isti oculi
tui sunt sicut columbarum id est
simplices intentionem ad deum
habentes vel estote prudentes
sicut serpentes et simplices
sicut columbe absque eo quod
intrinsecus latet vel absque alia
pulchritudine que modo non
apparet, sed in vita futura la
tet [illegible] in 2o secundum que dat
[illegible] et nondum apparuit
quid erimus quando apparuerit
erimus similes ei, cum quando
videbimus eum sicuti est, vel
vel absque intentione cordis que
soli deo patet, vel absque occulta
interiori pulchritudine que
omnibus hominibus latet, vel secundum alium
vel absque eterne celestis gloria
vitate que modo non videtur
sed quando ad ipsum moriemur
de fideli anima exponitur et dicitur
pulchra es id est puritate cordis et castitate
corporis amica mea id est conformis
esse velle et nolle, velle bonum
nolle malum, velle penitere
nolle peccare, velle virtutes
nolle peccata, ideo tibi competit
pulchra es id est ymaginem meam
et similitudinem, ut me imi
teris et diligere valeas sponsam
quia te dilexi sponsam amica
pulcherrimam tibi [illegible] carnem
et manare in creatione et
maxima [illegible] dare in glo
rificatione, quam pulchra es talis

de ista duplici caritate de qua
o quam pulchra es, ista casta generatio
cum caritate. Pulchra est dilectione
bona ad alterum et attendit in
tribus secundum in sermone, opere et mo
deramine discipline, in sermone
vero et utili, in opere bono et
efficaci, in moderamine discipline
id est in humilitate vite et conversatione
sed de secunda scilicet caritate que
in actibus tuis consistit et
decorum, oculi tui scilicet intellectus
et affectus tuus sunt sicut
columbarum id est simplices super
plura currentes fluentis scripturarum
insistentes, castitati insidentes
attendentes, felle amaritudinis
carentes absque eo quod intrinsecus
latet, vel absque interiori pulchritudine
virtutum que exterius non apparent
quia omnis gloria filie regis ab
intus sicut scribitur. Commendat
ergo hic sponsam sub parabola
invitans sponsam sic et primo po
nitur parabola et post exponitur
circa ad primum dicitur, ecce
pulchra es vel velut pulchra, oculi
tui columbarum id est simplices
affectus quam nulla sunt ad
gubernationem interius absque eo
quod intrinsecus latet vel pulchra
interiorum dispositionum sub vesti
bus latentium [illegible]
[illegible] pulchra es
pulcrorum [illegible] dixit
pulchram repetit quia quantum
[illegible] et [illegible] videt
esse laudabilem. [illegible]
quia ad se [illegible] sicut
virgula fumi ex aromatibus
[illegible] quia
ad suum [illegible]
[illegible] dicentes
[illegible] et videte
regem salomonem et [illegible]
[illegible]
[illegible] ipsius
de quo [illegible] cepit
ipsius [illegible] oculi tui
columbarum absque eo quod intrinsecus latet

Ac usus tamen spiritualium sunt rerum
contemplacionum excellentes ac vene-
randi quibus quasi nostra dona
que in per exposuisti. menciam
prudencia quam predicasti videre
et cognoscere invenisti. Et ma-
gis scilicet super commemoravimus
sanctus spiritus columbe specie
apparuit, nullo nomine illius
spiritualiter congrue signatur. Absque eo
quod intrinsecus latet, id est absque in-
visibili in celestibus rebus
carne que te in istis [illegible]
nequit valet videri sicut scriptum
est ipse exemplo oculis corporis
non videt quia non est corporis neque
colorum, nec auris corporis audivit
quia non est sonus neque vox, nec
in cor corporis ascendit, quia cor i.
intellectus hominis illud dicitur ascen-
dere. Ubi propterea sunt eius que hodie
latent hominem. Ibi sunt velata si-
cut veritate que preparavit deus his
qui diligunt illum i. qui eum non
offendunt voce corde et opere. Nobis
autem revelavit deus per spiritum suum
s[anctu]m Spiritus autem omnia scrutatur, etiam
occulta et non solum cordibus, sed etiam
profunda dei i. misteria dei et
secreta illius quia eiusdem est sub-
stancie cum patre et filio. Nec enim est
mirum si pulchrior [illegible] in
perpetuum [illegible] quecumque celesti
vicini, et pulchre ubi simpli-
citatis i. actionis in ea [illegible]
laudat. Ubi tamen omnium
preminet [illegible] illud
[illegible] novas,
restat [illegible] quid faciat [illegible]
eius. [illegible] amicus
que anima quecumque [illegible] a
[illegible] nata fuit nobis [illegible]
Sed secundum honorium sic exponitur
quam pulchra es amica mea quam
pulchra es et decora. Sic dicitur O
ecclesia prius [illegible] es in babi-
lonia, [illegible] inimica [illegible]
[illegible] mea [illegible]
quam pulchra es in [illegible]

vide pulchra es nitidus in fide
pulchra exterius in opere. Et de- decora
cora i. vide clara in penitencia
quia facis quod doces exemplo
ostendis que moneas. Oculi tui
columbarum [illegible] corporis
et [illegible] tui [illegible]
illam [illegible] ut talia
[illegible] ut columbe
notantur oculorum [illegible] est
de capite [illegible] et corpore [illegible]
[illegible] columbe [illegible] simpli-
ces sunt et alias [illegible]
[illegible] oculi [illegible] [illegible]
et alii prelati [illegible] eius
a capite [illegible] qui
[illegible] omnibus [illegible]
[illegible] et ecclesiam corporis [illegible]
et exemplis et [illegible] ad [illegible]
[illegible] et [illegible]
[illegible] columbe sunt
[illegible] que columbe sunt
quia [illegible]
ut columbe [illegible]
ipsi oculi tui columbe sunt
quia simplices sunt, et [illegible]
[illegible] absque eo quod
intrinsecus latet i. absque
[illegible] que in [illegible]
[illegible] apparet in [illegible]
et exemplo pulchra es [illegible]
exterius apparens hominibus,
sed pulchra es [illegible]
[illegible] latens [illegible]
et [illegible] pulchra
in [illegible] es [illegible]
oculis tuis absque [illegible]
et [illegible] intrinsecus latet
in [illegible] et [illegible]
pro [illegible] intellectu [illegible]
[illegible] monetur ista questio [illegible]
pulchritudo ecclesie militantis [illegible]
[illegible] in [illegible] opere [illegible]
[illegible] veritate, in [illegible]
[illegible] et in [illegible] statu
in [illegible] questionis
[illegible] pulchritudo ecclesie militantis [illegible]
in [illegible] opere [illegible]

pulcritudo perfecte ecclesie consistat
in perseverantibus [illegible] [illegible]
cum pulcritudo cuius consistat
in dulcedinis affectu, gra-
cia pulcritudo gratie ecclesie consis-
tat in spiritualitatis statu, gra-
cia pulcritudo Marie virginis
consistat in triplici statu vite
active, contemplative et [illegible]
vite [illegible] [illegible] primo actualis
[illegible] [illegible] pulcritudo ecclesie
militantis [illegible] [illegible] consiste
in perfectionis opere. Ita secundum
[illegible] [illegible] [illegible] [illegible]
pulcritudinem militantis ecclesie
in perfectionis actu [illegible] ad
[illegible] illud [illegible] 3 [illegible] XV
de [illegible] [illegible] et [illegible] [illegible]
ante conspectum domini [illegible]
[illegible] [illegible] eius, et [illegible]
[illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] que [illegible]
[illegible] eius, et [illegible] [illegible]
[illegible] [illegible] [illegible] domino
[illegible] [illegible] [illegible] vite
[illegible] [illegible] [illegible] [illegible]
illud [illegible] baptismi [illegible]
sibi domum. Hec domus [illegible]
ecclesia militantis septem
[illegible] septem [illegible] [illegible]
[illegible] quibus ecclesia [illegible]
[illegible] et sustentatur in [illegible]
[illegible] [illegible]. Porta huius domus
est baptismus [illegible] qui [illegible]
ingressus est, prima [illegible] qui
semel ingressus [illegible], postea
[illegible] [illegible], [illegible] [illegible]
[illegible] septem virtutes [illegible]
theologice et cardinales
fundamentum fidei [illegible]
que totius spiritualis [illegible]
[illegible] et sine qua non
[illegible] quia sine fide
impossibile est aliquid placere
deo [illegible] [illegible] [illegible] [illegible] baptismus
sine quo ad ecclesiam [illegible]
[illegible] [illegible] sine baptismo [illegible]
[illegible] ut flaminis vel [illegible]

[illegible] hac ecclesia militante [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] domus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
originales. Donec [illegible] in baptismo
[illegible] [illegible] dignitas hominis super alias
[illegible], [illegible] ipse ad hoc [illegible]
et [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] illi qui [illegible]
[illegible], [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] huius [illegible] domus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] que
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] et la-
et [illegible] [illegible] septem columpne huius
[illegible] [illegible] septem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] baptismatis, [illegible] septem
[illegible] [illegible] theologice et cardinales
[illegible] alie septem que [illegible]
[illegible] [illegible] et fundamentum super [illegible]
[illegible] de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] et pro
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] septem dona spiritus sancti
que [illegible] domum [illegible] que
in baptismo [illegible] in baptismo
[illegible] [illegible] ad [illegible] [illegible]
[illegible], et alie septem columpne
[illegible] [illegible] [illegible]. et [illegible] [illegible]
ut [illegible] [illegible] que [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] que [illegible] [illegible] / [illegible]

et elemosina a parte manuum, la-
crimarum effusio a parte oculorum,
auditus verbi dei et clamoris
pauperum a parte aurium, disciplina
a parte oris vel ventris. Sic ad exterius
et insuper inferiores a parte pedum.
Accedit quod dicitur alterando quia filii
dei vel tecti veste carnis eius
prius esse qui nudus in paradiso
sicut hoc tecto dicit scilicet Jeronimus
figura est, factus sum sicut
passer solitarius in tecto, in
vita generali quae solus in
habitum ista arma deserviunt
ad pulchritudinem talis militantis.
Sed non sum augustinus super psalmum [illegible]
[illegible] solo quia perfecto operis debent
consistere in humilitate. Efficiuntur
vt quia primo procedere debet sicut vim
sine semine confessio peccatorum [illegible]
[illegible] prima quae valeat ad
corrigendum dominium quo adver-
tendum dei. Cum autem post primam
bene vivere cepit, bona adhuc ergo
cogitet ne sibi tribuat quod
hinc faciat sed illi gratias agat
cuius gratia factum est, ut bene vi-
vat quia ille illum vocavit
ille illum illuminavit, ille illum
tenuit ille illum perficit sua gratia
magna quaestio perfecto operis bona
adhuc deest ei aliquid, ut
non sufficiat sibi quod qui
nec [illegible] sic vivit [illegible] ipse
vivit. Ipsa est perfecta vita chri-
stiana militantis [illegible]
[illegible] perfecta sunt in operibus
debent esse ad utilitatem [illegible]
[illegible] mediti [illegible]
inferiores. Dicente augustinus super
psalmum 30 expositione secunda [illegible]
[illegible] perfecta sunt [illegible]
et gratia dei non hic vivitur
nisi alter alius [illegible] vita
[illegible] hac solo [illegible] non est
[illegible] sed quia dispensatio
[illegible] non est [illegible]
[illegible] dispensatio [illegible]

est [illegible] sunt in [illegible]
[illegible] dissolvi
et esse cum Christo multo [illegible]
optimum [illegible] in carne [illegible]
propter vos. Et [illegible]
non [illegible] imperfecti sed
non [illegible] imperfectam [illegible]
[illegible] in [illegible] est [illegible]
[illegible] addant, quantacumque [illegible]
bonis operibus ad perfectionem [illegible]
[illegible] a corpore [illegible]
[illegible] aliquid [illegible]
perfecto [illegible] promissis [illegible]
[illegible] ad [illegible]
pulchritudo militantis [illegible]
perfectum bonum operibus [illegible]
[illegible] fidei, hec [illegible] ad [illegible]
[illegible] patet [illegible] nolumus
[illegible] ad [illegible]
[illegible] perfectum [illegible]
[illegible] ad [illegible] sub
[illegible] quam in fide
[illegible] Si quid [illegible]
[illegible] perfectus non
erit, [illegible] si fides adest et vita
[illegible] deest, perfectio non est. Si
autem vita [illegible] adest, et fides
deest perfectio non est, et [illegible]
[illegible] sunt [illegible] bono non est,
[illegible] ut dicit augustinus super psalmum
[illegible] Ea quippe sola bona
opera dicenda sunt quae fiunt
per dilectionem dei, hanc [illegible] est
[illegible] fidem [illegible]
[illegible] spiritualis
[illegible] vita sunt opera et perfectum
[illegible] in illud [illegible]
[illegible] qui est [illegible] finis [illegible]
[illegible] est caritas de corde puro
et conscientia bona, et fide non ficta
[illegible] in [illegible] hoc
est opus dei ut credatis in
eum quem ille misit. Ideo si
ad illud ineffabile gaudium
venire cupimus bonis operibus
studiamus insistere quae sunt
[illegible] ideo [illegible]
[illegible] operibus

si aliquid in scola aut vite
aut per negligentiam dissolutum
aut per superbiam scandalum
aut per vanitatem confusionem
communis vite aut per invidiam
collatum aut per avaritiam
tenacissimum iste rasorio
[illegible] ad [illegible] in ista parte [illegible]
[illegible] dei admonitione festinat
[illegible] curat recte per [illegible]
et ad candorem iustitie ea
que obscurata fuerat re
vocat, ne forte si bonis
operibus mundi et pannis
sordidantibus involutus ad
[illegible] tribunal eterni iudicis
veniret illa ad nuptias celestes
sponsa dignaretur descendere a me
[illegible] in regnum eius
et ubi quantum possumus fructus
iustitie studeamus afferre
timentes illud euangelii omnis arbor
que non facit fructum bonum
excidetur et in ignem mittetur
hec sponsa evidenter ostendit
quod non solum malum facere
sed etiam bonum non agere
dampnabile est, hec augustinus
in [illegible] [illegible] quando sponsa
videt quod quia pulchritudo militantis
ecclesie valde consistit boni operis
in actu, quod dicto vero ex
sit deducta ministro hec ter-
tia prima pulchritudo
militantis ecclesie consistens
in perfectione operis est signum
similiter plene perfectionis hoc
enim in vita angelica de natura
et gratia est. dicentes illa est
sancta perfecto cum [illegible] et ad
dei et talis est similis vite
in qua habitavit regina perfecto
et [illegible] omnis unus [illegible]
[illegible] perfecti [illegible]
[illegible] sine omnia, et [illegible]
quod [illegible] de peccatorum [illegible] et
de remissione et baptismo

per [illegible] habet iustitie. magni
fortes. per istos [illegible] calles
parientes propter [illegible] temporalia
mala omnia contra iustitiam
equanimiter tolerantes. sed si
vis esse [illegible] quia [illegible] est
si dixerimus quia peccatum non habemus
nos ipsos seducimus, et non iusti-
ficabitur in conspectu tuo omnis vi-
vens non sit solo peccato [illegible]
[illegible] [illegible] [illegible] [illegible]
ut [illegible] per qualiacunque
[illegible] dominicam [illegible] operibus
iste arbitrentur cum in hac vita
[illegible] tota temptatio est, et
in subreptionibus sanctis non
apprehenditur illa perfecto [illegible]
[illegible] ascendo, unde deus
[illegible] [illegible] [illegible] [illegible]
tra [illegible] recedente ab [illegible]
nentiam. [illegible] reprehendendi sunt [illegible]
[illegible] [illegible] si recedentes
[illegible] revocandi sunt [illegible]
[illegible] in via sunt [illegible]
tardi exhortandi [illegible] [illegible]
[illegible] [illegible] non [illegible] in
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] forte a [illegible]
[illegible] [illegible] ad id [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] a via
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in se 142
[illegible] pulchritudo militantis
ecclesie consistens in [illegible] operibus [illegible]
[illegible] [illegible] pulchritudo militantis ecclesie
magis [illegible] consistit in amore
dei [illegible] alterius [illegible]
hec [illegible] [illegible] augustinus libro 1
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] magis [illegible] [illegible]
pulchrum est [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] pulchritudo [illegible]
[illegible] amor est qui [illegible]
pulchritudinem amantis [illegible] autem
[illegible] est pulchrior et magis

deformis, comparantur vero feedas et
deformes non ut feedas [illegible] dimittit
sed ut mundaret et ex deformibus
pulcras faceret. Unde [illegible] pulchri
amando deum et bonus [illegible]
quia ipse est pulcher et quanto crescit
amor tanto crescit pulchritudo
militantis ecclesie et cuiuslibet anime
fidelis. Si enim pulchritudinem queris
bonam veni queris si queras [illegible]
pulchriorem a qua fiedus ut a
[illegible] de [illegible] suis, [illegible]
displicuit et feeda ille enim qualis
est, speciosus forma pre filiis hominum
est pre filiis hominum sic pre filiis
hominum, [illegible] vis feeda pul
chra fieri, attendas gratia in ini
[illegible] plena est, diffusa
est gratia in labiis tuis, [illegible]
tu placere vis [illegible]
et [illegible] [illegible]
[illegible] pulc
[illegible] tibi displicant [illegible]
[illegible] tua, sic bene ab illo
tu vis placere pulcre [illegible]
pulchritudinis ille enim [illegible]
deformator, et vult et scit de
informante [illegible] tu de conformi
[illegible] et amantibus [illegible]
[illegible] pulcra pulchre [illegible]
[illegible]
pulc [illegible] militantis ecclesie [illegible]
[illegible] in [illegible] operis [illegible]
[illegible] caritatis
[illegible] est [illegible] unica [illegible]
[illegible] [illegible]
[illegible] et pulchritudinem
est [illegible] caritas [illegible]
[illegible] est [illegible], et [illegible]
[illegible] esse non potest, quia [illegible]
[illegible] radicitus [illegible]
[illegible] alia plantam [illegible], et [illegible]
[illegible] caritatis
[illegible] caritatis [illegible]
[illegible] pulchriam [illegible]
militantis [illegible] ecclesie [illegible]
[illegible] est, dolor de culpa
[illegible] quia [illegible]
[illegible] et culpa [illegible]
ideo [illegible] non pulc in eadem

[illegible]. Ideo [illegible] caritas est
in [illegible] [illegible] expellit
culpam, [illegible] dolorem [illegible]
[illegible] caritatis et
[illegible] pulchrius [illegible]
[illegible] pulcra [illegible]
[illegible]
[illegible] est [illegible]
[illegible] omnia [illegible]
[illegible] nec [illegible]
[illegible] nec [illegible]
[illegible] [illegible]
[illegible] caritate [illegible]
[illegible] libertatis [illegible]
[illegible] voluntas [illegible]
[illegible] a servitute [illegible]
[illegible] est [illegible]
[illegible] aliquando
[illegible]
[illegible]
[illegible] possit [illegible]
[illegible]
[illegible] caritate [illegible]
[illegible] quam [illegible]
ideo [illegible] esse [illegible]
[illegible] esse caritatis
[illegible] caritatis
[illegible] est [illegible] in auditu
[illegible] est
[illegible] amantes delectantur
in [illegible]
[illegible]
[illegible] auditu
[illegible] rapiunt [illegible]
[illegible] affectum
[illegible] caritatis [illegible]
[illegible] amantium
[illegible] amatore
[illegible] rapiunt
unde [illegible]
[illegible] dicit
ideo caritas [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] delecto
[illegible] amore langueo
[illegible]

docet. Ista [illegible] amor [illegible]
alloquitur. Ex hiis patet quod
[illegible] in audiendo est illo
signum caritatis genuine [illegible]
signum est promptitudo boni
operis facti. Cuius est quod caritas
est maxime operativa eo
quod ipse amor est finis et
[illegible] informat omnem actum or-
dinatum aut ordinabilem in
finem. Sicut [illegible] amari [illegible]
[illegible] Si quis diligit
me dicit. Numquam amor
dei est ociosus, operatur enim
magna si est, si autem operari
renuit non est amor. [illegible]
[illegible] est amor [illegible] operis
[illegible] nec [illegible] et [illegible]
quod probatio dilectionis exhi-
bitio est operis. [illegible] super
[illegible] dicit magnum est [illegible]
est amor si ad suum recurrit
principium, si sue origini red-
ditus, si refusus suo fonti
[illegible] simul unde fluit
[illegible] principia [illegible]
[illegible] est signum caritatis [illegible]
[illegible] signum caritatis
genuine [illegible] amicus
in [illegible] unde dicit
[illegible] aliquibus defectus aliorum
[illegible] signum est caritatis et
[illegible] in una epistola ad [illegible]
[illegible] non dolet de
malis [illegible] hoc est in eo
caritatis [illegible]
est quod [illegible] caritatis
[illegible]
[illegible] omnia [illegible]
[illegible] in unum [illegible]
[illegible] variantur unde [illegible]
[illegible] dicit [illegible] qualis
est caritas [illegible]
[illegible] contra [illegible]
et [illegible] et quod in anima [illegible]
[illegible] [illegible] talis
[illegible] defectu
[illegible] impedit et [illegible]
[illegible] caritas de uno
[illegible] et de altero
[illegible] in apostolo [illegible]
quod caritas non congaudet

iniquitati, sed magis congaudet
veritati [illegible] de defectu
[illegible] et [illegible] de [illegible] profectu
est signum caritatis [illegible] surgit
pulchritudo [illegible] et [illegible]
[illegible] Nunc [illegible] alia bona
ex quibus [illegible] opus
[illegible] ut [illegible] quod pulchritudo [illegible]
dixi in secundo articulo quomodo
[illegible] pulchritudo [illegible]
[illegible] in [illegible] vitalis
[illegible] vitalis [illegible] in in-
tellectu de qua dicit [illegible] XV
[illegible] malo
et [illegible] pulchrum [illegible]
[illegible] angeli [illegible]
[illegible] ad [illegible] et est [illegible]
[illegible] nova quod [illegible]
vitalis est [illegible] christianam
[illegible] XV ista
[illegible] maxime [illegible]
[illegible] quia [illegible]
[illegible] christiano [illegible] christianorum
[illegible] et [illegible] et sincere
vitalis [illegible] et
[illegible] auctoritati [illegible]
[illegible]
[illegible] se
audere extollere ad [illegible]
[illegible] non
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] est [illegible]
quod [illegible] est vitalis
[illegible] sol fulget in [illegible] et
[illegible] vitalis [illegible]
[illegible] ordine et pulchritudine
[illegible] luna [illegible]
[illegible] et [illegible] stelle
[illegible] intelligentie [illegible]
in [illegible] vite [illegible]
in [illegible] et fulgent
et ut dicit [illegible] de [illegible]
c XXIIII° quod instituit [illegible]
[illegible] via [illegible]
quod instituit [illegible] ab
[illegible] ad instituit a cultu
[illegible] religionis [illegible]
[illegible] ad unum deum verum [illegible]
[illegible] blandit
[illegible] et dulcis est, ama
ra est vitalis ut [illegible]

sit veritas dulcedo contemplationis
ingenuitatis a multo enim est me-
lior et suavior veritas quam sancti-
ficationis est panis, veritas enim
dulcis est et amara, quia dul-
cis est [illegible] et cum [illegible] est
[illegible] / unde veritas propter se ipsam
diligenda est, non propter homines
aut propter angelos, quia sicut amicitia
[illegible] propter amicabilem eam
diligit ut diligit se et medi-
cina diligitur quia forte ipsi sua-
[illegible] iusta est ergo ut ve-
ritas [illegible] in [illegible] veritate
quia [illegible] cella [illegible] pulchre
dicit enim Augustinus super [illegible] 138 [illegible]
ad [illegible] utilitatem
[illegible] veritate [illegible]
potestis et videte quoniam [illegible]
[illegible] veritatis
[illegible] et viderunt [illegible]
in exemplum super Johannis [illegible]
23 [illegible] ex verbis domini
multi discipulorum eius abierunt
retro non pauci sed multi [illegible]
cum illo iam ambulabant [illegible]
[illegible] non pauci sed multi
hoc forte scriptum est ad consolationem
[illegible] quando aliquis contingit
ut dicat homo verum et quod
dicit non capitur [illegible] illi qui au-
diunt scandalizantur et discedunt
penitet autem hominem dixisse
quod verum est, dicat enim apud se
homo [illegible] dominus sic dixit [illegible]
hoc dominus dixit, ecce quod con-
tingit, dixit et perdidit multos
et remansit cum paucis sed con-
turbat ille qui noverat ab ini-
tio et qui credentes essent
et qui non credentes, ita si
nobis contingat perturbatum
solatium inveniamus in domino et
[illegible] tamen [illegible] ea
quae ille ad paucos qui re-
manserant dixit sic forte
et vos vultis abire, dixit ei
Petrus domine ad quem ibimus verba
vitae aeternae habes / et nos credimus

et cognovimus quia tu es Christus
filius dei [illegible] in isto ergo solet [illegible]
[illegible] veritatis [illegible]
[illegible] primum [illegible]
[illegible] pulchre [illegible]
[illegible] pulchritudo [illegible]
[illegible]
veritate [illegible]
[illegible] veritate [illegible]
illud [illegible] Augustinus attende
[illegible]
[illegible] veritate [illegible] sibi [illegible]
[illegible] dei quae [illegible]
[illegible] dicat [illegible]
alios [illegible] malos
audire et faciunt quod [illegible]
[illegible] propter hoc exemplant [illegible]
dicit [illegible]
ante [illegible] nisi [illegible]
[illegible]
[illegible] non dicit
[illegible] 23 [illegible]
[illegible] nostra [illegible] nolite
facere [illegible] et non faciunt
[illegible] quippe modo [illegible]
[illegible]
[illegible] palmites vitis [illegible]
[illegible] non [illegible] qui
[illegible] et [illegible]
Itaque [illegible]
[illegible] qui [illegible]
[illegible] habet /
caritati [illegible]
[illegible]
[illegible]
ut [illegible] sic [illegible]
veritate ut [illegible]
[illegible] Augustinus
in [illegible] de sancto Stephano
[illegible] in [illegible]
pugnabat et Moyses orabat
[illegible] ambo pugnabant
[illegible] ambo orabant sed unus
pugnabat et alius orabat
[illegible] qui pugnabat [illegible]
[illegible] quia ille orando
[illegible] et ego [illegible]
quando veritate [illegible] sed aliis
[illegible] loquor [illegible]
cum [illegible] contingit ad [illegible]

ypi

1 ad xij

aut aperi os tuum et ego adimple
bo illud. Si ille tum ab initio
creature innuebat et non suspicabatur
quanto magis ego ubi non unus
sed multi rogaverunt. Secundum vincula
loquendo unum quo tunc taliter
[illegible] quia loquitur [illegible]
loquitur ab initio [illegible]
[illegible] ad aperiendum [illegible]
[illegible] in [illegible]
[illegible] adminiculum [illegible]
[illegible] apud [illegible] [illegible]
[illegible] quae ille nobis revelare
dignatur ad [illegible] aptus [illegible]
[illegible] reperire et [illegible]
[illegible] auditum [illegible]
[illegible] auditur [illegible] custo
[illegible] civitatis [illegible]
[illegible] principibus cuiquibus
[illegible] [illegible] [illegible]
Ergo ut apud [illegible]
[illegible] sicut [illegible] victor
[illegible] ad [illegible] [illegible] aut [illegible]
[illegible] nostra [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] aperiamus et ipso
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ante [illegible] [illegible]
[illegible] [illegible] ad aperiendum
tibi [illegible] [illegible]
[illegible] quia sicut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] salute
[illegible] militantium [illegible]
illa quae [illegible] [illegible]
[illegible] salutem [illegible]
[illegible] [illegible] [illegible]
lia quae [illegible] [illegible]
et stipendia [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] apostolus [illegible]
[illegible] [illegible] ab
[illegible] [illegible] sua [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] salute [illegible]
[illegible] [illegible] [illegible]
[illegible] qui [illegible] salute [illegible]
[illegible] qui [illegible] salute [illegible]

[illegible] quae ille annuntiat [illegible]
in illo [illegible] [illegible] [illegible] illi
annuntiat [illegible] annuntiat
[illegible] [illegible] annuntiatum
[illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] quae [illegible] [illegible]
[illegible] civitatis [illegible]
[illegible] civitatis [illegible] [illegible]
[illegible] militantis [illegible]
duplex est civitas [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible] a
[illegible] civitate [illegible] civitas [illegible] magne
in [illegible] [illegible] est [illegible]
aliud [illegible] civitas [illegible] est
[illegible] [illegible] [illegible]
[illegible] est in [illegible]
[illegible] [illegible] [illegible]
[illegible] civitas magna et [illegible]
[illegible] [illegible] [illegible]
[illegible] civitate et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] civitas [illegible]
[illegible] et [illegible] et
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] militantis [illegible]
[illegible] civitas [illegible] [illegible]
hac [illegible] est [illegible] [illegible]
[illegible] civitas [illegible] est a
[illegible] [illegible] [illegible]
potestas [illegible] [illegible] per
intellectum [illegible] et volun
tatem intelligentia [illegible] [illegible]
habet [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] tabula rasa
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] civitatis et
[illegible] [illegible] ab [illegible]
[illegible] [illegible] civitas
[illegible] [illegible] et
[illegible] civitate [illegible] tribus
[illegible] audire et [illegible]
et [illegible] [illegible] et
[illegible] et intelligentiam [illegible]

aquirit diligentibus studia et noli
desperare nec que [illegible] verbis
humilis [illegible] docet et quia
qui [illegible] in dicto intelligit
veritatem. Scripsi iiiio In incorrupta
veritate meditacionem sicut [illegible]
[illegible] ut illa in memoria
[illegible] veritatem meditabitur
guttur meum et labia mea
detestabuntur impium et psalmista
[illegible] que in dominando est et
tu dominando, et veritas que in est
docendo et [illegible] no
te deserunt [illegible] et ne
[illegible] [illegible] guttur tuo
ut s. [illegible] de spiritu loquens et
[illegible] in tabulis cordis tui
[illegible] meditacionem in
ut [illegible] in [illegible] meditacionem [illegible]
veritate [illegible] sicut maior
amat lucem diligente psalmista xlii
Emitte lucem tuam et veritatem tuam
ipsa me deduxerunt et adduxerunt
in montem [illegible] et in tabernacula
tua / [illegible] emitte lucem tuam i. [illegible]
de qua [illegible] fiat lux [illegible]
illuminat omnem hominem venientem
in hunc mundum / et veritatem tuam
i. [illegible] xpistum qui de se dicit Joh.
xiiiio Ego sum via veritas et
vita, lux que est melior [illegible]
vita [illegible] secundum augustinum ad
[illegible] veritas [illegible] ad [illegible]
[illegible] venit ad [illegible] lux
ad [illegible] veritas ad [illegible]
[illegible] ad [illegible] ad [illegible]
[illegible] ad [illegible] ad [illegible]
via ad [illegible] vita. Et Zacharie
viiio veritatem [illegible] et pacem diligite
[illegible]. Veritatem [illegible] [illegible] et
[illegible] [illegible] [illegible]
et [illegible] et [illegible] dilexisti
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] iiiio [illegible]
est [illegible] [illegible] est [illegible] [illegible]
est [illegible] [illegible] in [illegible] i. in corde
[illegible] [illegible] [illegible] [illegible]
quia non est veritas in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] adulterium
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] debet veritas
in ore [illegible] [illegible] iste
[illegible] [illegible] in ore debet
esse veritas ad loquendum [illegible]
[illegible] [illegible] Zacharie viiio Loquimini
veritatem [illegible] [illegible] [illegible]
suo [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in loquendo et [illegible]
[illegible] [illegible] veritatis et [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible]
esse [illegible] veritatis [illegible] [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible]
et [illegible] veritas in loquendo de
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
veritatis et daniel [illegible] [illegible]
[illegible] [illegible] ad [illegible] veritatis
[illegible] [illegible] de quo [illegible]
[illegible] [illegible] veritas [illegible] et Joh.
iiii et veritate [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
veritatis [illegible] [illegible] [illegible]
[illegible] [illegible] veritatem [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et veritate
[illegible] [illegible] [illegible] ad
fabulas [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] veritatis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est in [illegible] [illegible]
[illegible] [illegible] in [illegible] in illa
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] diligit [illegible] [illegible]

Sede ad iudicandum sicut [illegible]
[illegible] indisposita impedit radios
solis a luna sic cupiditas
lucem impedit vel deficit
[illegible] veritatis a luce [illegible]
ysaie 28 [illegible] retrorsum
in [illegible] [illegible] et [illegible]
partis destitit veritate Exemplo
[illegible] ysaie lix° In veritate
cecidit iudicium / Unde Exodi
// veritas [illegible] in quibus sit veritas
et qui oderint avariciam Exo.
xviii° Sed Item ysaie lix°
Justicia a longe stetit quia
veritas corruit in plateis
et equitas non potuit ingre
di / Item ad predicandum dominum
et confitendum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] ad aliud [illegible]
videt veritas [illegible] [illegible]
voluntas [illegible] ps. cxviii° [illegible]
est [illegible] [illegible] [illegible]
[illegible] in veritate et joh. iiii°
veniet hora quando veri adora
tores adorabunt patrem in
spiritu et [illegible], et in
veritate [illegible] [illegible], [illegible]
sicut [illegible] que [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] veritate [illegible] [illegible]
de [illegible] / [illegible] [illegible] [illegible]
sanitate. ysaie [illegible] [illegible] iniquitas
veritate [illegible] [illegible]
[illegible] [illegible] dei intelligentibus
et veritate [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] salva [illegible] [illegible] in [illegible]
et [illegible] [illegible] in plagatura
Sed Item [illegible] xi [illegible] diminute
sunt veritates a filiis hominum
vana locuti sunt [illegible]
ad [illegible] [illegible] labia dolosa
in corde et corde locuti sunt [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] servanda est veritas

in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] veritate [illegible]
[illegible] [illegible] [illegible] [illegible]
nisi adimpleat ps. cxviii° omnia
mandata tua veritas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] veritatis
[illegible] adimpleta quia [illegible] ad
[illegible] [illegible] ad [illegible] [illegible]
[illegible] ad [illegible] [illegible] /
Ad [illegible] [illegible] [illegible] [illegible]
veritate mandatorum [illegible]
sunt tria vz forma mandati
[illegible] a lege sub pena
[illegible] [illegible] [illegible] [illegible] / [illegible]
a deo imponitur [illegible] [illegible]
sub pena [illegible] [illegible] [illegible]
in ps. cxviii° Tu mandasti
mandata tua custodiri nimis
ps. mandasti iusticiam [illegible]
[illegible] a [illegible] testimonia
tua [illegible] a [illegible]
et veritate tua [illegible] ab.
[illegible], et [illegible] mandasti in
[illegible] [illegible] quia sub pena
[illegible] [illegible] quia [illegible] pena
[illegible] nimis quia [illegible]
[illegible] [illegible] [illegible] [illegible] veritas
custodiunt [illegible] [illegible] [illegible]
[illegible] mandatis quia [illegible] [illegible]
[illegible]. et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sunt [illegible]
ad [illegible] veritate [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible]
de bono in [illegible] [illegible]
[illegible] [illegible] [illegible] bono
[illegible] illa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
nobis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] servanda est veritas
[illegible] et quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] ad
[illegible] veritati [illegible] [illegible] [illegible]
[illegible] qui [illegible] illa [illegible]
[illegible] 26 [illegible] [illegible] et

in procedit genus iusta et sancta
vitatem, glo. dicit quod omnium vera
vitalis eligi et medicina fuit uno
sanum oculum, neque intabescit
durante firmum est in corpore
per pulchritudinem celestis militantis
que inimice fragilis et virtute
operantis ergo etc. in vi
dixi in tercio articulo quod quarto
pulchritudo celestis militantis consistat
in dulcedine affectus et iste notatur
in libro Cant. dicit: oculi tui columbarum
in libro glo. contemplacione
glo. i. affectus tui in contemplacione
veri spiritualis simplices intelligentie et
veniendi non ergo ista ista columba
sine oculum columbe dicitur per quam
sunt qui ingenuit perpetuam et
qui affluit pecunia melior est
acquisitio eius negociatione ar-
genti et argenti primi et purissimi
fructus eius preciosior cunctis
opibus et omnia que desiderantur
huic non valent comparari. et
de cuius [ad the.] fructus autem
caritatis est caritas de corde puro
et consciencia bona et fide non ficta.
unde dulcedo affectus consistit
in deo pietate et voluntate ... affecta
affectata sicut est fructus intel-
lectu que omnibus affectibus bonis
non operi suo ingenuit et hec
est regula generalis vera in bonis
operibus et in malis illa opera
sunt que sunt mala fuit
omnia et bonis opera sunt intel-
lectus ab ... intencionem
bona vel mala, excepto hiis
que per se mala sunt que sine
vanitate fieri non possunt
et talia sunt in amaritudine
celestis militantis / per dulcorem. ergo affec-
tus notatur hec intencio pur... in
tendere ut est quod aliquid ad conclusionem
deducat vel ordinat vel disponat
aut faciat, et exprimatur dicitur quibusdam
intencionibus que sunt dicta iusta
operibus humanis, vel etiam culpam
et ista quidem dicitur affectus quorum
voluntas aliquam et de ista lo-
quitur apostolus ad hebr. iiii: vivus
enim est sermo dei et efficax et
penetrabilior omni gladio ancipiti
et pertingens usque ad divisionem

aie et spiritus i. sensualitatis et
racionalitatis, compagum quoque et
medullarum, et discretor
cogitacionum et intencionum cor-
dis, et non est ulla creatura
invisibilis in conspectu eius
omnia autem nuda et aperta sunt
oculis eius et de qua dicitur
quod est in marc. quod sicut fabricans
corpus instrumentis. racionis non in
actibus et omnibus, inquietus autem
intencionis solliciti in ista
ergo dicitur oculus. dicitur angularis dicitur
titularis, oculus dico corpo-
ris qui dicitur lux corporis et specula
huic intencio actibus tamen
operacionibus, angularis autem qui
parietis est lux et regula
tabularis ... qui opus est
lucis et norma est ergo inten-
cio oculus angularis. titularis
oculus ~~...~~ specularis / regulantis
ut autem a sensu finitatur /
regulantis inter quod agitur in
aliud tenditur ut in ipsum
dirigatur habeatur intencio
enim est oculus illuminantis
operis et quia quidem dicitur
mathei vi si oculus tuus fuerit X
totum corpus tuum lucidum erit
i. vera dei gratia sit opera tua
lucida i. clara coram deo et
acceptabilia ut de abel qui
recta intencione offerebat
deo et meliora et aut oculus
tuus nequam fuerit totum cor-
pus tuum i. operacio tenebrosum
erit i. tenebrosa ut de caym
qui mala intencione offe-
rebat deo et peccavit. Est etiam an-
gularis operis terminantis
i. ad bonum finem dirigentis.
ut ad terminum. Est titularis
denominantis, dicitur quod intencio
est actus operis illuminantis
sicut enim actus illuminat corpus
sic intencio est pro operibus
intellectiva, et sicut actu
sano totum corpus dirigitur
infirmo vero vel abscuro
male gubernatur aut dirigitur
sic si intencio sana fuerit
totum corpus rectum et regimen

sanum erit, si vero per maliciam
infirma fuerit vel obscura
totum corpus tenebrosum erit vi-
tuperabile, nomine scilicet corporis
factum sunt vel in sermone
cognoscitur in actu vel lingua
quia [illegible] ullius operis cor-
poris factum [illegible] ubi interpre-
tantur [illegible] misterialiter unde
Math. 6 dicitur ut sint oculus
tuus fuerit simplex totum cor-
pus lucidum erit, si autem ocu-
lus fuerit nequam totum cor-
pus tenebrosum erit. Super
quo dicit glossa quod duo sunt
necessaria ad hoc quod interior
oculus intencionis sit recte
simplex, scilicet caritas in affectu
et veritas in electione. Primo
necessaria est caritas in intencione
cum verbo quia caritas
intencionis ad omnia ista
que sunt ad finem principaliter
dirigit et extendit et preter
actiones unum cum in omnibus
unum attendit et ad unum
tendit et omnia quibus sunt
[illegible] unum querit unum
Greg. in pastorali [illegible] de
caritatis unice [illegible]
[illegible] [illegible] [illegible] nulla
[illegible] quod [illegible] celi
[illegible] aliud [illegible]
[illegible] dependencia [illegible]
ad hoc quod oculus [illegible] intencionis
sit [illegible] et vere simplex
requiritur veritas in electione
quia illa [illegible] sunt [illegible]
unde [illegible] dicit quod de
nichil simplex erit oculus
intencionis [illegible] ignorancia
veritatis quod bonum [illegible]
et malum [illegible] agit.
Sic ergo [illegible] caritas intencionis
[illegible] [illegible] [illegible]
[illegible] sunt [illegible]
[illegible] veritas cum [illegible]
[illegible] angulos [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] opus [illegible] intencionis
bonum agit cum vera virtute

intencio simplex [illegible]

et veritate unitur [illegible] cum [illegible]
[illegible] in [illegible] [illegible]
[illegible], [illegible] quod intencio
est angularis operis [illegible]
[illegible], quia sicut per
angulum totus paries regulatur
sic totum opus per intencionem
formatur, et ideo sicut angulus
de quadratis lapidibus solet fieri
sic intencio debet quadrari [illegible]
[illegible] [illegible] [illegible],
intencio enim est lapis angularis,
quo stante edificium stat et de-
structo ruit. Unde Ysa. [illegible]
Ecce ego mittam in fundamentis
Syon lapidem [illegible] [illegible]
angularem [illegible] [illegible] quod in-
tencio est titulus operis denominans
quia sicut opus ab intencione de-
nominatur et intitulatur [illegible]
[illegible] vel malicia [illegible] cum [illegible]
intencio denominatur ab operibus
quia [illegible] opus qualitatem
[illegible] indicant [illegible] et valete
[illegible] apud deum est quia
[illegible] opus ab intencione de-
nominatur [illegible] quod intencio
bona vel mala fuerit opus quod
[illegible] apparent bonum vel re-
[illegible] [illegible] unde [illegible]
[illegible] apud homines [illegible]
apud deum [illegible] [illegible]
[illegible] [illegible] notare possumus
quod intencio debet esse sancta
[illegible] recta sancta [illegible]
ad [illegible] ut [illegible] ad [illegible]
exemplo [illegible] [illegible]
[illegible] [illegible] [illegible]
recta [illegible] ad [illegible] ut
[illegible] ad [illegible] [illegible]
vel [illegible] exemplo [illegible]
[illegible] [illegible] recta [illegible]
[illegible] [illegible] et [illegible] alias
[illegible] [illegible] ubi
[illegible] [illegible] sic intencio
et voluntas [illegible] illam [illegible]
magis [illegible] [illegible]
[illegible] ad [illegible] intencionis
[illegible] ab [illegible] [illegible]
[illegible] [illegible] attendite
ne iusticiam vestram faciatis

coram hominibus ut videantur ab
eis. Ista enim et similia in ma-
gistralibus intencionem suam
solent tegere et quod intendunt
aut cogitant paucis et fidelibus
revelare. Certe viro non cum homi-
nibus manifestos esse sancte
inserviat tibi quam sanctam et in-
nuitur tibi quia in omnibus sunt
cum multis mistis qui sapiunt
intencionem non sanctam sed
corruptam non rectam immo dis-
tortam non rectam immo de-
tortam / corruptam quantum quo ad deum
gentibus heresim et ydolatriam /
distortam quantum quo ad proximum
maliciositate et malignitate
et fraudulencia / detortam quantum
quo ad seipsum vaniglorie per
ostentacionem et iactanciam. Est
autem mala intencio sicut venenum
latens in aspide vel bufone
quia quamvis extrinsecus in aliquem
venenum tota eius vitam et
sanitatem destruit [illegible]
[illegible] alia ista ad [illegible]
[illegible] in dulcedine vigilantis
[illegible] in dulcedine affectus
seu intencionis pro caritate operantis
quod ex nobili principio affectus
sui autem intencio est radix totius
operis humani, ut refert augustinus
in de sermone domini in monte
et dicit: non quid quisque faciat
sed quo animo aut intencione vel
affectu faciat. Sicut enim ex radice
una tota pulcritudo et viriditas
[illegible] sic ex [illegible]
dulcedine caritativa intencionis
pulcritudo surgit in arbore operis
pulcritudo ideo ut dicit [illegible]
[illegible] sinistra tua [illegible]
[illegible] cupiditatis
ab opere caritatis. Ea enim opera
[illegible] causas quibus nunc
bonas seu malas nunc sunt
bona nunc mala que tamen
per se ipsa peccata sunt [illegible]
[illegible] bonum operis est
[illegible] causa nunc [illegible]
[illegible] quibus cum [illegible]

[illegible] sit causa [illegible] sed [illegible]
sit ut [illegible] ad [illegible]
Hec autem cuiusmodi sunt per
causas opera sunt bona vel
mala. Quia enim ipsa sunt
causas malas in peccata [illegible]
[illegible] sed cautum causa [illegible]
per [illegible] ut castimonia
cum uxore [illegible] aut [illegible]
[illegible] non ut deo [illegible]
[illegible] mitrat [illegible]
opera ipsa peccata sunt, sed [illegible]
[illegible] blasphemie [illegible]
ut [illegible] talia [illegible] est qui
[illegible] bonus causa esse facienda
ut ait peccata non sunt [illegible] quod
absurdius ista peccata sunt
ut quod sunt [illegible]
[illegible] sunt de
fornicia et [illegible] plena
et [illegible] in [illegible]
de qua a facto [illegible] excusat
[illegible] aliquem ex animo
[illegible]
[illegible] declaravit [illegible]
[illegible] quia [illegible]
[illegible] quia intentum [illegible]
affectu [illegible] sed [illegible] que
[illegible] esse peccata nullius
[illegible] causa [illegible] nullo
[illegible] bono fine, nulla [illegible]
bona intencione facienda sed
[illegible] sic de
[illegible] hec [illegible] tua [illegible]
[illegible] pulcritudo operis non debet
denominari ex effectu operantis
sed ex intencione intendentis.
[illegible] hoc
non [illegible] quod
magnum [illegible] aliquid
bonum facimus [illegible]
[illegible] facimus [illegible]
[illegible] non [illegible] sine [illegible]
[illegible] est ut [illegible]
bonum esse quod facimus sed [illegible]
[illegible] quod facimus
[illegible] quibus
contemplam [illegible] facimus quod
facimus [illegible]
ne videant vanitatem
vel ne [illegible] attendant

Item quid faciat cum homo aliquis
statum in quia vanitate [illegible]
laicorum constituit amore laudis
humane. Item quid multi mag-
na fecerunt qui magni in
hoc seculo nominati fuerunt
multumque laudati in civitatibus
[illegible] [illegible] [illegible]
dei sed apud homines gloriam
et [illegible] [illegible] [illegible] [illegible]
[illegible] temporalem [illegible]
quam omnes [illegible] receperunt [illegible]
[illegible] [illegible] [illegible] vanam
ab hac [illegible] [illegible] [illegible]
[illegible] suam tu dicit [illegible]
v. attendite ne iusticiam
vestram faciatis coram hominibus
ut videamini ab eis alioquin
mercedem non habebitis apud patrem
vestrum qui in celis est. Unde
[illegible] [illegible] vana [illegible] que [illegible]
dicit ex [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et mercedem
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] de quo
[illegible] [illegible] gaudet [illegible] extollit
[illegible] [illegible] magis [illegible] [illegible] a
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] pulchritudine
[illegible] [illegible] [illegible]
[illegible] [illegible] hominum ne opera
Exeis sicut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] iustorum et iniustorum sunt
[illegible] [illegible] singularis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
iustorum [illegible] in [illegible]
[illegible] castitate [illegible] ab
[illegible] [illegible] [illegible]
devotione [illegible] oratione [illegible]
[illegible] [illegible] elemosina [illegible]
iniustorum [illegible] ad [illegible]
[illegible] [illegible] casu [illegible] pec-
[illegible] [illegible] [illegible] [illegible]
hoc [illegible] [illegible] [illegible] ut [illegible]
[illegible] illud se extollit ut
cadat [illegible] [illegible] humiliat ut
erigat [illegible] [illegible] [illegible]
ut humiliatur [illegible] [illegible]
[illegible] [illegible] [illegible] genus
tollere alterum tollerent.

[illegible] [illegible] [illegible] [illegible] iniquitas
[illegible] [illegible] [illegible] [illegible]
tu autem iniquus [illegible] mala
[illegible] et [illegible] qui sibi vitam
[illegible] valuit si [illegible] [illegible]
[illegible] vita temporali [illegible] [illegible]
[illegible] [illegible] et iniustus iniustum
et iustus iniustum [illegible]
sibi [illegible] ad hoc enim iustus
iniusto [illegible] est quia iniustus
[illegible] esse [illegible] [illegible] [illegible] iustum
et [illegible] [illegible] et [illegible] [illegible]
iniustus autem [illegible] [illegible] iustum
[illegible] [illegible] [illegible] esse [illegible] [illegible]
[illegible] [illegible] esse [illegible] [illegible]
bonus [illegible] [illegible] magis
[illegible] [illegible] iniquitati [illegible]
et laborat quam iniustus
[illegible] [illegible] [illegible] [illegible] iniustum
[illegible] [illegible] autem non [illegible] [illegible]
[illegible] [illegible] et a [illegible] [illegible] [illegible]
[illegible] removebit [illegible] [illegible]
[illegible] [illegible] iniusti [illegible]
[illegible] [illegible] [illegible] non [illegible] [illegible]
[illegible] iniusto [illegible] est [illegible] [illegible]
[illegible] [illegible] se [illegible] et qui
se [illegible] [illegible] [illegible]
sibi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] iusti [illegible]
[illegible] [illegible] quia [illegible] [illegible]
quia [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] se nulla [illegible] [illegible]
[illegible] hoc nisi ex [illegible]
[illegible] ex qua [illegible]
ex [illegible] [illegible] [illegible] [illegible]
[illegible] que in vana gloriam
[illegible] que [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] in
[illegible] variant et [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] affectus est [illegible]
[illegible] [illegible] ac [illegible] [illegible]
animum ad aliquid [illegible]
et quia sicut ipse dicit [illegible]
[illegible] variam inclinationem
affectuum et motuum variantur

in amoris et sui hoc et pulcritudo
amoris et virtutis sanctorum et
ubi de omnibus affectibus intuendo
videbis et monebis quibus animus
ubi variatur quibus illorum pro
ximus frequencius sit et quando
et qualiter in complendis sit
quibus refrenandus sit ut ita
refrenandus sublimius in perfectio
et super patebit in regno amoris
ista conveniunt et distinguunt, sicut
ipse dicit idem sex affectionibus in
amoris amantis inclinatur ad
aliquid. Primo enim affectus naturalis
de quo dicit Augustinus idem hic naturalis
[illegible] affectus est ad carnem suam, ut
nemo enim umquam carnem suam
odio habuit. Ut mater ad fi
lium, ut nemo enim sit oblivisci
infantem uteri sui. Ut homines
ad domesticum suum, cum enim
domesticorum suorum curam non
habuit fidem negavit et est
infideli deterior. Quare sancti
affectus sicut non admittere
impossibile est, ita non semper sanctus
illicitus est, nisi racioni non regu
letur. Semper enim affectus ille
mollia suggerit et suavia
ad iocundum et ad tenerum et
voluptuosum ad delicatum
libencius amplectitur. Secundo affectus
benevolenti quem omni homini
insurgit, secundo vero tercio affectus
accendit amor proximus est
hic amor a salvatore [illegible]
ut dicitur Ioh. xii cum amat
animam suam perdat eam, et qui
odit eam in hoc mundo in vitam
eternam custodit illam. Iudicandus
est male amans tunc odisse si
quis odiens tunc bene amasse
scietur qui ~~custodiunt amando~~
perdiderunt custodiendo nec perdunt
amando perdunt. Tercio qui amat
secundum affectum utique odit tercio
qui diligit iniquitatem non pla
ne diligit sed odit animam suam
ubi odit secundum affectum suum

racionem diligit. Naturalis quidem
quo homo erga se et suos affectum
servat, sed unusquisque in se
affectum habere non debet affectu
vero secundum racionem habere debet
hic ille. Secundo ab isto affectu
naturali [illegible] affectum dicitur
patet quod ista in homine nascitur
Tercio affectus est carnalis
sicut dictum est. Carnalis affectus
duplex est, plurimum enim [illegible] ne
nature [illegible] sed est quedam
exterioris hominis habitudo
animum sibi inclinantis multi
mans. Facile quippe animus
forma elegancior et sermo
suavior [illegible] affectus
affectus est [illegible]
quibus ipse se [illegible] et
[illegible] affectum, hoc in puero
amoris apparuit cum [illegible]
[illegible]
[illegible]
abscondebat et a filia pharaonis
in filium adoptatus [illegible]
[illegible] voluptate
in [illegible] spiritualis
male [illegible] motum
compungit carnalis affectus
nemo [illegible] capitis [illegible]
tabat. Hic carnalis affectus
David ad Bersabee [illegible]
[illegible] dissolvit [illegible]
[illegible] obviavit. Hic affectus
sapienciam Salomonis absorbuit
et carnali libidine dissolvit
[illegible]
[illegible]
[illegible] in dolorem
[illegible] ille.
Quartus affectus non [illegible]
habet nomen [illegible]
sed ut dicit Dionysius
in angelice ierarchie et [illegible]
de divinis nominibus est tam
[illegible] amoris [illegible]
et [illegible] affectus
carnalis. Affectum autem [illegible]
[illegible]
[illegible]

Sicut caritate vel esse inclig
ua et vel esse concordius
Tercius affectus est officialis
de quo hugo dicit sic offi
cialem affectum dicimus quem
ministerium vel obsequium
exhibitionis erga quosdam
[illegible] inclinat / quem omnibus
sic [illegible] admittendus
est / sed maxime cavendus
est / admittendus est ne
sit nimius [illegible] / cavendus
est ne tamen [illegible] inspe
ciali / cum vicio / quando enim
magis cavendum est cum de
bitis obsequiis vel munere
[illegible] [illegible], aut famulis
vicia vel famulis viciosis, pro
inde in [illegible] susce
perit vel obsequiis, magis
est [illegible] districtio et
attendendum est ad hoc dili
genter si forte bonum. [illegible]
vel affectus officialis [illegible]
in carnalem [illegible] [illegible]
[illegible] a nobis [illegible]
[illegible] incipit quam virtutibus
[illegible] et [illegible]
[illegible] affectu [illegible]
[illegible] et [illegible] ama
nus [illegible] [illegible]
[illegible] affectu [illegible]
quo affectus [illegible]
[illegible] [illegible]
[illegible] ab isto affectu
[illegible] differt affectus carita
tivus quia iste [illegible]
[illegible] / [illegible] affectus
est [illegible] de quo dicit [illegible]
[illegible] affectus est quem
ex consideratione [illegible]
[illegible] [illegible] vel [illegible]
[illegible] [illegible] vel [illegible] ex [illegible]
[illegible] vel fama [illegible]
[illegible] [illegible]
dulcedine [illegible] / hic
affectus est [illegible] [illegible]
[illegible] passione [illegible]
[illegible] [illegible]
[illegible] et memorabilem
[illegible] [illegible]
[illegible] delectabili meditatione

[illegible] / et ad [illegible] delectandum
[illegible] [illegible] affectu
[illegible] quod [illegible] affectus [illegible]
esse [illegible] vel [illegible]
[illegible] [illegible] [illegible] est
[illegible] amor [illegible] [illegible]
[illegible] [illegible] [illegible] ab
isto affectu differt affectus cari
tativus / quia iste [illegible] [illegible]
ante ab exemplis exterioribus
[illegible] vel ad amandum [illegible]
affectus autem caritativus a spiritu sancto
ad amandum [illegible] inflammat
et exemplis [illegible] [illegible]
[illegible] [illegible] est affectus [illegible]
sic [illegible] [illegible] vel a spiritu sancto
[illegible] vel spiritu sancto [illegible] vel
a spiritu sancto [illegible] et [illegible]
affectus est [illegible] [illegible]
[illegible] a [illegible] [illegible], et quia
[illegible] a [illegible], et quia
a [illegible] maligno [illegible] maligno
affectus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aliquando
ad [illegible] illo affectu amoris filii
[illegible] [illegible] [illegible] [illegible]
amplexus [illegible] [illegible] affectu
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] illo affectu [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible]
in [illegible] [illegible] et [illegible] [illegible]
[illegible] / [illegible] [illegible]
caritativus affectus [illegible] ab illo
[illegible] esse [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] affectus
[illegible] ad [illegible] [illegible] [illegible]
[illegible] esse [illegible] [illegible] esse
[illegible] [illegible] affectione cari
tativa et [illegible] [illegible] [illegible]
maxime [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] esse
vel [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ex [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
vel publice [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible]

perfecta. Reliquis autem omnibus vel
publice confesse, tamen ut utilibus
tamen [illegible] temporalibus aut quemcumque
agunt ad eam referant obliviscentes
incumbendo vero suorum operum perfectum
finis est totum tempus vel
publice curant principaliter
neque aliquem [illegible] tincantur
religiosi aut deserunt a prius
aut divino affectus caritatis
infunditur ut patebit quia licet
differant in multis a premissis
sed etc in multis conveniunt [illegible]
[illegible] difficile est distin
guere inter istas affectiones scilicet ca
ritatis [illegible] et acquisitum
[illegible] similitudinem actuum [illegible]
[illegible] isti actus differunt primo
[illegible] ad augmentum quia caritas
[illegible] a spiritualibus infunditur
ad [illegible] vel caritas [illegible] diffusa
est in cordibus nostris per spiritum sanctum
ista autem [illegible] per nostram [illegible]
[illegible] et alterum [illegible] acqui
sitam differunt etiam ad constan
tiam [illegible] quia caritatis [illegible]
[illegible] est [illegible] primo
et frequentior [illegible]
[illegible] cum [illegible] in [illegible]
[illegible] aut [illegible]
[illegible] autem differunt etiam ad
[illegible] quia caritas
[illegible] alias virtutes [illegible]
[illegible] et [illegible] ut [illegible]
[illegible] aut illam [illegible]
[illegible] et [illegible]
[illegible] differunt etiam ad
[illegible] capacitate [illegible] caritas
[illegible] [illegible] actus
[illegible] in [illegible] reducit
ad verum finem [illegible] et ad
[illegible] adducit et
deo [illegible] et in gaudio
[illegible] et [illegible]
et [illegible] cum [illegible] in quo licet
[illegible] caritas sunt
[illegible] est [illegible] in
meditatione mentis [illegible]
a sordibus [illegible] [illegible]
[illegible] claritate
[illegible] in [illegible]
mentis [illegible] dulcore
[illegible] [illegible] est
in contemplatione mentis in
[illegible] et [illegible]

dulcedinis [illegible] est in [illegible]
[illegible] mentis [illegible]
[illegible] lumine et suavis
simo [illegible] vita [illegible] est
mentis [illegible] et
[illegible] gaudio in [illegible]
[illegible] istorum [illegible]
[illegible] sunt virtute nec [illegible]
[illegible] nec acquisita [illegible]
[illegible] sunt [illegible]
sic distinguantur. Est affectio
quia [illegible] sunt [illegible]
et est affectio quia [illegible]
[illegible] et est affectio quia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] quidem est dulcis [illegible]
[illegible] est [illegible] [illegible]
est suavis et [illegible] que
gustat quod suavis est deus
[illegible] quo sequitur quod ad
[illegible] istorum affectuum [illegible]
[illegible] et [illegible]
et [illegible] [illegible]
[illegible] affectum [illegible]
[illegible] est intentio que [illegible]
[illegible] ad [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] illam
[illegible] autem affectum
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
et [illegible]
[illegible] autem affectum
[illegible] intentio
[illegible] [illegible] dulcedo
[illegible] [illegible]
in [illegible] [illegible]
Dixi in [illegible] quod
cum [illegible] [illegible]
[illegible] in [illegible] statu
de quo [illegible] hec [illegible]
[illegible] et [illegible] in
[illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible]
[illegible] hec [illegible]
[illegible] studiose laborare
[illegible] et [illegible]
et [illegible] cum pace et
[illegible] cum longanimitate

salute conturbarum nobis primo
sicut intelligitur beati Augustini li°
de sancta virginitate c. 31. Christi-
anus animus quid in ecclesia do-
cente, omnibus iusta dicenda
est humilitas quia a Christo christiani
appellantur cuius eximie me
mitior diligentius qui vel
est doctorem humilitatis in
veniat, cum maxime illius
eius sectatoribus est tantum
toribus beatus esse debebit qui
magno aliquo bono ceteris
eminere ut quisquis cogi-
tur aliud vel christianus pre-
dixit discite a me quia mitis
sublimitatis cuncta respiciens est
huius subiecta [illegible] in ipso nisi
[illegible] de moribus
[illegible] hic hoc dixit. Quia
[illegible] sum corde,
humilitas [illegible] animo
magnus esse [illegible] magnam
incipe, cogitas magnam
fabricam [illegible] celsitu-
dinis de fundamento prius
cogita humilitatis. Et quanto
erit maius edificium tanto
altius fodit fundamentum
et fabrica quidem [illegible] celsitudine
[illegible] et fastigium post
humiliationem erigitur
[illegible] caute [illegible]
[illegible] ad [illegible]
quia magnum [illegible] est
de fundamento cogita et cum
[illegible] quia mitis [illegible]
et humilis corde hoc autem
fac fundamentum humilitatis
de quo consurgit pulchritudo
[illegible] [illegible] et in isto
[illegible] ad fastigium [illegible]
[illegible] de [illegible] sermone [illegible]
[illegible] aliud discite a me
discimus [illegible] te que
in principio [illegible]
[illegible] omnia per ipsum facta sunt que
[illegible] et que [illegible]
[illegible] aliud
[illegible] discite
[illegible] et [illegible]
[illegible] [illegible]
dixi [illegible] et [illegible] fecisti
[illegible] sanctis [illegible] omnia

negligentibus quia manifestasti ideo quia
te destruis, discite a me. Cum
esses in principio et in patre
[illegible] apud deum erat
[illegible] hoc volo discatis a me.
[illegible] fieri me [illegible]
[illegible] fieri [illegible]
[illegible] exinanivit formam
servi [illegible] in [illegible] capite
[illegible] de [illegible] servi
[illegible] esse de [illegible] deus
exinanivit, ecce [illegible] te deus
[illegible] homo te [illegible]
[illegible] cognoscere cum [illegible] homo
Ecce Petrus te [illegible] homo
[illegible] non [illegible] te cognoscere
sicut [illegible] ut venias ad illum
tu [illegible] discite a me qui mitis
sum et humilis corde venite
ad me omnes qui laboratis et ego
[illegible] ideo dicit [illegible]
[illegible] aqua humilitate [illegible]
[illegible] et in plateis aquas tuas
[illegible] notat pulchritudo
[illegible] esse claritas [illegible]
[illegible] virtutis vera esse
humilitas [illegible]
contemplationi [illegible]
ad [illegible]
[illegible] ad [illegible] esse
aqua que [illegible] de [illegible]
[illegible] de [illegible] quia [illegible]
[illegible] [illegible] quia [illegible]
[illegible] sollicitudo
[illegible] [illegible]
[illegible] salute [illegible] sua salute
et utilitate [illegible] honore
et ideo [illegible] replevit
et [illegible] anima [illegible]
[illegible] [illegible]
[illegible] [illegible] videtur
[illegible] [illegible] ex parte
humilitatis que [illegible]
[illegible] ad [illegible] nihil [illegible]
[illegible] et hac [illegible]
[illegible] latet [illegible] illa
pulchritudine que claritas [illegible]
[illegible] in [illegible] est
[illegible] ut in sermone in
[illegible] in disciplina [illegible]
[illegible] quibus [illegible] est
in sermone, sed in confessione
in [illegible] in dei laude
in oratione de quibus [illegible]

Confitemini domino et invocate
nomen eius annunciate inter
gentes opera eius Cantate ei
et psallite ei narrate omnia
mirabilia eius et hoc de
duobus primis dictio vel de ope
quod consistit in virtutibus vel in
ope prime in ope nunc, et in
ope spirituali de prima mirabilia
divinum agite annunciabit
Job regum celorum de sede eius xl
dat secundum fama et prima
inde se nobis dictio xv in
clamare domini nunc de luna sua
pulcra est quia in disciplina
unde Job xxxi
Si quando videbam ad solem
cum fulgeret, et lunam incedentem
clare cum videbat in terram hoc
pulchro est absque eo ad inferi
feris labit, [illegible] ubi male
latent sunt de speciosa germinab
comedit in gremium domini sicut
in psalmo xc tenebras vel sunt latent
et sunt tribus de [illegible] sunt
cum qui absconderit timoris
a sagitta volante in die
[illegible] subito timet
[illegible] dare [illegible] et mar
[illegible] quantum autem [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ineffabilia
[illegible] loqui
que [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ne va
[illegible] aliquid et subrepat
[illegible] ne [illegible] vasa munda
[illegible] [illegible] sunt [illegible]
[illegible] [illegible] magna ne
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] Paulus
et Barnabas dixerunt, vobis
oportebat primum loqui verbum
dei sed quia repulistis illud et
indignos vos iudicastis eterne
vite ecce convertimur ad
gentes [illegible] [illegible]
[illegible] [illegible] [illegible]
est [illegible] sollicitudinis est a
[illegible] [illegible] auferre p

pueri. Sequitur dicitur pars
in quinta [illegible] [illegible]
[illegible] ascendit in quarantena
[illegible] ad diem de primo quod
sollicitudinis est auferre preputium
dicitur in lege. Cum ingressi fueritis
terram quam dominus daturus est
vobis et plantaveritis in ea
ligna pomifera auferetis pre
putia ad [illegible] [illegible] anno
[illegible] [illegible] laudabile domino
[illegible] [illegible] [illegible]
est [illegible] [illegible] anno
[illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] ligna pomifera plan
taverunt in [illegible] Levitici
[illegible] [illegible] postmodum
fructus eorum colligunt quarto
anno preputia auferunt [illegible]
ne [illegible] [illegible] ab eis
[illegible] [illegible] [illegible] anno
laudabile domino [illegible]
de [illegible] [illegible] et [illegible]
[illegible] [illegible] anno [illegible]
[illegible] de eis in [illegible]
delectamur [illegible] in [illegible]
[illegible] [illegible] [illegible] novum
[illegible] [illegible] [illegible]
[illegible] [illegible] vasa
munda [illegible] [illegible] vasa
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] asini [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] et lutea
[illegible] lutea [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] vasis
[illegible] [illegible] in [illegible]
[illegible] [illegible] et vasa
[illegible] [illegible] [illegible]
[illegible] [illegible] de
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] per [illegible] aliquam
[illegible] et [illegible] [illegible] 4
[illegible] ad [illegible] [illegible] [illegible]

s. immortalitatem qui adminis[tr]at
quia sunt [illegible]
et aurea s. perfecta sapientia [illegible]
1 Cor 2. apostolus corinthiorum loquimur
inter perfectos sapientiam vero non
huius seculi neque principum huius
seculi qui destruuntur sed loquimur
dei sapientiam in misterio que
s. sapientia abscondita est quam
destinavit aliter secula in
gloriam nostram quam nemo
principum huius seculi cognovit
et in [illegible] non solum [illegible]
in magna domo vasa au-
rea et argentea sed et lig-
nea et [illegible]
[illegible] ascendit in montem [illegible]
[illegible] s. [illegible] vox [illegible]
ad dominum [illegible]
ad deum elevatum [illegible]
est [illegible] lege [illegible]
deut. xi terra egypti quam non est terre
[illegible] in qua in [illegible]
[illegible] aque ducuntur [illegible]
s. de terra que est carnalibus ap-
petitibus sed montuosa est et [illegible]
[illegible] elevata et [illegible]
[illegible] i. [illegible]
de celo expectans pluviam
s. voluntatem [illegible]
[illegible] benedictionis tue [illegible]
[illegible]
devocione et gracia [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] in [illegible]
simpliciter ut [illegible]
[illegible] voluntati [illegible]
affectus [illegible]
[illegible]
[illegible]
[illegible] civitatis que est
[illegible] militantis
[illegible]
[illegible]
status vel civitatis [illegible]
[illegible] ecclesie militantis
patet ex [illegible] nobilis

[illegible] et [illegible]
[illegible] xx
[illegible]
que est [illegible] in omnibus
[illegible] civitatis [illegible]
[illegible] civitatis [illegible]
[illegible] sit habitu [illegible]
[illegible] apud [illegible]
[illegible] que sunt
[illegible] militantis [illegible]
[illegible] civitatis [illegible]
[illegible] et [illegible]
[illegible] civitatis [illegible]
[illegible] dei
[illegible] exemplum civitatis
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] non habent
[illegible] caput suum [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] in quo [illegible]
[illegible]
[illegible] civitatis
[illegible]
[illegible] qui se [illegible]
et non [illegible] sunt [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] quia sunt [illegible] civitatis
[illegible]
[illegible]
[illegible] in [illegible]
[illegible] non [illegible]
[illegible] civitatem [illegible] qui
[illegible] capite [illegible]
[illegible] in [illegible]
[illegible] sunt [illegible]
[illegible] sunt aliquando
[illegible]
[illegible] civitatis [illegible]
in [illegible]
[illegible] et in [illegible]
[illegible] sunt [illegible]
[illegible] et [illegible]
[illegible] civitatis [illegible]
in tu [illegible] magna maiestate dei

q̄ est sive potest sive sapiens
sive bonus. Et est inestimabil[is]
et incomprehensibilis et virtus
totius potentie, prudentie et sapientie
et anima [illegible] sine caritate
eius et apta [illegible] nisi et
stelle celi non sunt munde in conspectu
eius Job xxv et [illegible]
[illegible] et [illegible] terra [illegible]
et [illegible] in tali cogitatione
[illegible] venit tibi ad cor [illegible]
[illegible] et [illegible]
quo [illegible] quia est [illegible]
eius [illegible] [illegible]
et [illegible] et [illegible]
quod [illegible] cum [illegible] pro sua
[illegible] quomodo [illegible] sup[er]
[illegible] patiens [illegible] et [illegible]
[illegible] conformabis eius voluntati
sua [illegible] quomodo deo placebis
hoc est [illegible] placet et quicquid displi-
cet ei [illegible] displicet [illegible]
[illegible] ad [illegible] qui tu [illegible]
[illegible] sua [illegible] in
[illegible] fragilitate [illegible]
[illegible] et [illegible]
[illegible] quo [illegible]
ad [illegible] quo ad
[illegible] in [illegible] et [illegible]
[illegible] hoc humiliationibus [illegible]
[illegible] qui dixit ego
sum [illegible] et [illegible] quia
sicut [illegible]
[illegible] humilitatis [illegible] et hec
est [illegible] humilitatis et [illegible]
[illegible] [illegible] est [illegible]
cum [illegible] ad [illegible] [illegible]
[illegible] ad que ego [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] si [illegible] ad
[illegible] et non [illegible]
[illegible] de tali [illegible]
[illegible] de magdalena luc. vii
et de publicano luc. xviii quo
tali [illegible] gratiam
[illegible] Jacobi iiii Deus
superbis resistit humilibus autem
dat gratiam [illegible] tali victoria
[illegible] eius. [illegible] xxi [illegible]
[illegible] in inferno
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] gratiam sua [illegible]
[illegible] [illegible] gratiam
a deo. [illegible] de tali [illegible] humilitate
[illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible]
[illegible] humilitatis [illegible]
[illegible] [illegible] et [illegible]
[illegible] quia [illegible] super [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
placuit deo [illegible] humilitas
in multis [illegible] superbia
in [illegible] [illegible] superbia
[illegible] ut ad [illegible]
humilitatem [illegible] et
quia nos superbia [illegible]
humilitas [illegible]
[illegible] ut tota superbie
[illegible] hominem [illegible]
[illegible] humilitatis [illegible]
victoria [illegible] [illegible]
[illegible] militantis
[illegible] quia luc. [illegible] [illegible]
humilitatem [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et talis
est [illegible] [illegible] [illegible]
[illegible] xiiii° humilia te deo
[illegible] [illegible] [illegible]
et [illegible] eius quo [illegible]
[illegible] [illegible] humilitatis
[illegible] [illegible] [illegible]
vi° [illegible] [illegible]
et [illegible] [illegible]
[illegible] in detestationem [illegible]
[illegible] de [illegible] habet
[illegible] xx est qui [illegible]
se humiliat et [illegible]
[illegible] est humilitatis
[illegible] [illegible] [illegible]
[illegible] [illegible] xv° [illegible]
humilitatem [illegible] ab [illegible]
et [illegible] ab illo de
[illegible] [illegible] [illegible] minuta
[illegible] amplius [illegible]
[illegible] [illegible]
humilitas in [illegible] [illegible]
[illegible] est humilitatis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible]
[illegible] humilitate [illegible]
[illegible] [illegible] [illegible]

Dixi in quinto articulo quomodo
anima pulcritudine consistit
in triplici statu scilicet actiue et
contemplatiue et vite eterne
quantum quidem ad hunc tangitur [illegible]
quia quidem pulcra es amica mea
sed quia pulcra est [illegible]
quoniam verba [illegible]
ex parte de sequitur [illegible]
ideo attendendum est quod hec
[illegible] virgo fuit triplici
statu primo fuit statu vite
actiue ubi dicitur pulcra es
glosa scilicet in actione virtutum
[illegible] pulcra in intellectu [illegible]
[illegible] fuit statu vite contemplatiue
ubi oculi tui columbarum glosa
acutum [illegible] sensum spiritualem
in contemplatione [illegible] spiritualium
Tercio fuit statu glorie eterne et
hec tangitur ubi absque eo quod
intrinsecus latet gloria magna
[illegible] operis quia in illa
gloria apparebit omne opus
[illegible] longe incomparabiliter
[illegible] intrinsecum
valorem [illegible] dicendum ergo
beata virgo primo fuit statu vite
actiue in quo fuit pulcherrima
[illegible] in hac parte
fuit gradus [illegible]
[illegible] malum [illegible]
[illegible]
[illegible] bonum in via
[illegible]
[illegible]
[illegible] in via [illegible]
[illegible]
[illegible] bonum in via
[illegible]
[illegible] ad [illegible]
[illegible] aliqua [illegible]
[illegible]
[illegible] gradus [illegible]
[illegible]
[illegible]
[illegible] xxiiii^o [illegible]
[illegible] gradus [illegible]
[illegible]
[illegible]
[illegible]
[illegible] quia ipsa

corpore tamen castissima et habebat
capita aurea quia ipsa erant
caritate sanctissima et habebat
[illegible] quia ipsa erat
proposito fortissimo [illegible]
[illegible]issima [illegible] ergo
beata virgo a pulcritudine fuit statu
vite actiue [illegible] pulcra
est anima mea [illegible]
a pulcritudine fuit statu vite con-
templatiue ubi oculi tui columbarum
et in hac est pulcritudine [illegible]
fuit gradus primus gradus absolutus
affectus ab omni re passibili vel
[illegible] alii gaudii [illegible] affectu
ad [illegible]
iste gradus fuit in beata virgine
in summo [illegible]
illo [illegible] quod anima [illegible]
[illegible] anima beata hec ab
omnibus viciis absolutum
[illegible]
[illegible]
[illegible]
gradus [illegible] intellectus
ad omne [illegible] et [illegible]
animum [illegible] spiritualis quod est
plenitudo glorie [illegible]
et de hac dicitur [illegible]
repletam et [illegible]
tua anima gratia es repleta
[illegible]
est tibi [illegible]
et quia plenitudine glorie
[illegible] caritatis in-
tellectus [illegible] plenus
[illegible] abundantissime
[illegible]
lux [illegible] hec gratia [illegible]
intellectum [illegible] est
intellectus et affectus [illegible]
[illegible]
in hac consistit quod magnitudo
pastus quo pascitur affectus
[illegible] magnitudinem
[illegible] quo [illegible] ergo
in beata virgine fuit maxima
dulcedo [illegible] maxima refectio
pastus spiritualis consequenter est
[illegible] in ipsa fuit [illegible]

cogitationibus de hac gloria et glorie
super illud Ezech. 10 gloria domini ele-
vabatur super cherubim. Elevatur
enim gloria domini super omnem illum qui
venerabiliter sortitus est animam
et tanto hec altitudo valet eum
ne amittat in intellectu quanto
[illegible] quod pastus affecti-
bilis habundantissime in effectu
exibitus [illegible] quanto magis
ad illum qui excedit. unde hec
mirabiliter omnibus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] super quod [illegible] et [illegible]
est spiritus sanctus, et celestes
angeli sunt [illegible] ordine
officio [illegible] et visu fit [illegible]
reflexus in [illegible] contemplante
[illegible] in ipso super habundat
felicem affectum ad creatorem
omnium [illegible] potentissimum [illegible]
tissimum et cordialissimum [illegible]
tam sunt de [illegible] [illegible]
et [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] spiritualis ele-
nati [illegible] [illegible] et
divinis quo [illegible] [illegible]
in [illegible] [illegible] [illegible]
et hac [illegible] aliud [illegible] de hoc
[illegible] fuit [illegible], [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] in hac contemplatio-
[illegible] [illegible] quo [illegible]
[illegible], [illegible] absque eo
quod [illegible] [illegible], [illegible]
[illegible] est commendat [illegible]
a [illegible] [illegible] status [illegible]
et [illegible] [illegible] datum est super [illegible]
et dicitur [illegible] super isto [illegible]
[illegible] est iste [illegible] ascendit
[illegible] [illegible] [illegible]
[illegible] hec [illegible] ad istum [illegible]
[illegible] triplex status virginis
Marie est de [illegible] mi-
litantis ecclesie [illegible] [illegible]

[illegible] sic deducta hec [illegible]
[illegible] [illegible] [illegible] vita activa
Marie est de [illegible] militantis
ecclesie [illegible] [illegible] singularem
activam vitam a Christo accepit
[illegible] [illegible] portare [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] pastu
portare [illegible] amplexata et
[illegible] [illegible] [illegible]
[illegible] [illegible], sic ut
[illegible] [illegible] cordibus [illegible]
[illegible] et dulcedinem
[illegible] [illegible] Marie singularis
[illegible] [illegible] [illegible]
[illegible] angelus [illegible] [illegible]
[illegible] [illegible] [illegible] tu illa
[illegible] [illegible] [illegible] tu ancilla
[illegible] [illegible] [illegible] [illegible], [illegible]
filius tu mater [illegible] [illegible]
[illegible] vitam activam et
[illegible] [illegible] Martha [illegible]
ad [illegible] eius [illegible]
de [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] vestimenta
quod [illegible] est [illegible] vestibus Marthe
[illegible] de [illegible] [illegible] [illegible]
[illegible] vestimentum, et de [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] vestimentum [illegible] [illegible]
[illegible] filius illud Job 10 pelle
et carne vestisti [illegible] [illegible]
[illegible] [illegible] [illegible] illud Math.
25 esurivi et dedisti mihi
manducare, sitivi et dedisti
mihi bibere [illegible] quod [illegible]
[illegible] [illegible] in [illegible]
filius [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
illud Math. 25 hospes eram
et collegisti me [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quia [illegible] [illegible] in eo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Luce 10 [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] suscepit eum in domum
suam et hoc [illegible] quod de Job 31

quasi loquitur in persona matris
sponse non inveni [illegible] peregrinus
l. filius dei qui dicitur peregrina
advenia ego sum et peregri[nus]
sicut omnes patres mei
l. abraham ysaac jacob
et ceteri, de quibus ad hebr.
xi. confitentes quia peregrini
et hospites sunt super terram
qui tecum [illegible] fecit,
beata contemplativa [illegible]
maior est de pulchritudine [illegible]
reticet hoc verbum notum in
dicto angeli qui dixit illi
salutando illam ave l. ave
gratia plena, gratiam [illegible]
donatam contemplationis quo
dono sancti donata est, unde
de ea beda ubi supra xxiiii°
excelsis attingebat stans in
terra et ipsa dicit cum filio
videbat deum in conspectu
cuius [illegible] [illegible] cuius distat
inter odorem et gustum [illegible]
materie spei tanta inter
contemplationem marie et
aliorum sanctorum distantia est
qui vero [illegible] in [illegible]
[illegible] vita virginis marie
[illegible] de pulchritudine [illegible]
hac [illegible] quia illa ergo
significata est per lyam et rachelem
figurata est per mariam
et martham [illegible] fuit in [illegible]
[illegible] [illegible] [illegible] [illegible]
vita quod interius [illegible]
na [illegible] martha circa plu
rima turbabatur et circa fre
quentem ministerium satagebat
[illegible] contemplationi [illegible]
vacabat maria que ad pedes
domini sedebat et verba domini audie
bat, nec fatigationem sentie
bat, nec [illegible] adiuvabat
non [illegible] actioni non
intendebat, [illegible] igitur
utriusque vite officia ad
implebat [illegible] [illegible] [illegible]
sicut ostensum est [illegible]
[illegible] opera filio [illegible]
quod interius [illegible] contempla
tive [illegible] vacabat

et in hoc [illegible] quia angelica
[illegible] [illegible] angeli [illegible] ad [illegible]
[illegible] sic [illegible] [illegible]
quod [illegible] a dei contemplatione non
[illegible] [illegible] sic dicit beda
et [illegible] [illegible] [illegible] ubi
[illegible] vite [illegible] [illegible] tota
[illegible] quia [illegible] [illegible]
[illegible] contemplative
[illegible] active [illegible] [illegible] [illegible]
in ea convenerunt et [illegible]
creaturis admirabilem addiderunt
[illegible] [illegible] [illegible] habuit
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] tota [illegible] ut [illegible]
[illegible] quia in [illegible] [illegible]
[illegible] et in [illegible] [illegible]
[illegible], et in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et in [illegible]
[illegible] [illegible] mariam [illegible]
[illegible] in mente virginum [illegible]
[illegible] [illegible] [illegible] contempla
[illegible] dicit [illegible] [illegible] [illegible]
[illegible] [illegible] rex [illegible] [illegible]
[illegible] l. in [illegible]
celestium [illegible]. rex [illegible]
[illegible] l. [illegible] [illegible] [illegible]
[illegible] celestia [illegible], [illegible]
[illegible] l. [illegible] [illegible] [illegible].
[illegible] rex l. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], nec amore
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] caritate
[illegible] ut filia [illegible] [illegible]
[illegible] [illegible] [illegible] que
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] que est [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dicit
[illegible] [illegible] [illegible]
[illegible] [illegible] rex in
[illegible] l. [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] que
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible],
[illegible] gaudium [illegible] [illegible] [illegible] [illegible]
est ergo [illegible] [illegible] [illegible] l. [illegible]
rex in [illegible] [illegible] l. [illegible]

vincti gratiam contemplationis tunc
percipit nec velit vel dormiat
Sed cum contemplationis dulcedi-
ne se [illegible] in signum eius
ne [illegible] in [illegible] est talis
mulier super terram in apparatu
etc. s. in contemplatione et lau-
dibus vite, nunc scilicet contemplaba-
tur celestia et eterna. Sed nunc
contemplationis de ipsa spo-
nso suo infra. Mandrago-
re dederunt odorem suum in
portis nostris. Per mandragoras
figuratur scilicet vita contemplativa
que ita facit dormire hominem
in deliciis suis ut abstractus
ab omnibus suis exterioribus
nec sentiat nec audiat. De
quo mandragore dederunt odorem
suum in portis nostris s. in
portis quinque sensuum [illegible]
[illegible] sicut mandra-
gora [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sensibus suis
[illegible] ad exteriora, et sicut
[illegible] contemplativo [illegible]
que [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] vita [illegible]

Sermo ad clerum vel sinodalis

Dignum est patres reverendissimi
ut actus [illegible] solempnis
ad exaltationem fidei ordinatus
aliqua verbi dei adornetur ut ex
sinceritate doctrine orthodoxe
et sacrarum [illegible] studium [illegible]
vestris cordibus [illegible] [illegible]
[illegible] [illegible] [illegible]
ergo cum hoc onus impositum
sit quamvis [illegible] [illegible]
bus vestre [illegible] eloquiis [illegible]
congregatio vel synodo [illegible]
[illegible] [illegible] allo[illegible]
[illegible] [illegible] qui te lau-
dat [illegible] laudata [illegible]
[illegible] [illegible] matri ecclesie sponse

illud epythalamium seu carmen
nuptiale [illegible] [illegible] [illegible]
[illegible] carnalis sponsi
in persona ecclesie sponsi salua-
toris [illegible] [illegible] [illegible]
ad [illegible] sua sponsam [illegible]
[illegible] [illegible] [illegible]
pulchra es amica mea [illegible]
[illegible] [illegible] [illegible]
hoc carmen nuptiale est
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
gloriosa [illegible] [illegible]
[illegible] [illegible] [illegible]
salutationem [illegible] salutis
[illegible] salutationem angelica
[illegible] [illegible] maria [illegible]
[illegible] [illegible] pulchra es amica
mea [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] sponsus ecclesie Christus
[illegible] sub [illegible] carnal-
[illegible] sponsi [illegible]
[illegible] [illegible] [illegible]
[illegible] alloquitur eam
[illegible] [illegible] [illegible]
sub corporalibus [illegible]
[illegible] [illegible] [illegible]
[illegible] pulchritudine [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] in collo et gutture
[illegible] in [illegible] [illegible]
[illegible] in capillis [illegible]
aliorum membrorum [illegible]
sponsam [illegible] pulchram
[illegible] [illegible] in [illegible]
libro [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible]
sub [illegible] corporalium a
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] sicut sponsus celestis
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] dona
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

nobis significat ut vide sua
nitatem erga nos suscipiamus
piamus et contemplacionem
operis in celum intelligamus
Sed dimissis aliis et aliorum
vicibus dictorum canticorum solum
ad id quod pulchritudinem oculorum
respicit cum quibus huiusque
loci [illegible] mentem aptare
studui, veniamque [illegible]
[illegible] [illegible] [illegible]
tas et castitas [illegible] [illegible]
[illegible] [illegible] refectam tam
te vigilantiam ut contempla
cionis in fide et [illegible] [illegible]
in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
canticorum [illegible] laudat oculos
[illegible] oculorum a sponso [illegible]
[illegible] pulchra es amica
mea oculi tui columbarum
[illegible] [illegible] et [illegible]
ad laudem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quos ad
[illegible] [illegible] pulchritudine
[illegible] [illegible] [illegible]
[illegible] nos [illegible] [illegible]
[illegible] [illegible] [illegible]
et pastoribus in capite [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] maxime [illegible]
[illegible] [illegible] nobis [illegible]
[illegible] spiritu sancto ut [illegible]
[illegible] virtutibus [illegible] ocu
lorum columbarum [illegible]
[illegible] [illegible] [illegible]
[illegible] sacra pagina [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ut [illegible] [illegible] ut [illegible]
[illegible] per [illegible] per [illegible]
[illegible] autem [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

aliorum [illegible] virtutes perfectos
qui per debilitatem intelligat [illegible] vel
[illegible] [illegible] [illegible] [illegible]
oculorum columbarum quorum [illegible]
[illegible] [illegible] [illegible] [illegible]
ex quibus [illegible] nature
exempla [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] columbarum
quia [illegible] [illegible] [illegible]
columbe [illegible] quia [illegible] [illegible]
custodia quia [illegible]
[illegible] [illegible] [illegible] in affectu sit [illegible]
[illegible] autem unius [illegible] [illegible]
affectus unius [illegible] [illegible]
[illegible] [illegible] ideo hanc
virginem singulariter laudabat
sponsus in sponsa cum dicit
Vulnerasti cor meum soror mea
sponsa in uno oculorum tuorum
[illegible] cum affectus ex uno
[illegible] [illegible] [illegible] autem [illegible]
[illegible] affectus et [illegible]
[illegible] [illegible] in corde
[illegible] simplicitas [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ab hoc intelligo [illegible] [illegible]
oculus [illegible] [illegible] [illegible]
[illegible] si oculus tuus fuerit
simplex totum corpus tuum lu
cidum erit si autem nequam fuerit
erit tenebrosum totum [illegible]
in unaquaque singulari persona
[illegible] de oculis a [illegible]
simplicitate vel duplicitate
lux aut tenebre [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
columba quia [illegible] [illegible]
simplex et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
affectus [illegible] de quibus [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]

nisi ipsae extrinseco alter ad alte-
rum aspiciunt aut ad eorum vocantur
gratiam amicus amicam proximam dicit
pulchra quae licet vitaverit illa
res oculis tuis quia simplicitate
affectus nec levitate in volatu
circulationibus utuntur. Sic et ferven-
ter heretici non ista intelligentes uti
neque potius in terra ambulat
et circumstantiae ingenio sunt prudenti-
ae et alta volantes circulationibus
utuntur et vagantur. Sic heretici
seculariter non ista intelligunt
neque potius in terra ambulant
saepe obvolvuntur et aspectus oculis
in his quae sunt sibi familiares
observant. Et istos gratia oculos
appellat. Sermonis genus duplex
est. Primum quidem genus eorum est
qui de suo ingenio praesumentes
in superbia et cum animi tu-
more alta ingenii sui magis scru-
tantur. Aliud genus est illorum
qui temporalis commodi causa
in quomodo gratia principaliter
sacra investigant studia et ut
sic honorantur et ditantur.
attemptatur. Certe autem istis mul-
ti sunt et accipitres et [illegible]
columbas laniant et persequuntur
de quibus in lege nostra et
figuralia sacrificia et oblatio
parabantur per [illegible] cum lance
oblata sunt caelum in similitudine
sub tempore tyrannorum et hereticorum
per [illegible] non pauciores caelum in
ultimis temporibus [illegible]
videt praelatus [illegible] ad hoc
venit magis temporibus in quo
sancta doctrina non sufficienter
[illegible] ad scripturam suam [illegible]
sed magnus [illegible] quidem
et auctoritate [illegible] auditui autem
ad fabulas convertuntur. Columba
vigilans in omnibus [illegible]
sed semper in [illegible] tamen
simplex [illegible] ut in [illegible]
notate verba et signate mysteria
quae dicit ad sua scriptura.

quae tamen impingunt [illegible]
non quia in [illegible] sit imagina-
tio sed [illegible] visu [illegible]
[illegible] ut [illegible] despiciens
et malis affectionibus serviant
aut saltem palam [illegible] obviet
et [illegible] ad inveniendum non [illegible]
in [illegible] [illegible] sicut
[illegible] in suo sermone magis
[illegible] fantasticus [illegible]
[illegible] et [illegible] ultimamente
circumstantiis [illegible] quam
[illegible] [illegible] quia
sic vivus illustratus non du-
plicitate sed simplicitate in
[illegible] [illegible] et omnibus [illegible]
esse, [illegible] vel [illegible]
paulo ad [illegible] laborare et in
[illegible] [illegible], ne [illegible]
aliorum involvatur, [illegible]
et accipitres [illegible] super
[illegible] ad [illegible] [illegible]
utuntur et sub [illegible] volatu
[illegible] [illegible] [illegible]
columbina [illegible] [illegible] simplicitate
[illegible] in affectu non est sed ut
[illegible] et intellectus lumine
et [illegible] vigilantia [illegible]
[illegible] hoc est illa simplicitas
quia salvator [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sicut
[illegible] [illegible] columbae [illegible]
[illegible] [illegible] visus et vigi-
lantia columbis maxime
[illegible] [illegible] [illegible] et
ab accipitribus [illegible] quae
[illegible] volant quam plus
videns oculi [illegible] omnibus
et [illegible] super aquas quies-
cunt ut [illegible] aque
[illegible] sicut lumine [illegible]
[illegible] accipitrem [illegible] umbra
[illegible], quae fortassis corporali
aspectu videre non possunt; [illegible]
ad [illegible] advolare [illegible]
[illegible] [illegible] [illegible] [illegible]
optimum non sufficit [illegible] in
[illegible] alta [illegible]
[illegible] [illegible] [illegible] quae
[illegible] [illegible] studium
et [illegible] studiosorum [illegible]

spiritus exagitet, atque eis proce-
cu ipsis super aquas uidetur
puta in spiritu fluctuata doc-
trinarum antiquarum, necnon
hystoriarum et diuersis la-
bentium seculorum, qui neque
mundo spiritualis spirituali-
ter uidebit inuestigantis
et errantis quomodo superbia
qui recessit a ueritate cau-
sa contra quem auctor ingenio
sui, cum si errantes sunt
declinat [illegible] diuinitatis
la sanctorum et exempla
patrum uide, necnon scriptura
scolasticorum exemplum, et pruritus
curiositatis omnia simulata gratia
sine stabilitate animi. Iuxta
Paulus apostolus ad Hebre-
os nos admonet dicens
nolite uariis doctrinis
abduci, bonum est gratia
stabilire cor. Ista hec cui gratia
[illegible] per se omnia
uolunt ingenio fatigare.
Scriptum est enim qui ambu-
lat simpliciter ambulat
confidenter, nec unquam a ueri-
tate fidei quispiam obdu-
ctus nisi prius curiositatis
simplicitatis nec aliquomodo
aliquem fallere cunctis
legitur ex scriptis [illegible]
ad inuestigandum ueritatis
[illegible] [illegible] que dicit
[illegible] [illegible] sub
[illegible] [illegible] in affectu
[illegible] [illegible] et superbie ac
[illegible] [illegible] sapientie [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sine [illegible]
[illegible] et [illegible]
[illegible] spiritus sanctus
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
et spiritu sancto [illegible] [illegible]

[illegible] quibus in ea [illegible]
[illegible] studia et modo
[illegible] restat nunc similiter [illegible]
quibus mediis et uirtutibus
simplicitatis doctrine [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] simplicitatis alta [illegible]
[illegible] [illegible] aut [illegible] super
[illegible] aut [illegible] [illegible]
[illegible] affectione [illegible]
[illegible] ad [illegible] ueritatis [illegible]
[illegible] [illegible] simplicitatis et
[illegible] [illegible] [illegible] animi [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
sicut [illegible] [illegible] saluator
sub [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sicut [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible]
sub [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] tanta astutia
[illegible] [illegible] [illegible] studia
[illegible] [illegible] [illegible] magnus
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] audiant [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] quasi toto [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et ueneno plenos
[illegible] [illegible] [illegible]
ingenio et astutiis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] simplicitate [illegible] saluator

voluit videlicet prelatos habere quasi
astutiis et dolositatibus malorum
resistent et ut sapientes faciunt
caput suum precipue custodire
et protegere. Eorum caput siquidem
nostrum christus est cum integram
fidem, fide vero dissoluta iam
separati sumus a corpore cuius christus
est caput. Sed magister omni so-
lercia omnique custodia omni
anxietate curandum est ut fides
integerrima conservetur quia
quibusdam machinationibus
dolis et artibus ut [illegible] ause-
rat caput satagit malignus
spiritus quem fides adeo tenuatur
in medicina [illegible] max
statim venenum serpit plaga et
[illegible] [illegible] vulneribus cu-
ratur [illegible] accedit [illegible]
[illegible] [illegible] magnum [illegible]
[illegible] [illegible] vos [illegible]
[illegible] positi custodes
et [illegible] [illegible] spiritualis
[illegible] maligni spiritus ut tam-
quam [illegible] [illegible] [illegible]
[illegible] exploratoribus [illegible]
[illegible] denunciat ut caveant
ne [illegible] [illegible] sicut in
castris nocturne custodie et [illegible]
[illegible] altius clamoribus
se solent excitare ne sopitus
[illegible] [illegible] et [illegible] [illegible]
[illegible] Sic vos mutuo in-
cessanter debetis pulsare [illegible]
exhortationibus ad invicem [illegible]
ne quisquam vestrum dormiat
et torpore sopiatur. Sic namque
omnium predicatorum consilio et [illegible]
una vox est [illegible] [illegible]
de manu ad manum sumpsisse
[illegible] vos adhortatur et solli-
citat quatenus vigilanter et sine sopo-
re [illegible] [illegible] [illegible] custodiam
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] clamans
custos quid de nocte custos
quid de nocte [illegible] [illegible] vox
vox

illa quid facis custos de
nocte [illegible] ne dormitis
vigila quia nox absconsa hostis
[illegible] [illegible] muros stat vi-
[illegible] [illegible] [illegible] fatigatur et [illegible]
[illegible] oppugnatur, et dicat custos
venit mane et nox si queritis
querite vigilanti et solerter
[illegible] [illegible] hanc [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quoque
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] exhortatus [illegible] [illegible]
se [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et defecisti [illegible] [illegible]
[illegible] omnium [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] pastorale et alios quam-
[illegible] ad similia [illegible]
[illegible] nos [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
de christo [illegible] [illegible]
et [illegible] [illegible] [illegible] et dolos
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] loquuntur
[illegible] absolutius et sine
[illegible] [illegible] [illegible]
de christo [illegible] [illegible] [illegible]
[illegible] christus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dyaboli
[illegible] et [illegible] ad [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] de [illegible]
christo absurda loquentes [illegible]
[illegible] [illegible] [illegible] ad
antichristum [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
[illegible] christus [illegible] et [illegible]

xpistus sicut cottidie predicatur
omnia nunc perugit veritatem
et si hec non sunt aliorum intencio
tum ex volunt inordinate plato-
rum nasturtium ut aut reg-
ne quibus ex ipsu vibrant, data
occasione stulta in ipso veb
ostendunt ut usque ad ipsum
contemptum labentur simplices
quia quita ingenua tam
minus vere sunt apprie
quoniam ipsorum structura non ipsorum
quam ipsorum bituminis aut gluti
nis copulatur ut quod humani
non efficiuntur intelligit xpistum et
credit per caritatem sed sola dei
eterna predestinacione consum-
ad ipsum sabellum naturalis
in xpisto confidentie auctoritate
ratione concurrens omnia asserere
humanam naturam assumptam a
verbo divino non decurtatam in
ipso verbo nec valet ab ipso
distingui et alia quibus plurima
inde sequuntur, hec enim pa-
tres celeberrimi ut alii primi-
tiis ecclesie et catholicis quibus
subtiliter sapienter et ardue
persequebantur, sive tam cognoscitis
et iam predicaveram vestrarum
monita exemplariter rapiendo
clamare ad pueris et pasto-
ralis et prestare qualis abhoc
vacaverant labor attincti ipse
ipsum libere sententialiter
dampnando et penitus abo-
lendo, quamvis nichil in vobis
relucent perversitatis et pravita-
tis aliorum calumniorum sed et
sagacitas serpentis, caput
suum sollicite pretegentium simu-
plicitatis vaga columbe in
mundicia vite, progressus et ina-
dimbria quia ipsius libere exami-
natione relucet, et infamie
perversitatis aliorum valuit apparet
clericus ancrio sicut a duobus
cunctis simplicitas et discrecionis
amor magistrorum disputacionis
amor librorum frequentacio ubique
plurimum mirum sicut columbe
et sagacitas serpentis in uno
zelo ad veritatem et verbi ineb-
rianc ac visibili vacuitatis
et spiritualis repulsione ut
lucet. Utrumque in vobis godie
completur illud salvatoris
monitum: Estote prudentes sicut
serpentes et simplices sicut
columbe. Igitur ad predicandum
est et sidentaliter exponenda
quod cum venerit sponsus vos tam-
quam de vigilantibus cum sponso ad
celestes introducet nuptias
ad quas nos omnes perducat
ipse sponsus noster xpistus dominus
benedictus in secula seculorum amen.

Capilli tui sicut greges
caprarum que ascenderunt
de monte Galaad. In hac
parte ostendit pulchritudinem
sponse in hiis qui vacant
pro salute contemplacionis et
caritatis primo aptitudo co-
templandi ubi capilli tui
secundo actus contemplacionis ubi
sicut greges. Sicut femina
ubi qui ascenderunt tertio ut
eius re ordo operacionis
intelligitur quia arcenis
viam ostendit ita per capillos
illi designantur quia et ipsi
alterum ornamenta tribuunt
unde capilli sponse capiti
comparantur, quia dei precepta
legis attendentes celestia
contemplantur unde sunt quasi
et in altis pascuntur. Galaad
vero cumulus testimonii
interpretatur et quia nichil verum
inaniter intelligimus qui
perpetue sua dicit testimonium
prebuerunt, greges qui ipse de
monte de monte Galaad
ascendit omnia vero magis

se ad illa suspendit quo
fortius sentit martires testi
monia perhibuisse sicut
Caput tuum est sicut carmelus, capilli
cogitaciones quibus capiti
capitis dicit ideo capillitum
i. caput contemplativum sicut g[illegible]
simulitate alternati [illegible]
[illegible], reflexi [illegible]
[illegible] capitis
sicut ipse [illegible] sicut [illegible]
greges caprarum ascendendo
[illegible] contempla
cionem descendendo per [illegible]
eligendo pastum [illegible]
per [illegible] ascendit
de monte galaad i. de [illegible]
[illegible] que est mons [illegible]
[illegible] inde speculatur i. videt
deus [illegible] super monte
[illegible] ascendite [illegible]
evangelistis [illegible] iste
[illegible] de mons
galaad [illegible] ibi est acervus de
[illegible] [illegible]
et de commendacione [illegible]
[illegible] multis, et ad [illegible]
[illegible] [illegible] commentari
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] noli
[illegible] [illegible]
utile est nisi ad [illegible]
[illegible], et de hoc monte
[illegible] ascendit fideles
ad altitudinem contemplacionis
et descendunt ad [illegible]
salutem [illegible] et [illegible]
[illegible] [illegible] est
[illegible] [illegible] quasi [illegible]
i. contemplativi ascendunt
[illegible] salutem aliorum
[illegible] [illegible] mons galaad
[illegible] [illegible] [illegible]
[illegible] acervus [illegible]

oprum et de hoc monte ascen
dunt fideles penitentes ad
[illegible] et ad culmen glorie
[illegible] quia [illegible]
testibus, et galaad [illegible]
acervus testimonium [illegible]
montis galaad [illegible]
[illegible] acervus [illegible]
[illegible] [illegible] [illegible]
dei est, de quo [illegible]
[illegible] ascendamus ad montem
domini et ad domum dei iacob
et docebit nos vias suas
et ambulabimus in semitis
eius quia de syon exibit
lex et verbum domini de iherusalem
Et de monte hoc i. de fide
eius et [illegible] ascendunt
[illegible] de [illegible] ad
[illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]
planta, [illegible] [illegible]
Capilli tui sicut greges caprarum
i. ordinate dispositi et
compositi, [illegible] [illegible]
et alie [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
Capilli [illegible] [illegible]
[illegible], [illegible] ad
alta ascendunt capilli [illegible]
[illegible] [illegible] [illegible]
[illegible] ut agricole, [illegible]
[illegible] [illegible] [illegible]
[illegible], greges caprarum sunt
multitudines fidelium que
sub apostolis de [illegible]
[illegible] ascendunt ad marti
rium, ad [illegible] [illegible]
capilli [illegible] de [illegible],
[illegible] [illegible] [illegible]
de quo ascenderunt alios
de monte galaad qui dicitur
acervus testimonii [illegible]
martirium [illegible] [illegible]
testimonium [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] est mons
galaad de quo ascenderunt

omnia suo exemplo precessit
que patriarcha Iacob fecisse fertur qui
testimonium perhibebat acer-
vum testificationis [illegible] pro
quam contestationis erat. Tamen
generibus historia talibus con-
tinetur: Iacob a patre benedictus apud
Laban in Mesopotamiam
est peregrinatus, ubi duas u-
xores accepit, xii filios ge-
nuit, ad patriam rediens, quem
Laban persecutus comprehendit,
federe cum eo inito in signo
huius federis acervum lapidum
congregavit, quem Galaad id est
acervum testimonii
nominaverunt. Ut sicut allego-
rice ad nos pertinet aptemus:
sicut Iacob a patre benedictus
in Mesopotamiam mittitur,
et Christus a patre benedictus
in mundum mittitur, qui
apud Laban, id est [illegible],
huius mundi peregrinatur. Iacob
accepit duas uxores et
genuit xii filios, et Christus
accepit duas ecclesias et ge-
nuit xii apostolos, [illegible] iudaico
scilicet et gentili populo in sua
fide coniunxit et genuit
xii filios, id est omnes fideles
imitatores secundum fidei xii
apostolorum. Sic ad patriam redi-
bat et Laban eum persequitur,
et Christus ad patriam in celes-
tem et diabolus eum
in membris suis persequitur.
Acervus lapidum est multitudo
credentium qui congregantur
ad Christum. Hunc acervum vo-
cat Laban [illegible]
diabolus [illegible]
de credentibus [illegible] Christum
vocat [illegible]
quod exponitur: capilli tui
[illegible] per [illegible]
designatur [illegible]
ostendit [illegible] per capillos
ipsa significatur [illegible]

ornamentum habent capilli quo
sponse sicut greges caprarum
dicuntur esse quia isti velut ca-
propter loca et excelsa
ecclesia fide contemplantur
[illegible] in altis
pascuntur. Galaad autem acervus
testimonii [illegible] aliud nisi mul-
titudinem [illegible] intelligimus
qui de [illegible] inseparabiliter
tenuerunt eius testimonium
verbi et eius per mortem suam
perhibuisse [illegible] greges caprarum
iste caprarum de monte Gala-
ad ascenderunt quo [illegible]
[illegible] testimonium
perhibuisse [illegible]. Beda [illegible]
exponit: Capilli tui sicut greges
[illegible] in orbe sponse [illegible]
[illegible] intelligitur
[illegible] incompetenter in
capillis [illegible]
cogitationum [illegible]
[illegible] et si alii [illegible]
dispensatione [illegible]
[illegible] intelligitur
[illegible]
anima [illegible]
[illegible] ut quia
illi [illegible] in [illegible]
[illegible] simplicitate
sibi [illegible]
[illegible]
[illegible] cogitationes
[illegible] alter [illegible]
[illegible]
[illegible] arte [illegible]
[illegible] in aquila et [illegible]
[illegible] intellige anima [illegible]
[illegible] cogitationibus quibus
cum [illegible]
quae ad [illegible]
ut [illegible] opere [illegible]
[illegible]
celeste [illegible] et
ipse [illegible] capilli sponse caprarum
adequantur gregibus qui
ascenderunt de monte Galaad
[illegible] alta sunt ardua
et ardua [illegible] sunt [illegible]

habent audiendi pastoris gratiam sen-
tire, quia nimirum in congregatione
electorum ut diximus etsi ter-
rena agunt tamen caelestia
intendunt. Et cum res terrenas
sustentande vite causa gerunt
[illegible] potius suspensa in
ad superna intentione [illegible]
mentibus degunt, possunt
autem in oculis sponse [illegible]
[illegible] intelligi simul te-
neri [illegible] quas celestem ecclesia-
na structoris ante gentibus
[illegible] verba [illegible] as-
pice passus in capillis [illegible]
fideles [illegible], qui ipse [illegible]
[illegible] se ad [illegible] regen-
dos [illegible] gressus [illegible] [illegible]
[illegible] et [illegible] sua [illegible]
[illegible] ab [illegible], de quibus
ipse dicit [illegible] ad [illegible]
[illegible] discipulos [illegible]
quia [illegible] adeo [illegible]
[illegible] [illegible], [illegible] [illegible]
sub [illegible] et capillus de capi-
te vestro non peribit, qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
de [illegible] qui ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] autem capilli [illegible]
gregibus assimilantur caprarum,
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] est [illegible]
[illegible], [illegible] ergo fideles
[illegible] [illegible] sed [illegible] [illegible]
[illegible] [illegible] [illegible], ad [illegible]
[illegible] [illegible] ubi [illegible]
sunt [illegible] [illegible], [illegible] ad
[illegible] de [illegible] [illegible]
[illegible] que ascenderunt de
monte Galaad. [illegible] monte
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sue [illegible] [illegible]
[illegible] [illegible] de [illegible] monte
ascenderunt [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ac [illegible]
[illegible] ac fragilitati corporis
[illegible] infirmitatis [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
pastura celestis vite [illegible] sese
attollere [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible], [illegible] [illegible]
Galaad [illegible] [illegible] [illegible]
pascuis habebat. [illegible]
singulariter alto et [illegible]
[illegible] monti nomen [illegible]
de quo [illegible] [illegible] [illegible]
[illegible] est, [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] et
[illegible] in [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] testimonii. [illegible] quippe
testimonii [illegible] est [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] testimonio [illegible]
[illegible] sunt [illegible] [illegible] [illegible],
[illegible] [illegible] sponse assimilantur
gregibus caprarum que in hoc
monte [illegible] [illegible] [illegible]
[illegible] ascendere [illegible] quia
sunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
a [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] a quo se esse
[illegible] intelligunt.
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] 90
[illegible] capillos [illegible] [illegible] [illegible]
[illegible] intelligunt [illegible]
[illegible] [illegible] [illegible]. [illegible]
[illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
capillos [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in capillis [illegible]
[illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] in capillis
[illegible] [illegible] [illegible]
[illegible] [illegible]
in capillis sponse [illegible] de
[illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] in [illegible]

gelione x capillos mulierum
habe[n]t dicitur nota de heretici[s]
virtutis blandimentis fallacibus
decipiunt hec glosa super illud apoca-
lypsis beati Johannis capitulo ix ubi
dicitur de habebant locuste capillos
sicut capillos mulierum et den-
tes eorum sicut leonum erant
nam sicut mulieres capillis sic
isti blandiciis alliciunt et
corrumpunt fideles Christi in fide
directos quod male [illegible] [illegible]
mant et male scripturas
intelligunt quamquam [illegible] dicit
Augustinus libro de civitate dei capitulo xi
ab non possunt errare, aiunt pal-
liatas [illegible] [illegible] huius
de scripturis [illegible] intellectus in
[illegible] [illegible] vero [illegible] quod heretici
[illegible] [illegible] scripturis in malis
[illegible] caritate inflammatas
[illegible] veneno [illegible] [illegible]
[illegible] quod [illegible] contingit [illegible]
[illegible] multis [illegible] tunc [illegible]
vel ista [illegible] tribuenda
est, non quia ipsa [illegible]
sunt sed quia ipsa ordinate
[illegible] mala cum [illegible] per
[illegible] legentes male cog-
nitum intelligere [illegible]
[illegible] per quam [illegible] [illegible]
filij [illegible] [illegible] [illegible]
[illegible] [illegible] a corpore
[illegible] et ad intellige-
[illegible] [illegible] scripturarum [illegible]
[illegible] ex [illegible] heresis [illegible]
[illegible] [illegible] ad [illegible] libro quarto
de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] videtur esse heretic[us]
[illegible] [illegible] heretici [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] non in [illegible]
hec [illegible] [illegible] [illegible]
[illegible] quod [illegible] ut [illegible]
[illegible] opinio qui [illegible] [illegible]
[illegible] et maxime [illegible]
[illegible] [illegible] [illegible]
ac [illegible] opinionibus [illegible]
[illegible] [illegible] [illegible] [illegible]

qui [illegible] [illegible] dei [illegible] [illegible]
ymaginem quandam vitali [illegible]
[illegible] [illegible] et quia sunt
multe [illegible] in libro de pastoralibus
[illegible] x [illegible] errantes [illegible]
sunt, x [illegible] [illegible] [illegible]
[illegible] [illegible] alij [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
alia secta in affrica alia [illegible]
in oriente alia in egipto
alia in mesopotamia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] veritate [illegible]
[illegible] ad [illegible] dei
[illegible] [illegible] [illegible] [illegible]
veritatis [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] xi [illegible] [illegible] [illegible]
ignem de celo descendere [illegible]
[illegible] ignem de celo descendere
[illegible] heresis de celo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de celo [illegible]
[illegible] [illegible] qui de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut dicit [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et ibi [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] ut dicit [illegible] de pastoralibus Augustinus
[illegible] [illegible] ad [illegible] [illegible]
[illegible] ista qui [illegible] [illegible] [illegible]
[illegible] errantes [illegible] quibus
[illegible] [illegible] [illegible] [illegible]
[illegible] heresis [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] sunt non sunt [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est in [illegible]
[illegible] [illegible] [illegible] [illegible]

virtute destituta, in illa vel heresim
pagani nocens est Ambrosius super
illud in psalmo arguentem sodales
malos, et nimis tempori
Sed nimirum nocens malorum ipse
vite nisi dulces [illegible]
nocivi vides ergo nichil sodales
nequit nocere dominice [illegible]
fratres mali sodales [illegible]
sibi ficiat nefas [illegible]
altaria contra altare [illegible]
[illegible] ut post eos pa
gani, ergo nec heretice vitas
inclita est et [illegible]
predicabis tu tunc [illegible]
et ubi [illegible] predicabis in abscon
so et in occulto [illegible]
[illegible] tua pulluca
sit, doctrina tua demonstra
[illegible] tua [illegible] vo
ni quid agitis et agitatis de
cepti et deceptores, Paulus
apostolus nos [illegible] que
[illegible] que occulte fiunt ab eis
turpe est et dicere, ita inter
katholicos malos et hereticos
hoc interest quod heretici falsa
credunt et illa pravitate de
[illegible] suis blandiciis
in cordibus [illegible]
[illegible] illos [illegible]
[illegible] catholice
sede, veritate destitue, illi autem
[illegible] non [illegible]
ita ut [illegible] scismatici
autem ab hereticis distat scis
ma [illegible] facile
[illegible] quod [illegible]
[illegible] in qua est [illegible]
[illegible] cum [illegible]
[illegible] scismaticus
ut [illegible] dissidio [illegible]
[illegible] letatur et gaudet
et hoc [illegible] causa eius
scisma [illegible] ab
unitate seu ab universitate [illegible]
[illegible] differt tamen scisma ab
heresi sicut quosdam sicut dicto

[illegible] et [illegible] cum dicatur
scisma [illegible] per tempus [illegible]
[illegible] heresis fuit [illegible]
[illegible] esse [illegible]
[illegible] esse hereticus quia [illegible]
in illo articulo [illegible]
ecclesiam katholicam et universalem
et omnis hereticus est scismaticus
[illegible] unde [illegible]
dencia qua deus [illegible]
[illegible] multos [illegible]
[illegible] esse permittit ut [illegible]
insultent [illegible]
[illegible] que [illegible]
[illegible]
[illegible] esse [illegible]
[illegible] quibus
[illegible] illos [illegible]
rogamus et [illegible] nos
[illegible] suis blan
diciis [illegible] qua
re nos [illegible]
[illegible] nec [illegible]
[illegible]
[illegible] gaude [illegible]
[illegible] mortuus fuit [illegible]
[illegible] et [illegible]
et [illegible] esse [illegible]
ergo [illegible] ut
[illegible] a [illegible] respondeo quod
non [illegible] caracteri
[illegible] tu [illegible]
[illegible] quare [illegible]
[illegible] ago apud deum
[illegible]
esse [illegible] cum
[illegible] esse [illegible]
[illegible] esse [illegible]
[illegible] blandimentis
[illegible] delusit [illegible]
[illegible]
[illegible] tenendo [illegible]
[illegible] hoc libro
de vinculo [illegible] ad [illegible]
nec [illegible]
[illegible] ut [illegible]
[illegible] qui iam fideles
[illegible] katholicam [illegible]
[illegible] qui [illegible] illa non
[illegible] fuit, nec ad [illegible]

admittuntur sive ab hereticis re
baptisati sive sive parentibus
suscepti ad illos revertuntur
sive apud illos clerici vel
layci fuerint. Et nisi circumcisi
nis [illegible] per suos suos reg
na subbstat [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sive credulos esse [illegible]
[illegible] predicandas [illegible] et [illegible]
[illegible] autem [illegible] [illegible]
[illegible] [illegible] sive per
[illegible] sive per [illegible] sive
per [illegible] sive per [illegible]
sive [illegible] sive [illegible]
non admittentur [illegible]
ad [illegible] [illegible] est,
quia qui [illegible] [illegible]
[illegible] [illegible], non [illegible]
aliquibus blandiatur [illegible] in
[illegible] [illegible] quia [illegible] illa
est dampnata [illegible] [illegible]
ubi illi dampnantur [illegible] qui
[illegible] illam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] blandi
mento [illegible] [illegible] [illegible]
sunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] temporali
[illegible] [illegible] [illegible]
[illegible] ut alii [illegible]
statim [illegible] [illegible]
[illegible] [illegible] [illegible]
magis [illegible] statim post
[illegible] [illegible] [illegible]
non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]
et ubi non statim [illegible]

[illegible] post [illegible] et [illegible] [illegible]
[illegible] apostolus dicit, post mortem
vero si adhuc [illegible] [illegible]
ecclesia de eius [illegible] non [illegible]
aliorum saluti [illegible], [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible]
in morte, dicit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible]
a [illegible] repellenda [illegible] tota
domus [illegible] [illegible] et [illegible]
ardore [illegible] [illegible]
intrat [illegible] in Alexandria
una scintilla fuit [illegible] non
statim [illegible] est [illegible] totum orbem
[illegible] flamma [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] blandimento
[illegible] est [illegible] in [illegible]
[illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
intelligite [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] appellavit [illegible]
[illegible] [illegible] plus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] apparuit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
bone vite [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
et [illegible] [illegible] et [illegible] vivunt
[illegible] intelligamus quod [illegible] est
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
esse melius [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] autem
[illegible] [illegible] [illegible] ut
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] ad [illegible]
ad [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Cor. iiij) tenui a multoribus blandimentis
heretice pravitatis corrupti fuerit vel
ex contrario immediate precedenti
ipso primo cor. iij dicuntur sic et tho
ubi [illegible] ille d et alibi exponit
sacrificium scripturam ... spiritus sancti
[illegible] [illegible] ad hoc exponens
scripture sepe intelligunt ad litteram
et ipsi esse per spiritum sanctum revelatum
unde de [illegible] [illegible] de [illegible]
tibus qui perveneruut [illegible]
[illegible] per [illegible] [illegible]
scripture [illegible] vel [illegible]
quibus sequitur [illegible] [illegible] scripture
est enim confessio actibus [illegible]
et [illegible] [illegible] sit inordinata [illegible]
[illegible] [illegible] [illegible] que sunt fidei
[illegible] sit ex hoc corrupto fidei
unde leo papa in epistola [illegible]
ad episcopum allexandrinum dicit qui
[illegible] [illegible] [illegible] omnibus et [illegible]
[illegible] inspiravit [illegible] [illegible]
ad terminum [illegible] de [illegible] quia
[illegible] [illegible] [illegible]
[illegible] [illegible] narra
blandimenta heretice pravitatis
esse [illegible] fidem ad [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] est ad [illegible]
est ipse de [illegible] [illegible]
ut excludant [illegible] [illegible]
[illegible] quia ad hoc est [illegible]
[illegible] intencionem [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
aliud esse [illegible] et aliud
[illegible] [illegible] [illegible]
ad hoc ut [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] in die [illegible]
[illegible] [illegible] [illegible] [illegible] per
[illegible] [illegible] qui [illegible]
fidem que est in omnibus
articulis et [illegible] [illegible] vel
[illegible] illorum corrupti fuerit [illegible]
[illegible] [illegible] [illegible] per [illegible]
[illegible] esse vel [illegible] [illegible] [illegible]
quod est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sine [illegible] [illegible] vel
sine [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] omnibus
[illegible] [illegible] esse [illegible] capillis
[illegible] [illegible] debent nostre
mentis cogitaciones hoc autem est
[illegible] allegorice [illegible] capillo
[illegible] [illegible] [illegible] capillus [illegible]
capitis [illegible] [illegible] [illegible] capilli
mentis cogitaciones sunt [illegible] sunt — cogitaciones
bona sive mala [illegible]
quia [illegible] per [illegible] [illegible]
qualitatis [illegible] [illegible]
[illegible] nota quod [illegible] [illegible] doctores
[illegible] [illegible] per [illegible] [illegible]
intelligitur ita per capillos [illegible]
[illegible] [illegible] ut ipsi [illegible]
ornamenta [illegible] [illegible] quod capilli
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et in altis pascuntur
Galaad [illegible] [illegible] [illegible]
[illegible] per que [illegible] [illegible]
[illegible] [illegible] [illegible] pastor
[illegible] [illegible] testimonium [illegible]
[illegible] quod iste [illegible] Galaad
ascendit quia [illegible] [illegible] se
ad [illegible] suspendunt quo [illegible]
[illegible] [illegible] testimonium
[illegible] sicut caput [illegible] — caput
esse [illegible] capilli cogitaciones [illegible] — capilli
[illegible] capiti capiti [illegible] — cap
in se [illegible] [illegible] capillus capitis
[illegible] [illegible] [illegible] — v
sua ascendit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cogitacionum — [illegible] [illegible]
[illegible] [illegible] cogitacionibus de [illegible] — cogitacionum
[illegible] [illegible] et de spiritualibus
[illegible] et de celestibus [illegible]
[illegible] de [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] declinata
[illegible] [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] in illo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
celestes [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]

spiritales ad acquirendum defectus
temporales ad acquirendum [illegible]
[illegible] gehenne, defectus
gratie [illegible] vite, primum repelli
tur absolonis [illegible] perijt
absalon in regum xviii capitulo [illegible] cum [illegible]
arguit absalon filius david
speciosus nimis [illegible] in [illegible]
[illegible] nullus [illegible]
[illegible] et magna [illegible]
eius quercum / et illo suspenso
[illegible] et [illegible], [illegible]
[illegible]. [illegible] Joab tres lanceas in manu
sua et infixit eas in corde
absalon [illegible]
[illegible] et voluptate [illegible]
de quo judicum xvi [illegible]
ad [illegible] dalida [illegible]
[illegible] in [illegible] eius / et [illegible]
sampson radit septem crines capitis eius et in quo
omnis fortitudo erat, statim ab
[illegible] ab illo / et raptus
a philistinis. [illegible]
et ultimo perijt [illegible]
[illegible] de [illegible]
[illegible] pulvere
[illegible] saul [illegible]
[illegible] xii [illegible] ascendunt de
galaad [illegible] ascen
dunt de monte gelboe qui
[illegible] ubi [illegible]
cum saule rege suo / et [illegible]
[illegible] sicut absalon
[illegible] habebat capillos
[illegible] de [illegible]
[illegible] cum [illegible]
[illegible] illis [illegible]
[illegible] quod habuisset [illegible]
[illegible] suo [illegible]
[illegible] quia [illegible]
[illegible] perijt capillos eius
[illegible] in [illegible]
[illegible] et in quercu [illegible]
[illegible] ut habetur
in regum xviii capitulo. [illegible]
[illegible] notat [illegible]
in [illegible]
Advenientes autem [illegible]
[illegible] lanceis [illegible]
foraverunt, et [illegible] perijt
et [illegible] est in [illegible]

[illegible] et [illegible] super eum
acervum lapidum magnum. [illegible]
[illegible] que sunt [illegible],
modo autem [illegible]
[illegible] lancea [illegible]
lancea est superbia qua exaltat
[illegible] exaltat
[illegible] et
[illegible] absalon in corde suo [illegible]
lancea est luxuria que facit
[illegible] absalon [illegible]
absalon [illegible]
[illegible] et [illegible]
[illegible] in [illegible] ultra
[illegible] ad [illegible]
[illegible] lancea est [illegible]
que facit [illegible]
[illegible] ... [illegible]
[illegible] quod exaltat [illegible]
[illegible] contempnit [illegible].
[illegible] oblivisceris dei / sampson sampson
[illegible] a [illegible]
deserit [illegible] vel [illegible]
in gremio dalide [illegible] xvi
[illegible] philistinorum [illegible] septem
[illegible] capitis eius [illegible]
septem [illegible]
[illegible] / qui et [illegible] perijt
[illegible] in [illegible] pulvere joseph
[illegible] de [illegible]
capillos [illegible]
[illegible]
[illegible] dei. [illegible]
[illegible]
[illegible] ut habetur [illegible] 31
unde quidam descendunt de
monte gelboe quod interpretatur
[illegible] sampson qui [illegible]
[illegible] amisit
[illegible]
[illegible] qui [illegible]
[illegible] et
[illegible]
[illegible]
[illegible] videt [illegible]
[illegible] mala [illegible]
[illegible] ascen
dunt ad montem galaad [illegible]
[illegible] testimonium [illegible].
[illegible] est
[illegible] 19

galaad. i. acervus testis quia in
confessione. i. in cognitione [illegible]
hoc est datur testimonium veri
de Christo et sic villanum marti
rii, [illegible] hoc testimonio
martirizatus est. unde martir
quasi testis dicitur sicut [illegible] ut nos
testes mihi dicit dominus. Et in ege
manasses qui interpretatur obli
vio et sic illos qui obliviscuntur
temporalium [illegible] [illegible] inma
lavit [illegible] [illegible] sequitur
paulum ad philippenses iiio posteriora
oblitus ad anteriora me exten
dam. quarta est effraym qui interpretatur mar
tirus [illegible] sancti sunt confessores
et hoc [illegible] [illegible] [illegible]
fructificantes unde accedit et
effraym fortitudo capitis nostri
effraym qui interpretatur fructi
ficatio quarta fortitudo capitis
sui Christi est causa fructificantis
in [illegible] [illegible] ioh. xii
nisi granum frumenti cadens in
terra mortuum fuerit ipsum solum
manet. si autem mortuum fuerit
fructum [illegible] [illegible] mortuum fuerit
fructum nullum afferet [illegible] [illegible]
qui per mortem suam multum fructum
attulit quia redemptionem generis
humani. unde post ablutionem [illegible]
ad fructum [illegible] ascendit, iuda
[illegible] [illegible] [illegible] confessio que
sanat iudas [illegible] [illegible] ad
satisfactionem et satisfactio ad regnum
dei, quia dicit mathei iiiio penitentiam agite
appropinquabit regnum celorum
Quinta descensus ad galgala
ascendit ad celos contemplativi
[illegible] quia [illegible] [illegible]
[illegible] ad [illegible] quia de [illegible] te
dei [illegible] [illegible] et quo
[illegible] [illegible] in malis
[illegible] venenata [illegible]
[illegible] [illegible] sic affluc
tum [illegible] confessione et [illegible]
[illegible] [illegible] [illegible] tenentes
[illegible] vie i. discipline, et
omnis sapientia [illegible] [illegible]
est quia [illegible] sapor

sapor celestis et sapientia carnis
terre [illegible] radix in deserto sed
[illegible] ad [illegible] tribula
[illegible] et [illegible] [illegible] [illegible]
[illegible] Amen quo ascendunt
in monte gelboe ascendunt
[illegible] [illegible] alti [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sic ascendendo in monte
[illegible] [illegible] [illegible] [illegible]
qui laban qui dicitur dealbatio i. Gen. 31
[illegible] iacob i. supplantator
vitiorum in hoc monte depre
[illegible] [illegible] [illegible] de suo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] se esse [illegible] [illegible]
ad se invicem et in testamentum
[illegible] [illegible] lapidum posuit [illegible] ibi laban vo
[illegible] [illegible] [illegible] iste [illegible] cavit eum
est [illegible] [illegible] [illegible] [illegible] cumulum testis
[illegible] [illegible] in quibus habemus Jacob vocavit
[illegible] testimonium [illegible] testimonii
[illegible] [illegible] ascendit Christus [illegible]
unde [illegible] [illegible] dedit testi [illegible] lingua
[illegible] [illegible] de [illegible] [illegible] sue
[illegible] [illegible] de gloria [illegible]
[illegible] [illegible] [illegible] de gloria
angelorum ascendit [illegible] [illegible] sim
[illegible] [illegible] [illegible] ostendit Math. iiiio
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] adorandus [illegible] [illegible]
daba tibi [illegible] [illegible] [illegible]
[illegible] quia [illegible] [illegible]
[illegible] adorabis et illi soli
servies. [illegible] [illegible] [illegible] [illegible]
[illegible] adorationem [illegible] [illegible]
[illegible] ascendit in monte thabor
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ascendentes [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ascendit de monte oli
veti ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] de monte oliveti,
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ascendere ad deum contemplatione
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

est cuique omnibus bonum quod mali-
cium non sit in mente cogitati-
o viscera exultatum sub lingua
mea vel quasi ipsum publice p-
dicavi, ipsum in secreto consum-
savi, patet ista dicunt exaltat
linguam suam et sub lingua
ut quod alius loquentibus hu-
militatis cogites. Videt enim
deus cogitationes nostras que
multiplicantur in cordibus nostris
sicut crines in capite. Unde Ps
39 quoniam circumdederunt me ma-
la quorum non est numerus compre-
henderunt me iniquitates
mee et non potui ut viderem
multiplicate sunt super capillos
capitis mei et cor meum
dereliquit me. Glossa: nulli re-
sistit quin ad venialia
super capillos capitis mei in-
numerabiliter post hanc multipli-
cationem dicit Augustinus. Vitasti gran-
dia sed mille cave ne obrua-
ris arena i. peccatis venia-
libus, et ideo cor dereliquit
me quia cor peccatoris non mane-
nit secum sed sparsum quia per omnia
sed vix se intromittit illud offendi-
tur ubi nulla [illegible] sit de
cogitationibus sed et [illegible]. Unde
cogitationes hic non capiuntur
prout distinguuntur contra actum
voluntatis sed includendo tam
actum voluntatis quam intellectus
quia sic cogitatio sumitur quia
nullus actus est peccatum nisi
actus elicitus a voluntate
vel imperatus. Ideo dicit Augustinus
peccatum adeo est voluntarium
quod nisi sit voluntarium non
est peccatum. Achab enim non peccat
malorum [illegible] nisi
voluisset delinquere quod
non est voluntarium ideo blas-
phemia [illegible] ad tyrannum
[illegible] autem si invitam me fe-
ceris violare castitatis mihi
duplicabitur ad coronam. Sola
[illegible] affectio delectationis et delec-
tatio cogitationis separat a deo
quia ea deus non diligitur

nec honoratur nec adoratur nec
in eo creditur, et talibus homines
in mente sunt mali coram et in corpore
[illegible] et in talibus [illegible]
non sunt [illegible] et hoc est quod
dicitur Sap. 1 perverse cogitationes separant
a deo. Sed cogitationes malicie
que sunt super timore et amore
dei et que sunt sine [illegible] cordis
sicut sunt peccata venialia ut sup-
ra [illegible] [illegible] a deo separant
a deo vel a gratia dei et ab amore
et ab amicitia dei. Cavenda
ergo sunt talia cogitationibus que
sunt [illegible] dicuntur capilli non
[illegible] sponse sed [illegible]. Sed tales
alie cogitationes que sunt
cum timore et amore dei sunt
capilli sponse. Ergo [illegible] [illegible]
[illegible] sunt [illegible] [illegible]
[illegible] [illegible] in cogitationibus
que [illegible] in capillis
bone que [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
patet [illegible] et [illegible] illud
Luce XXI capillus de capite
vestro non peribit. Glossa: non solum
[illegible] et [illegible] deus remunerabit
sed et modicam cogitationem que
est sicut capillus capitis vestri
remunerabitur a deo [illegible] [illegible]
[illegible] cogitatio hominis confite-
bitur tibi sed confessione laudis
[illegible], et reliquie cogitationis
vel bona opera ex cogitationibus
relicta, diem festum agent
tibi vel tibi accepta erunt sicut
dies festus. Hoc est enim tibi
laudabile et festivum. Luce
XV maius gaudium est in celo
super uno peccatore penitentiam agente
et sic super uno quod [illegible] [illegible]
[illegible], et reliquie cogitationis
debent duci a necessitate, et
non a vanitate vel [illegible] non
[illegible] [illegible] [illegible] [illegible]
[illegible] X capilli capitis in
[illegible] [illegible] sunt vel nominare
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in suo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Augustinus [illegible] dei [illegible] XXº
[illegible] capilli [illegible] [illegible] et

in gremio de peccati ad sua hora de
fornicatur [illegible] ideo non radi
bantur non tu [illegible] fibulat
quia cum radi carne [illegible] ibi
eorum carnis teneat [illegible] p
tione [illegible] [illegible] [illegible]
litate [illegible] [illegible] dicit
capillus capitis [illegible] [illegible]
tur de langitudine sed de [illegible]
capillorum dictu. [illegible] a [illegible]
[illegible] intelligi [illegible] ut sup
dictum est capilli [illegible] capitis
vel [illegible] [illegible] [illegible] lang
itudine sed [illegible] exemplo vel
sequitur quod capilli eius fuerunt
it angeli et omnes electi dei
de quibus dicit apostolus capilli
capitis eius quasi lana alba
dicit quod non nisi ob antiquum de
videtur in apocalypsi albo capite
apparuit. Ex quo vel sequitur
quod capilli [illegible] [illegible] veni
[illegible] significat. Item
quia capilli [illegible] [illegible] [illegible]
[illegible] [illegible] in corpore hominis sed
ad aliquod ornamentum, tu [illegible]
sunt [illegible] [illegible] illi. Sic qui
adherent [illegible] deo, sic [illegible] ista
[illegible] tanquam capillos sed [illegible]
et aliquid boni de capillis
[illegible] est, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tecto
[illegible] in domum [illegible] si
videris [illegible] vestis, Ex quo
vel sequitur quod [illegible] martires
dei sunt capilli eius [illegible] [illegible]
imitantes dominum sanguine pro
eius fundentes [illegible]
[illegible] illa [illegible] [illegible] animam
suam pro nobis posuit sic
et nos debemus [illegible] animam
ponere, quedam de capillis sunt
breve [illegible] [illegible] [illegible]
de hiis [illegible] [illegible] possunt
malorum [illegible] [illegible]
vel [illegible] [illegible] [illegible] [illegible]
capillis boni aliquid [illegible] [illegible]
significamus et illa [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] pedes
[illegible] capillis suis [illegible]
quos lacrimis rigavit [illegible]
quia [illegible] [illegible] suis [illegible]
[illegible] [illegible] subvenit [illegible]
[illegible] [illegible] [illegible] tanquam
lacrimas fundens [illegible] subve
nit capillis [illegible] [illegible] hec
[illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] sunt [illegible] [illegible]
vel qui [illegible] [illegible] pro
salute [illegible] et [illegible]
[illegible] [illegible] dei et pro
salute [illegible] De quibus [illegible]
[illegible] [illegible] sunt pedes [illegible]
[illegible] [illegible] pace et qui
[illegible] bona quia [illegible]
[illegible] salutis. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quod
[illegible] capillorum non [illegible]
[illegible] [illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] omnia [illegible]
[illegible] quia magis [illegible] [illegible]
[illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et nos a talibus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible]
et [illegible] in hac [illegible] [illegible]
[illegible] quibus sunt [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible]
antiquos [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] non [illegible] in lege
[illegible] [illegible] [illegible] quid
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] de qua [illegible] [illegible].

Dum vero [illegible] autem conversus
fuerit scilicet populus iudaicus ad dominum
scilicet Christum, auferetur velamen
scilicet obscuritas de lege per Christum et
gratiam spiritus sancti qui tempore
baptismi incipit esse inhabitator
eorum ut omnium qui baptizantur.
Dominus autem spiritus est. Ubi autem
spiritus domini ibi libertas. Nos vero
omnes revelata facie gloriam domini
Gloriam domini speculantes — et speciem in speculo mentis
[illegible], in eandem imaginem
transformamur a claritate scilicet speciei
transformamur in claritatem scilicet fidei
et a claritate fidei in claritatem
rei tamquam a domini spiritu. Quando
enim [illegible] velamen impo-
situm super faciem Moysi et as-
pectum [illegible]. Cum enim loque-
batur cum populo tunc velabat
faciem suam pallio suo vel parte
pallii sui ut non intenderent
filii Israel in faciem eius, signa-
bat ergo velamen illud obscuri-
tatem figurarum legis et nube
dubietatis que adhuc manet
usque hodie in cordibus eorum nisi
cum convertentur ad dominum tunc statim
illud velamen abscedit et
removetur per fidem Christi. Hanc eorum
[illegible] illius [illegible] cecita-
tem quam describebat prophetia
et alii auctores [illegible]
sic [illegible], et [illegible] Christus per
[illegible] mortis [illegible]
na et apostolus [illegible] per
velamento dicit [illegible] auctoritate
isti [illegible] apostolus quippe
ait 1 Cor. 11: vir si comam
ignominia — nutriat, ignominia est illi,
quia per hoc [illegible] effeminatus
et [illegible] vel non valens
ad [illegible] virorum secundum [illegible]
mulieris debilem, nam [illegible]
[illegible]
[illegible] ad hoc [illegible]
[illegible] similiter [illegible] obumbra-
culum ut sub eo [illegible] ve-
nalem [illegible] apostolus

[illegible] dicitur [illegible] omnis
vir orans scilicet solemniter in ecclesia
aut in loco secreto, aut divinum
orationem dicens, aut lectionem
legens aut missam, aut prophe-
tans id est predicans, aut prophetias
exponens [illegible] ad ven-
tum Christi ad iudicium, velato
capite id est tecto capite deturpat
caput suum. Vel dicitur: ut stat caput
suum id est Christum qui est caput viri, et viri
[illegible] capite
[illegible] libertate sua quam
accepit a deo Christo. Nam et in signum
libertatis et immediationis clerici
[illegible] coronas rasas [illegible]
et sacerdotes [illegible] mediante qui
velamen [illegible] debent [illegible]
[illegible] exemplum
[illegible]
[illegible] coronam [illegible]
[illegible] tempore
veteris legis [illegible]
coronas [illegible]
per velamen quod habuerunt in
cordibus eorum. In signum [illegible]
adhuc [illegible] debent deferre
coronas per eorum [illegible]
et velamen [illegible]. Ideo vir
[illegible] non debet velare caput
suum orans, aut docens, sed
[illegible] tempore
[illegible] quod erat [illegible]
[illegible]
apostolus dicitur ego volo facere
et [illegible]
[illegible] tondeant ergo
caput suum. et [illegible] caput
velent. Sed [illegible]
[illegible] scilicet [illegible] quia
[illegible] coma
velabatur [illegible] abscisum qui
et [illegible] non [illegible] coronas
[illegible] portare
[illegible]
[illegible]
[illegible] quod caput
[illegible] Christus est in [illegible] et
[illegible] ibi [illegible]
[illegible] habeant
[illegible] et nobis fide et spe

et caritate cum capite suo sunt
in celo in gloria quia et ipsi
bonitate divina et unitate no-
biscum esse in terra usque ad consu-
macionem seculi et ad id est
augustinus super psalmos 36 sermone 3. dominus
noster qui ab inicio seculi semper
misit caput regni quasi deum ad nos
cum venturum esse crediderunt glo-
rias venisse iam credimus et
in una fide et ipsi sanati sunt
in unum et nos ut esset ipse
caput totius civitatis ierusalem
regnantibus fidelibus ab inicio usque
ad finem adiunctis eciam legionibus
et exercitibus angelorum ut fiat
illa civitas sub uno rege et
unaqueque provincia sub uno
imperatore felix in perpetua pace
et salute laudans deum sine fi-
ne beata sine fine et idem super
psalmos 87 nullum munus maius domino
conferre posset deus hominibus
quam ut verbum suum per quod condidit
omnia faceret illis caput et
illos ei tamquam membra coap-
taret ut esset filius dei et
filius hominis unus deus cum
patre unus homo cum hominibus
et ideo caput nostrum christus ad
dexteram patris interpellat pro
nobis alia membra recipit
alia flagellat alia mundat alia
consolatur alia creat alia vocat
alia revocat alia corrigit
alia redintegrat. alii sunt [illegible]
cogitacionum alii sunt delicta
alii [illegible] alii flagellando
[illegible] [illegible] [illegible]
cogitacionibus prave se in [illegible]
[illegible] diffamavit pater [illegible]
gloriam super illa [illegible]
[illegible] cogitacionibus [illegible] a deo
sunt cum cogitacionibus maliciose
ambiciose voluptuose. et in
[illegible] [illegible] maliciose
[illegible] ille que [illegible] intencione

et ad [illegible] psalmos [illegible]
in malicia [illegible]
quitate [illegible] in maliciosis
cogitacionibus [illegible]
[illegible] [illegible] letantur
cum male fecerint et exultant
in rebus pessimis tota
die cogitavit iniusticiam lingua
tua [illegible] [illegible] [illegible]
[illegible] primo assiduitas cu-
[illegible] tota die [illegible]
[illegible] in die [illegible] cogitantes
[illegible] iniusticiam [illegible] [illegible]
cogitamus talis fuit cogitacio
[illegible] contra david [illegible]
saul cogitavit tradere david
in manibus philisteorum
talis est cogitacio fratrum [illegible]
ioseph [illegible] [illegible] qui co-
[illegible] cum [illegible] et [illegible]
[illegible] reddet ei sicut [illegible] suo
cogitavit talis cogitacio
[illegible] peccata spiritualia que sunt
sine timore et amore dei
cum [illegible] [illegible] ut sunt
superbia ira invidia [illegible]
et [illegible] [illegible] [illegible] peccata
spiritualia et carnalia quia
[illegible] spiritualia minoris sunt
infamie apud homines [illegible]
[illegible] apud deum [illegible]
[illegible] [illegible] carnalia [illegible]
[illegible] infamie et verecundie
sed minoris culpe [illegible]
[illegible] [illegible] [illegible]
[illegible] de peccato carnali
et cum [illegible] verecundia [illegible]
[illegible] de peccatis spiritualibus
[illegible] peccata spiritualia ut ira
[illegible] [illegible] [illegible]
[illegible] [illegible] peccata carnalia
et [illegible] [illegible] in [illegible]
[illegible] non [illegible] sapiencia
[illegible] quia peccata spiritualia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ad [illegible] ut [illegible]
[illegible] [illegible] [illegible] malicia
[illegible] [illegible] [illegible]
[illegible] [illegible] super
[illegible] [illegible] [illegible]
in tempore [illegible] peccatis [illegible]

in pectore et velox sanguinis
velox alius currat si non inhi-
bitat ista aliqua macula est
sicut quod que venit in corde
desiderii vel timoris vel quod-
cumque peccatum morte dignum et
quod xv° ca° de Matthei de
corde exeunt cogitationes
male homicidia adulteria
fornicationes furta falsa testi-
monia blasphemie hec sunt que co-
inquinant hominem, unde est
hec exterior maculare que per
peccata in membris corporis pos-
sunt quod cogitatio non aliter
tollit mala et coinquinat
hominem, et certe si quid im-
pediat ne subsequatur opera
flagitiosa et facinorosa
consummare tamen si peccato non
datur [illegible] maximis ab eo
imperfecte [illegible] ideo [illegible] est
[illegible] a peccato homicidii aut
si vero furari aliquid non
potuit vult tamen ideo in
ipsa voluntate fur non est
aut si casta est, cum vult
adulterari non casta est, ideo
enim [illegible] est in corde macula-
tus aut si mulier non
inveniat cum quo fornicetur [illegible]
cum quo non fornicatur in-
[illegible] aut si cupit [illegible] ne
[illegible] eadem proximum tempus
ut [illegible] dixit ideo falsum testi-
monium non ore [illegible] jam
dixit, aut si quis homi-
[illegible] non audeat lingua
exprimere [illegible] blasphemiam
ideo non est [illegible] [illegible]
qui dixit in corde suo non
est deus. Ista etiam mala
facta hominem que nullus agit
corporis motus que [illegible]
ut [illegible] nullus corporis sen-
sus suos actus habebit
quorum est solus [illegible]
cogitationibus [illegible], i. inte-
rioris corporis [illegible] malorum
in quo [illegible] ille [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] sensus penitus possit
a deo quod voluntate [illegible] nec
declinetur in [illegible] maligna
voluntate aut [illegible] sine nullo
cogitationis [illegible] in corporalem
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aut ad [illegible]
[illegible], sic autem dei ad cogi-
tationes [illegible], non potest aut
fieri ut [illegible] nulla sunt qui
[illegible] cogitationibus [illegible], facta
[illegible] de cogitatione procedit [illegible]
[illegible] aliquid [illegible] aut ad
aliquid [illegible] [illegible] movet
[illegible] [illegible] [illegible] [illegible] cogi-
[illegible] de [illegible] palacio [illegible]
[illegible] [illegible] imperii
[illegible] emanat [illegible]
[illegible] agi [illegible] [illegible]
[illegible] fit ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] labia tua loquuntur
et [illegible] [illegible] [illegible]
tu fit quod loquitur [illegible] et in
unoquoque [illegible] [illegible] est in
[illegible] in corde [illegible] ut si bonus
est bonus [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] in
hoc nisi bonus [illegible] [illegible]
[illegible] quod [illegible] nisi
mala in [illegible] arbitrio deus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ille
[illegible] aut [illegible] [illegible] est [illegible]
[illegible] [illegible] fornicationem aut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ex quo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et in cogitationibus
[illegible] [illegible] [illegible], quia
[illegible] deus quod [illegible]
[illegible] non [illegible] [illegible]
[illegible] cogitatio est [illegible]
quia in [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible]
[illegible] [illegible] est quedam
[illegible] [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

benigna est pauperibus, ambitio
divitibus. Caritas omnia sufferet
pro veritate, ambitio pro vanitate
utraque omnia credit, omnia spe-
rat, sed longe dissimili modo
illa ad gloriam celi, ista ad glo-
riam mundi. Illa facit martires xpi
ista martires mundi, per multas
enim tribulationes oportet intrare
in regnum dei. Isti autem per multas
afflictiones perveniunt ad infernum
Tertie cogitationes sunt voluptuo-
se quando voluptati deserviunt
[illegible] cum et cogitationes
[illegible] cordis prima sunt ad
malum ab adolescentia sua
[illegible] via [illegible]
[illegible] sicut [illegible]
[illegible] statim
statim ascendunt, sulphur enim
est calidum et fetidum et tenax
et sic luxuria que in corde [illegible]
[illegible] et dum durat [illegible]
[illegible] nisi [illegible]
[illegible] sulphuris [illegible]
[illegible] iste cogitationes [illegible]
de [illegible] delectationibus
[illegible] unde [illegible]
[illegible] sulphur [illegible]
ne ipse [illegible]
et ideo in [illegible].
intelligo quod [illegible] co-
gitationibus, quia [illegible]
in celis [illegible] / [illegible]
[illegible] unde [illegible]
[illegible] et sul-
phur et [illegible]
xv Cave ne subrepat tibi
impia cogitatio. Et [illegible]
[illegible] dimittitur
ut [illegible]
[illegible] apponat, ita diabolus
[illegible] cogitationes dimittit et
si ille per negligentiam admi-
serit, [illegible] hominis
[illegible], et ideo quelibet cogitatio
est examinanda, que [illegible]

[illegible] est noxia vel immunda ex-
pellenda est a corde et
[illegible] est ne fiat [illegible]
[illegible] que si tenebitur [illegible]
ad delectationem venialem [illegible]
[illegible]
[illegible] morabitur inter
cogitationes noxie / Secunde
cogitationes sunt cogitationes
infructuose [illegible]
[illegible] de quibus in [illegible]
[illegible] sunt cogitationes
hominum quoniam vane sunt, [illegible] co-
gitationes [illegible]
et [illegible] et non placent
[illegible] cogitationibus [illegible]
[illegible] vidi que fiunt [illegible]
[illegible] autem [illegible]
[illegible] vidit quod vanitas
Job x [illegible] va-
nitatis [illegible] vanitas
vanitatum omnia vanitas
[illegible] qui dixerint
[illegible] primo vidit
[illegible] illa
[illegible] cogitationes hominum
via [illegible] cogitationes [illegible]
ut est de thesauro [illegible]
ut est de [illegible]
et [illegible] in die
[illegible] aut [illegible]
prima cogitatio patet Luce
xii de divite qui cogitavit
horrea dilatare, qui ea
nocte perdidit sua cogitatione
[illegible]
[illegible]
de Amon filio Manasse
[illegible] sui mala
cogitavit et [illegible]
[illegible]
[illegible]
[illegible]
d' [illegible] et [illegible]
illa [illegible] pater [illegible]
[illegible] cogitatur [illegible]
[illegible]
[illegible] a fratribus [illegible]

nu[m]firtus est, et de tabulis
[illegible] de in ps[alm]o xx [illegible]
[illegible] ut te [illegible] cu
[illegible] confusa [illegible] no po
[illegible] stabiliter. s[ed] [illegible]
s[ed] potius [illegible], [illegible]
cogitacionibus et [illegible] quia
de [illegible] vel sicut [illegible]
[illegible] s. qui est cum deo hic
[illegible], [illegible] in [illegible]
[illegible] cogitacionis [illegible]
sed [illegible] assimilate,
hec [illegible] est [illegible] quando
[illegible] et [illegible] [illegible]
[illegible] sub [illegible] [illegible] cogi
tacionibus [illegible] [illegible] de [illegible]
[illegible] seu [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] sic
|| [illegible] quia [illegible] qui in [illegible]
[illegible] assimilatur. [illegible] autem
dei [illegible] a [illegible] [illegible],
cogitacionibus [illegible] apparent
sed mirabile quid [illegible]
paulus et alius nulla [illegible]
tas potuit separare a caritate
xpi [illegible] [illegible] sed hodie
multos [illegible] [illegible] [illegible]
[illegible] [illegible] separat cogita
[illegible] [illegible], et voluptuose
[illegible] [illegible] [illegible] [illegible]
[illegible] ille duo [illegible] [illegible]
venerunt duo [illegible] [illegible]
ni unquam cogitaciones [illegible]
[illegible] quia [illegible]
[illegible] [illegible], [illegible] sic [illegible]
[illegible] s[ed] s[ecundu]m [illegible] [illegible]
[illegible] [illegible] a via
[illegible] sua et [illegible]
cogitacionibus [illegible] vel
[illegible] in oracione et o
[illegible] [illegible] [illegible]
de [illegible] in [illegible] quibus
[illegible] [illegible] [illegible]
[illegible] laboramus ut nulla
[illegible] [illegible] cogita[ci]o [illegible]
[illegible] ne forte [illegible] ha
beamus in corde aliud [illegible]
[illegible]. Si enim [illegible] [illegible]
[illegible] [illegible] [illegible]

2

ut animus qui [illegible] loquamur
ne in aliquo [illegible] [illegible]
[illegible] magis cum deo in oracione
loquitur ab animo alia occupa
[illegible] [illegible] debemus [illegible]
Omnis [illegible] homo in oracione
quamvis [illegible] cogitat
hoc [illegible] deo adorat, sed [illegible]
cogitat [illegible] adorat sed [illegible]
[illegible] [illegible] seu agri
[illegible] aut [illegible] [illegible] hoc
in illa oracione [illegible] deo [illegible]
[illegible] de [illegible] et [illegible]
[illegible] cogitacionibus ut in
[illegible] [illegible] [illegible] [illegible]
[illegible] ista [illegible] [illegible] [illegible]
[illegible] est cum deo loquitur
[illegible] intento animo ad [illegible]
[illegible] [illegible] [illegible] est
[illegible] ab ista illusione [illegible]
[illegible] et quanto possumus
[illegible] ut cum in oracione [illegible]
[illegible] [illegible] cogitaciones
[illegible] ab animo [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] deo
[illegible] [illegible], felix
qui [illegible] cum [illegible] [illegible]
[illegible], [illegible] est qui [illegible]
[illegible] [illegible] [illegible] illi
[illegible] [illegible] [illegible] illi
quicquid [illegible]. [illegible]
[illegible] ab illa, [illegible] homi
[illegible] [illegible], et cum [illegible]
homo videt quia quicquid
in illa [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ista [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible], et [illegible] [illegible] deo
[illegible] et [illegible] [illegible] qui
[illegible] illa, et [illegible] illas
[illegible] [illegible] [illegible]
[illegible], [illegible] tibi [illegible]
quod [illegible] [illegible], non tibi

tollit cum quo prius possidebat cor. Hec
ipsa est una gratia valida que
ostendatur nobis. Nam in nouello
cogitationes inualescunt. Unde forte
dicitur quod ita dudum cogitationes
inualuerunt consuetudine
ut vix possit eas expellere.
Dicitur tali: sicut amor amore
vincitur sic cogitatione cogitatio
tollitur. Laudo ergo quod in corde
libidinosa cogitatio tenebat
castitatis amplexus, quod avari-
tia vastabat misericordia repleat,
quod superbia destruebat humili-
tas reedificet, quod malicia
aut invidia vituperio [illegible]
[illegible] caritatis dulcedo
[illegible]. Et si aliqua co-
gitatio inveterata inveniatur
[illegible] ut [illegible] sit accepta
apud deum. Ergo [illegible]
Dum in terra [illegible] in ca-
pillis [illegible] debi-
le [illegible] paupertatis [illegible]
Hec aliud est [illegible] dicitur
quod voluntaria paupertas est de-
[illegible] vite religiose. Unde
pauperes [illegible] per capillos
[illegible] tria primo [illegible]
quia [illegible] et [illegible]
in deum qui divites aut [illegible]
ut habetur Job viii° [illegible]
[illegible] reddit in [illegible] aut ex
[illegible] nisi [illegible] pauperes [illegible]
[illegible]
[illegible] nulla [illegible]
[illegible] potentes [illegible]
[illegible] quod stulta
sunt mundi elegit deus ut con-
fundat sapientes, et infirma
mundi elegit deus ut confundat
fortia, et ignobilia mundi et
contemptibilia elegit deus ut
non glorietur omnis caro in
conspectu eius. Deum ergo glorietur
si de aliquo in domino glorietur
[illegible] discipuli [illegible]
abierunt retro. Dixit ihesus ad
xii: Numquid et vos vultis abire?
Respondit ei Symon Petrus:

Domine ad quem ibimus? Verba vite
eterne habes. Et nos credimus et
cognovimus quia tu es Christus filius
dei. Ergo [illegible] quia sicut
capilli [illegible] capitis
[illegible] illud Ysaie iii°: decaluabit — decaluabit
dominus verticem filiarum Syon, et
crinem earum nudabit. [illegible]
quod ut [illegible] preparatio
capitis, ita [illegible]
[illegible] veri pauperes ornant Christum
pauperem qui est caput ecclesie.
[illegible] per divites
aut gentes blasphematur.
Osee ii°: Ego dedi ei frumentum
vinum et oleum, et argentum
multiplicavi ei, et aurum que
fecerunt Baal. Ideo convertar et su-
mam frumentum meum in tempore
suo et vinum meum in tempore suo,
et liberabo lanam meam et linum
meum que operiebant ignominiam
eius, et nunc revelabo stul-
titiam eius in oculis amatorum eius,
et vir non eruet eam de manu
mea, quia [illegible] in me
[illegible] blasphemaverunt nomen
meum. Et [illegible] illud [illegible] xii°
quasi nil possidentes et omnia possidentes.
[illegible] in [illegible]
per eum depilatur caput
[illegible] dolet caput [illegible]
[illegible] — Zac° ii° [illegible] qui tetigerit vos tangit pupillam oculi mei
[illegible] Glo. hic quod capilli [illegible]
[illegible] pauperes [illegible]
[illegible] comparatio. Sicut
enim caput [illegible]
ideo in lege [illegible]. Ita
voluntarii pauperes [illegible]
[illegible]
[illegible] — divicias
[illegible] non [illegible]
Nec sicut caput ardua [illegible]
[illegible] pastus ita
pauperes [illegible] ad [illegible] alta
sublevant et celestibus [illegible]
[illegible] delectationibus saciantur.
Ps. 21: Edent pauperes et satura-
buntur, et laudabunt dominum qui
requirunt eum; vivent corda
eorum in seculum seculi. Glo. dicit
[illegible] secularem et
spiritualem [illegible] pauperes

non divites, vel contemptores sunt et
similes Mathei v beati pauperes
vel [illegible] testamenti xxi primo
[illegible] cumulate et replete
animam suam, et laudabunt dominum
per gratiarum actionem qui requirunt
eum et non alium in [illegible]
post terrena dum et [illegible]
[illegible] dicto [illegible] in
[illegible] Mathei [illegible]
vivant corda eorum in seculum
seculi. Iob [illegible] quibus mandu
caveris et hoc panem [illegible]
nutrimentum ideo dicit corda et non
corpora quia vivunt vite spiritualis
vite, et non corporalis unde
tales vite moriuntur corpore vi
vent corde. Et ps. 33 et alat
eos in fame [illegible] panem
[illegible] sui refecit eos [illegible]
panem de celo prestitisti eis
et ps. 38 inopes et pauperes lau
dabunt dominum. Et nomen [illegible] tria
vicia specialiter impugnat pauperes,
primum est invidia quia pauperes
solent clamare fortune contra
mundi [illegible] despicia [illegible]
sunt [illegible] quo [illegible]
paupertatis [illegible]
[illegible] impaciencia, quia dum [illegible]
temporalia solacia [illegible] carent
vel in paciencia sepe cadunt. Contra
invidiam [illegible]
[illegible] quibus [illegible] est [illegible]
dolor mundi, contra acediam
[illegible]
de lazaro, [illegible]
accipiunt [illegible]
impacienciam [illegible] galata
vi glossa. [illegible] est [illegible]
dum [illegible] pauperes [illegible]
unigenitus [illegible] pauperes
elegit et paupertatem [illegible]
[illegible]
[illegible] invidia, [illegible]
accidia, [illegible] impaciencia non [illegible]
[illegible] pauperum
[illegible]
[illegible] non est [illegible]

ascendentibus, in quo [illegible]
testificantur. Et ego pauper sum
[illegible] pauper [illegible]
dolore anime, [illegible]
paciencia [illegible]
[illegible] fuit de [illegible]
[illegible] pauperes
[illegible]
[illegible]
paupertatis. [illegible] qui sunt illi pauperes
[illegible] illi qui [illegible]
[illegible]
[illegible] qui sunt
[illegible] de talibus pauperibus
loquitur [illegible] in prima
[illegible] ad [illegible] ad et
[illegible] Mathei [illegible]
relinquimus omnia et secuti sumus
te [illegible]
[illegible] omnia que
habes et da pauperibus et
[illegible] salvatorem [illegible]
da filiis, da fratribus, da [illegible]
[illegible]
habetis [illegible]
et da pauperibus [illegible]
[illegible] capit
celum, qui [illegible]
in pauperibus. [illegible]
[illegible] pauperes [illegible]
[illegible] loquitur [illegible] 38
[illegible] ego autem mendicus sum
et pauper et dominus sollicitus est
[illegible]
de eo [illegible] est beatus qui
intelligit super egenum et
pauperem, intelligendum [illegible]
[illegible] intelligendum
beatitudinem. [illegible]
et pauperes, [illegible]
[illegible] mediocritate et paupertate,
[illegible] est
[illegible] a vitiis
[illegible] de quibus apostolus loquitur
[illegible] pauperem [illegible]
[illegible]
[illegible] pauperibus et [illegible]
[illegible]
[illegible] fiat, [illegible]
[illegible] et [illegible]
[illegible]
[illegible] festinavit

[illegible] qui [illegible] per [illegible] dimiserunt
et qui [illegible] passi sunt
[illegible] dixerunt patri filio et
matri et uxoribus et [illegible]
non novimus vos, [illegible] impleverunt
voluntatem patris et audierunt
dicentem [illegible] [illegible] [illegible]
nina et [illegible] mei [illegible] [illegible]
fecerit voluntatem patris mei
et [illegible] pauperes [illegible]. Et hoc di
[illegible] non qui [illegible] pauperes [illegible]
[illegible] [illegible] [illegible] et [illegible]
liber [illegible] [illegible] pauperes, pro
[illegible] [illegible] [illegible]
[illegible] qui christianos et [illegible]
pauperes [illegible] [illegible]
et [illegible] christianos multa
[illegible] [illegible] [illegible]
[illegible] et apostolus [illegible]
in omnem [illegible] [illegible] in
[illegible] [illegible] in domesticis
fidei, [illegible] fidei est [illegible]
[illegible] ubi religione [illegible]
[illegible] [illegible] fraternitatis [illegible]
[illegible] [illegible], [illegible] [illegible]
non est domesticus non est pau
per [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] [illegible] pauperes christi
sunt [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] c ix [illegible] pauperes dei
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
na et si [illegible] [illegible] non est
dei [illegible] et [illegible] [illegible]
[illegible] non esse [illegible] divites
[illegible] divites [illegible] aut [illegible]
aut [illegible] est, ut [illegible]
[illegible] [illegible] [illegible] esse [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible] et
non [illegible] et [illegible] [illegible]
[illegible] est glosa [illegible]
[illegible] felix [illegible] [illegible]
[illegible] et [illegible] laudat et de pa
[illegible] sue [illegible] [illegible]
[illegible] esse [illegible] [illegible]
[illegible] et [illegible] [illegible]
in [illegible] [illegible] [illegible]

Exemplo [illegible] qui [illegible] pauperes
[illegible] qui non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] magna [illegible]
[illegible] [illegible], pro [illegible]
[illegible] [illegible] [illegible], et habe
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] paupertatis in [illegible]
[illegible] [illegible], hec [illegible] in [illegible]
[illegible] [illegible] pape in sermone
[illegible] [illegible] [illegible] [illegible]
esse paupertatis. [illegible] [illegible]
[illegible] qui rebus temporalibus
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
si possent [illegible]. et non esse
[illegible] paupertatis et [illegible]
[illegible] [illegible] et [illegible]
esse [illegible] [illegible] [illegible]
[illegible] [illegible] et si [illegible]
[illegible] [illegible], [illegible] non
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], in
[illegible] [illegible] [illegible]
[illegible] pauperes non [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] voluntate qua [illegible]
[illegible] esse [illegible] [illegible] [illegible]
et hec [illegible] [illegible] [illegible]
[illegible] [illegible] paupertatis est
[illegible] qui [illegible] abundante
[illegible] [illegible] pauperes [illegible] et hec
est [illegible] paupertatis que
[illegible] [illegible] [illegible] que
[illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible]
et talis paupertas est [illegible]
[illegible] [illegible] [illegible]
que [illegible] [illegible] [illegible]

nec sibi retinendo aliquid. Contra
perfectior est mediocritas quam
philosophi vocant frugalitatem
quam est voluntaria paup-
tas cum parcitate et simul nimi-
mie [illegible] ... dicit
Orige[nes] [illegible] qui de
seculo veniunt ad religionem
quorum paupertas [illegible]
aliqui alte [illegible] tales cat-
[illegible] sicut necessaria in
venire non potuit, priorem
cellario non [illegible] non pa-
trimonium [illegible] la-
bor [illegible] [illegible], et
manibus [illegible] panis
defuit, et in [illegible] [illegible]
valuit, qui in [illegible] domo
non [illegible] contemptibiles esse
potuerunt. Et Augustinus [illegible] [illegible] 31
[illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] sup-
[illegible] [illegible] [illegible] [illegible]
[illegible] nobis [illegible]
[illegible] studio [illegible] in
[illegible] [illegible] [illegible]
quia sunt [illegible] cum paup-
tas similibus sit deo [illegible]
[illegible] [illegible] [illegible]
[illegible] hic cum paupertas re-
quiritur ad perfectionem religi-
onis, et [illegible] quod [illegible]
quod videtur ad statum perfectionis
pertinere [illegible] ad [illegible] sit
[illegible] quod [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] formam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] paupertas [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] non [illegible]
aliis [illegible] [illegible]
[illegible] [illegible] glossa [illegible] pau-
pertas et [illegible] [illegible] ad [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] glossa [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] temporalia
quod videtur quod voluntaria
paupertas non requiratur

ad perfectionem religionis. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ille
qui omnibus [illegible] [illegible] volun-
tariam paupertatem [illegible] [illegible]
se [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
et [illegible]. Et [illegible] [illegible] [illegible]
quod videtur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
videtur quod voluntaria paupertas
non requiritur ad perfectionem re-
ligionis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ille qui [illegible] [illegible]
voluntariam paupertatem non [illegible]
in [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible], et [illegible]
[illegible] non [illegible] ad perfectionem
[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible]
[illegible] [illegible] voluntaria pau-
pertas non requiritur ad perfectionem
religionis [illegible] status [illegible]
[illegible] [illegible] [illegible] status religionis
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] religiosi, tamen non
[illegible] [illegible] [illegible] [illegible]
[illegible] esse apud deo [illegible]
[illegible] et sicut [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] paupertatis
[illegible] [illegible] [illegible]
quod videtur quod paupertas ad perfectionem
religionis non [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible]
[illegible] qui ad [illegible]
[illegible] perfectionis [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible]
[illegible]

exterius cuncta derelinquunt sed accedit
ad comprehendendum culmen perfectionis
perfecte pertinet ad religiosos ut
dictum est ergo ab [illegible] nec
voluntaria paupertate cunctorum ex-
terius derelinquendorum respondentur
secundum sanctum doctorem 2a 2e q 186 ar
3 quod status religionis est
quoddam exercitium et disciplina
per quam pervenitur ad perfectionem caritatis
ad quam quidem necessarium est, quod aliquis
affectum suum totaliter abstrahat a rebus
mundanis. Dicit enim Augustinus in X
confessionum ad deum loquens, minus
te amat qui tecum aliquid amat
quod non propter te amat, unde etiam
libro 83 questionum dicit Augustinus quod nutrimentum
caritatis est diminutio cupiditatis,
perfectio nulla cupiditas. Ex quo patet
quod aliquis rebus mundanis possessis
[illegible] animum eius ad eorum
amorem, unde Augustinus dicit in epistola
ad Paulinum et Therasiam quod terrena
diliguntur artius adepta quam concupita
nam unde iuvenis ille tristis
discessit nisi quia magnas
habebat divitias. Aliud est enim nolle
incorporare que desunt, aliud iam
incorporata divellere. Illa enim velut
extranea repudiantur, ista velud
membra preciduntur. Et Crisostomus dicit
super Matheum quod appositio divitiarum
maiorem accendit flammam et
vehementior fit ista cupido.
Et inde est quod ad perfectionem caritatis
acquirendam primum fundamentum
est voluntaria paupertas, ut
aliquis absque proprio vivat,
dicente domino Mathei XIX Si vis
perfectus esse vade et vende
omnia que habes et da paupe-
ribus et veni et sequere me. Sed
tamen quidam dicunt quod sicut glossa dicit super
[illegible] ubi dicit apostolus sint
nobis non sit [illegible] i. pauperibus
[illegible], quod melius esset sed

ut [illegible] teneat, quod sic daret
erogaret ut egestate non pateretur.
Unde super illud [illegible] alia non est
intelligendum quod non liceat omnia
temporalia abicere, sed quod hoc
non ex necessitate requiritur, unde
et Ambrosius dicit in primo de officiis
Deus non vult simul [illegible]
precepti sit effundi opes sed
dispensari nisi forte ut
Heliseus boves suos occidit
et pavit pauperes ex eo quod
habuit ut nulla cura teneretur
domestica. [illegible] quod
ille qui omnia sua dimittit
propter Christum non exponit se periculo
neque spirituali neque corporali.
Spirituale enim periculum ex paupertate
provenit quando non est voluntaria
quia ex affectu congregandi
pecunias quam patiuntur illi qui
involuntarie sunt pauperes,
incidit homo in multa peccata
secundum illud 1 ad Thi. VI qui
volunt divites fieri incidunt
in temptationem et in laqueum
diaboli. Iste autem affectus deponitur
ab hiis qui voluntariam paupertatem
sequuntur, magis autem dominatur
in hiis qui divitias possident
ut ex dictis patet. Corporale autem
periculum non imminet illis
qui intendentes sequi Christum
omnia sua relinquunt, divine
providentie se committentes. Unde
Augustinus dicit in libro de sermone
domini in monte, querentibus
regnum dei et iustitiam eius
non debet subesse sollicitudo
ne necessaria desint. [illegible]
[illegible] ut [illegible]
[illegible] in [illegible] acquirit
[illegible] non [illegible]
[illegible]
[illegible] non
est [illegible]
[illegible] magis [illegible]
[illegible] autem [illegible]
[illegible] omnia sua [illegible]
[illegible] absque [illegible]

est autem secundum rationem rectam quod
ad divitias abiciat ut con-
templationi sapientie vacet,
quod etiam philosophi quidam fecisse le-
guntur. Dicit enim Ieronimus in epistola
ad Paulinum: Crates ille Thebanus
homo quondam ditissimus
cum ad philosophandum Athenas pergeret
magnum pondus auri abie-
cit nec putavit se simul
posse divitias et virtutes
possidere. Unde multo magis
secundum rationem rectam est ut
homo omnia sua relinquat
ad hoc quod perfecte sequatur Christum.
Unde Ieronimus dicit in epistola ad
Rusticum monachum: nudum
Christum nudus sequere. Ad quartum
dicendum quod duplex est felicitas sive
beatitudo: una quidem perfecta
quam expectamus in futura
vita, alia imperfecta secundum quam
aliqui dicuntur in hac vita beati.
Presentis autem vite felicitas
est duplex: una quidem secundum vitam
activam, alia vero secundum vitam
contemplativam, ut patet per philosophum in
x° ethicorum. Ad felicitatem igitur
vite active que consistit
in exterioribus operationibus
divitie instrumentaliter co-
adiuvant, quia ut philosophus
dicit in primo ethicorum, multa opera-
mur per amicos, per divitias
et civilem potentiam sicut per
quedam organa. Ad felicitatem
autem contemplative vite non
multum operantur sed magis impe-
diunt animum quietem que
maxime contemplanti necessaria
est. Et hoc est quod philosophus
dicit in x ethicorum quod ad actiones
multis opus est, speculanti
autem nullo talium
scilicet exteriorum divitiarum aut operationum
necessitas sed impedimenta sunt
ad speculationem. Ad futuram

vero beatitudinem ordinatur aliquis per caritatem
et quia voluntaria paupertas est
efficax exercitium perveniendi ad
perfectam caritatem, inde multum valet
ad celestem beatitudinem consequendam.
Unde et dominus Math. xix dicit:
Vade et vende omnia que habes
et da pauperibus et habebis the-
saurum in celo. Divitie autem ha-
bite per se quidem nate sunt perfectionem
caritatis impedire, precipue alliciendo
animum et distrahendo. Unde dicitur Math.
xiii° quod sollicitudo seculi et fallacia
divitiarum suffocat verbum dei.
Unde [illegible]
[illegible]
[illegible]
et ideo difficile est caritatem inter
divitias conservari. Unde dominus dicit
Math. xix quod difficile dives intrabit
in regnum celorum, quod quidem
intelligendum est de eo qui
actu habet divitias, nam de eo
qui affectum in divitiis ponit
dicit hoc esse impossibile secundum
expositionem Crisostomi cum subdit:
facilius est camelum per foramen
acus intrare quam divitem intrare
in regnum celorum. Et ideo non simpliciter
dives est beatus sed qui inventus
est sine macula et post aurum
non abiit, et hoc quia rem diffi-
cilem fecit. Unde subditur: quis est
hic et laudabimus eum, fecit enim
mirabilia in vita sua, ut scilicet
inter divitias positus divitias
non amaret. Ad quintum dicendum
quod status episcopalis non ordinatur
ad perfectionem adipiscendam sed potius
ut ex perfectione quam quis habet
alios gubernet, non solum ministrando
spiritualia sed etiam temporalia, quod pertinet
ad vitam activam, in qua multa
operanda occurrunt instrumentaliter per divitias
ut dictum est. Et ideo ab episcopis
qui profitentur gubernationem gregis
non exigitur quod proprio careant, sicut

concupiscentiis a religiosis qui profitentur
disciplinam professionis agere unde
ad bonum dicitur quod ab renunciatione domi-
norum [illegible] convertat ad elemo-
synarum largitionem sicut ex-
ad [illegible] et holocaustum ad
sacrificium unde Gregorius super
Ezechielem quod illi qui ex possessis
rebus subsidia egentibus
ministrant in bonis quae faciunt
sacrificium offerunt quia aliquid
deo immolant et aliquid sibi
reservant, qui vero nihil sibi reser-
vant offerunt holocaustum [illegible]
quod est maius sacrificium unde
et Ieronimus contra Vigilantium de[illegible] qui
autem asserit eos melius facere
qui utuntur rebus suis et pau-
latim fructus possessionum pau-
peribus dividunt non a me sed
a deo respondetur si vis per-
fectus esse vade et vende omnia etc.
et postea subdit iste autem quem
tu laudas secundus et tertius gra-
dus est, quem et nos recipi-
mus dummodo sciamus prima secundis et ter-
tiis praeferenda etc. ad excludendum
errorem Vigilantii secundo in libro
[illegible] iste facultatibus [illegible]
dispensatione pauperum erogare
melius esse [illegible]
[illegible] sunt [illegible] et
[illegible]
in Christo [illegible] de [illegible]
[illegible] in [illegible]
[illegible]
debite notatur virginis Ma-
rie meditatio [illegible] est
1 in libro quarto magister de laude Marie dicens
quod in capillorum [illegible]
[illegible] seu quasi quaedam [illegible]
[illegible] de deo cogi-
tationum [illegible]
[illegible] de Christo
caput tuum [illegible]
[illegible] cogitationibus seu nec

dilatationis virginis Marie
comparabiles sunt capillis
[illegible] capillorum
[illegible] spiritualis
intellectu per [illegible]
[illegible] et [illegible]
per [illegible] unde [illegible]
in matrem domini [illegible] ob-
tulit in ancillam [illegible]
est per paupertatem quia omnia
temporalia contemnebat, ut
si ea alii dabant largiter
erogabat [illegible]
[illegible]
[illegible]
[illegible] sicut [illegible]
caelestibus [illegible]
plenis, et [illegible] in vita
contemplativa in qua [illegible]
[illegible]
[illegible] ut [illegible] obstaculo [illegible]
[illegible] per [illegible] via [illegible]
[illegible] quae ducit ad vitam
[illegible] quia [illegible] alta
[illegible] contempla-
[illegible]
[illegible] attingebat [illegible]
in libro [illegible] xxviii [illegible]
[illegible] Marie fuit [illegible]
[illegible] quae nec de [illegible]
nobili nec de [illegible] regia
nec sacerdotali nec de [illegible]
[illegible] nec de
[illegible] nec de castitate
[illegible] commendabili [illegible]
aut corporali pulchritudine
nec [illegible] plenitudine [illegible]
angelica salutatione aut
mysterio [illegible] angelorum [illegible]
[illegible]
sed quia humilitate sua [illegible]
[illegible] illud [illegible]
[illegible] magnum [illegible]
[illegible] benigne
[illegible] filio [illegible] xxix
[illegible] cogito [illegible]
[illegible]
[illegible]
[illegible] cogitabit [illegible]

que sit ad honorem dei ad sa
lutem sui et consolacionem
proximi / Et flexibiles obe
diencia et compassione
exangues sine carnali
affectione. In sensibiles
paciencie lenitate, Sub
tiles ineffabili dulce
contemplacionis sapore co
gitacio [illegible] altissimi
sapere [illegible] dealba
[illegible] conformatus est
anime [illegible] pu
ritate, [illegible] absti
nencia et sobrietate
[illegible] sim
plicitate [illegible]. non
pinguedinis in tribulacione
[illegible]
et amore / [illegible]
continua inchoacione
[illegible]
[illegible], celestium co
templacione [illegible]
[illegible] / [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
compassione, [illegible]
sunt que per supportat
[illegible] infirmitatis fra
tre, et super talis [illegible]
[illegible]
[illegible]
ti studio discipline [illegible]
[illegible] lacrimosa
et devota [illegible] et celesti
recordacione / [illegible] et
[illegible] ordinata [illegible]
[illegible]
[illegible] qualis esset ista
[illegible] discrecio
in capite [illegible] capite
[illegible] sue spe
cialiter, [illegible] capiti [illegible]
[illegible] ad [illegible]
[illegible] que amante

venit amato. Ab ipso capite
[illegible]
[illegible]
[illegible] magna qui [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] cordis absconsione
[illegible]
[illegible]
[illegible]
et quasi [illegible]
vel dolorem [illegible]
eius nigre sicut corvus
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
quasi [illegible]
[illegible]
[illegible]
[illegible]
[illegible] cogitacionem et
meditacionum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
magna [illegible]
[illegible]
[illegible] et [illegible]
[illegible] capillis capitis [illegible]
[illegible] ab omni [illegible]
[illegible] et ab omni [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] amabilis et [illegible]

habebat [illegible] de [illegible] vi
velut [illegible] videre
ut [illegible] te amore [illegible]
cogitationibus mentem ex qua
[illegible] calefactum [illegible] et
[illegible] ut dictum est et maxime
[illegible] ad mentem [illegible] angustia
[illegible] passionibus que est
magna sufficiens [illegible]
[illegible] a [illegible] temptationibus
[illegible] in [illegible]
passo [illegible] cogitatione
[illegible] spiritualis [illegible]
quod est [illegible] temptatio
[illegible] et meditationibus [illegible]
capillus [illegible] mentem posse
[illegible] et maxime [illegible]
[illegible] et [illegible] illud [illegible]
[illegible]

[illegible]

montem qui [illegible] Galaad in se [illegible] testimonialia [illegible] nam Galaad [illegible] testimonii [illegible] capilli [illegible] spirituales [illegible] contemplationes [illegible] et capiti [illegible] contemplationis [illegible] perveniunt [illegible] de [illegible] et de [illegible] in [illegible]

[illegible]

sicut patet de ea que fuit
peccatrix in manibus domini que
lavit ei [illegible] [illegible]
et osculabatur in ancillam
[illegible] [illegible] humilitatis [illegible]
quanto magis aliquis asce-
dit in cognicione deitatis tanto
magis vel effectus manife-
stius, quod patet de abraham
cui in visione apparuit
et dixit, se pulverem et
cinerem appellavit Genesis
xviii° et Job xlii° nunc
oculus meus videt te
ideo me reprehendo et
ago penitenciam in favilla
cinere et pia [illegible]
[illegible] [illegible] devocionis
Unde [illegible] [illegible]
affectum [illegible] [illegible]
[illegible] [illegible] [illegible]
ascendens [illegible]
[illegible] est [illegible]
de [illegible] [illegible] [illegible]
que [illegible] [illegible]
[illegible] [illegible] [illegible]
deo [illegible] [illegible]
et ascendendo [illegible]
et [illegible] [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible]
Ca 2 [illegible] [illegible] meditacio [illegible]
vite more [illegible] [illegible]
[illegible] esse [illegible] laudi
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] vite [illegible] nostre
[illegible] in laude dei debet esse
[illegible] [illegible] [illegible]
[illegible] vite laus dei
[illegible] [illegible] [illegible]
[illegible] future vite [illegible] qui
[illegible] [illegible] modo ad illam
[illegible], [illegible] [illegible] non
solum laudemus deum [illegible] et
rogemus deum. quia laus
[illegible] debet [illegible] [illegible].
oracio [illegible] [illegible], pro [illegible]
[illegible] esse nobis aliquid

quod non [illegible] habemus et quia verax
est qui [illegible], [illegible] [illegible]
quia [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] et meditacione
debet esse, [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]. et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].
et [illegible] [illegible] [illegible]
intelligencia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] apparuit [illegible]
apparuit dolorem, [illegible] [illegible]
magis [illegible] intelligit mala
sua [illegible] [illegible] [illegible]
[illegible] et [illegible], meditacio
[illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] devocionem
devacio [illegible] [illegible]
ex qua [illegible] [illegible] assidua
meditacione ad [illegible]
[illegible] illuminat, [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dulcore
[illegible]. et [illegible] [illegible]
[illegible] [illegible]. et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei et [illegible]
dei [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ca 3
[illegible] [illegible] [illegible] [illegible]
[illegible] meditacio, [illegible] [illegible]
[illegible] [illegible] in [illegible] de [illegible]
dei [illegible] [illegible] [illegible]
[illegible] esse [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] meditacio [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible]
[illegible], [illegible] [illegible] de
[illegible], [illegible] devocionem
[illegible], [illegible] [illegible] [illegible]
[illegible] est [illegible] homo [illegible]

ad pugnandum sui, cognito quod
ex malorum suorum consideratione
interno dolore tangitur. Cum
denique vero quod pauci et tunc
in deum afficitur, cum cognoscitur
utique [illegible] malorum
suorum magnitudine verbis
hic flens confitetur viribus
et ad deum conversus et recorda-
tionis eius pertinacia appetitus
quo sibi ex ipsum ipso sibi recur-
rendo in quo consistere possu
est quod devotio mentis corpo-
re in deum puro et simplici affectu
simplici gratiam ad respondendum
sue infirmitati [illegible] ad
[illegible] dicitur
recte est quod si quis preter velle
deum orat [illegible] nunc
[illegible] animam [illegible] operari
et ex malorum suorum transgressione
dispersus quid non sit orat
et ex consideratione nunc dei
qui respiciens [illegible] postu-
lare apud deum qui dicit pul-
sate et aperietur vobis, petite
et accipietis. Propterea [illegible]
dei [illegible] habere et in
futuro gloriam eternam. Amen.

Dentes tui sicut greges
tonsarum que ascen-
derunt de lavacro.
Hic [illegible] per [illegible] spon-
sa describit [illegible] sponse in
hiis qui volunt non solum
sine sed et aliorum saluti
[illegible] Primo in hiis
qui non sunt in aliqua cura,
seu qui non sunt curati [illegible]
in hiis qui [illegible] cura [illegible]
[illegible] dicit
primo in hiis qui vacant
saluti aliorum [illegible] sicut
[illegible] et [illegible] ut
[illegible] ut sunt religiosi [illegible] in

hiis qui vacant saluti aliorum ut
[illegible] [illegible] vel
[illegible] [illegible] dicit
[illegible] [illegible] ab [illegible]
militate [illegible] [illegible]
a [illegible] ibi [illegible]
a [illegible] ibi que ascenderunt,
a [illegible] in [illegible] ibi [illegible]
[illegible] sicut in [illegible]
[illegible] [illegible]
[illegible] [illegible]
ad [illegible] [illegible] apti
[illegible] in dentibus, que illi nunc cap[illegible]
[illegible] [illegible] [illegible]
[illegible], isti [illegible]
[illegible], [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] tu ei dicebat [illegible] x
[illegible] [illegible] [illegible]
[illegible], [illegible] [illegible]
dicti sunt [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] dicti sunt dentes [illegible]
[illegible] [illegible] [illegible]
ad [illegible] [illegible]
[illegible], dentes sunt [illegible]
[illegible] [illegible] [illegible]
hii dentes [illegible] [illegible]
[illegible] que ascenderunt
de lavacro, [illegible] et [illegible]
[illegible] sunt [illegible] et [illegible]
[illegible] [illegible] [illegible]
dati [illegible] dicit dentes tui
[illegible] [illegible] qui sunt
dentes tui [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] ut
[illegible] [illegible] informare
[illegible] et [illegible] qui sunt
dentes in materia [illegible]
[illegible] fortitudine [illegible] caritate
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ordinatam caritate [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible], [illegible]

s. per voluntariam paupertatem
[illegible] tyrannus spoliati
[illegible] sponte delinquit
[illegible] / quae ascenderunt de
Galaad [illegible]
[illegible] ac si
[illegible], et de [illegible]
[illegible]
[illegible] sic exponit [illegible]
Dentes tui sicut greges
[illegible]
intelligunt quia per [illegible]
[illegible]
ut dentes eius [illegible]
quia per [illegible]
[illegible] et [illegible]
dentes quibus [illegible]
[illegible] quia
[illegible]
[illegible]
[illegible]
[illegible] filiis
[illegible] filii [illegible]
[illegible] ad fortia [illegible]
[illegible] sicut grex ton-
sarum quae ascenderunt
de lavacro [illegible]
quia [illegible] a [illegible]
in baptismo [illegible] ablutae
[illegible]
[illegible] ut ad [illegible]
[illegible] et ad
[illegible]
[illegible]
de quo [illegible]
[illegible] sic
Dentes tui sicut greges
[illegible] in capillis [illegible]
[illegible]
[illegible]
[illegible] ad regendum
[illegible]
in [illegible] quia [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] agibilibus, [illegible]
[illegible] nota [illegible]
tui [illegible]
[illegible] ut [illegible]
in malis [illegible]
[illegible]
et [illegible]
[illegible]
[illegible] corporis tui [illegible]
[illegible]
[illegible] dentes
[illegible] secretum
[illegible]
[illegible], dentes quia [illegible]
[illegible]
[illegible] in [illegible]
[illegible], dentes
[illegible] qui [illegible]
[illegible], ad [illegible]
[illegible] qui non sufficiunt
[illegible]
[illegible] dentibus [illegible]
[illegible] et [illegible]
[illegible]
[illegible] dentes
[illegible] a lacte
ad usum [illegible]
[illegible]
[illegible] qui instar [illegible]
[illegible]
[illegible], habet
[illegible]
[illegible]
[illegible]
[illegible] ut
[illegible] et per [illegible] ad alterum
[illegible]
[illegible] de dentibus
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] dentibus [illegible]
[illegible]
[illegible]
[illegible] / [illegible]
dentes [illegible]

que ascenderunt de lavacro tonsarum
quia per fontem baptismi mundati
et familiaritatem servarum sua
sunt ablutione mundati, et quia
[illegible] omnibus quibus [illegible]
ante lavacro purificaverunt quia
nisi quis renatus fuerit ex aqua
et spiritu sancto non potest introire in
regnum dei, [illegible] vero est
et maxime [illegible] quibus pas-
tori [illegible] cuius commissa
est veritas ovium quas
possidebit [illegible] et per [illegible]
[illegible] pastoris fecerunt [illegible]
[illegible] honorum sic intelligitur
Dentes tui sicut greges tonsarum
sub audis ovium. Dentes mor-
dent et comminuunt cibum quem
in corpus mittunt, oves
autem albe lacte alunt et la-
na vestiunt, dentes ergo ecclesie
sunt expositores sacre scripture
qui [illegible] cum [illegible]
mordaces remordent et du-
ram [illegible] exponendo
[illegible] et in [illegible] ecclesie
quasi in ventre [illegible]
vel doctrina sua [illegible] que
[illegible] in quo vivunt [illegible]
et scriptis illas in medio ecclesie
[illegible], hii sunt sicut greges
[illegible] detonsarum [illegible] hoc est
[illegible] qui sunt
apostolis omnia relinquerunt ut
[illegible] de tonse mundi et
[illegible] vixerunt
hii lacte doctrine [illegible]
alunt et [illegible] ut la-
na [illegible] vestiunt, et sicut
oves [illegible] carnibus
pascunt et exemplis vestiunt
Et [illegible] oves [illegible]
de lavacro hoc est de [illegible]

in [illegible] ascendunt ut
in baptismate lati pro-
miserunt pro alteri [illegible]
[illegible] hic [illegible] ma- 4°
[illegible] qua vel predicatores
Christi producentes geminos
fructus ecclesie: sunt appellati
de vita contemplativa et activa
[illegible] et videtur quod non
quod per dentes intelliguntur
[illegible] que dicuntur habere dentes
qui sunt mordaces [illegible] et
[illegible] in [illegible]
[illegible] fugere quasi a facie
colubri fuge peccatum et [illegible]
dentes eius dentes
leonis interficientes animas
hominum. [illegible] sola [illegible]
[illegible] esse [illegible]
ad istud [illegible] nota [illegible]
tres [illegible] primus predica-
tores Christi [illegible]
sunt [illegible] dentes
militantis ecclesie [illegible]
predicatores Christi [illegible] offitio
sunt predicationis parant
geminos fructus in ecclesia
militante. Quia de lucro animarum
predicatores Christi appellate sunt
vita contemplativa et activa
virtutum dixi in primo
articulo quia [illegible]
[illegible] Christi [illegible]
sunt [illegible] isti dentes
militantis ecclesie. Nota
secundum [illegible]
[illegible] in capillis
ecclesie. [illegible] adhuc [illegible]
[illegible] dediti, sic [illegible]
ad [illegible] in celum apti
designati in dentibus [illegible]
[illegible] et debilitate
[illegible] firmitate
[illegible] vestiunt
[illegible] celum [illegible]
ornant, dentes [illegible]

macta

cu ei dicebat surge petre
manduca ut act. X. Et dentium
supremis dicti sunt etc. quia
secreta celi videant et ang
prelatis, dentes quia uns
dos habeo velut [illegible]
et qui scit celi [illegible] re
dunt, dentes sunt quia
panem doctrine [illegible]
parant, hij dentes [illegible]
te [illegible] quia [illegible]
de [illegible] [illegible]
et [illegible] sunt [illegible]
ti et [illegible] sua [illegible]
[illegible] [illegible] [illegible]
eius dentes [illegible], et sunt
dentes canini hij venena
te mordent ut occidant
venenum [illegible] [illegible]
blande [illegible] ut [illegible]
[illegible] de primis habetur
[illegible] apocalipsis [illegible] quia
vidit [illegible] [illegible] ha
bebat tres ordines dentium,
[illegible] tres sunt ordines den
tium [illegible] [illegible] [illegible]
[illegible] dicuntur quia cum
[illegible] accipitur [illegible] primis mordent
[illegible] canini vocantur
quorum duo in dextra maxil
la et duo in sinistra
sunt, sic dicti quia sicut
canis ipsis ossa confringit
sic et homo, et quod panis
[illegible] [illegible] [illegible] [illegible]
[illegible] ut confringatur [illegible]
dicuntur molares qui [illegible]
[illegible] et [illegible] a [illegible]
[illegible] a [illegible] [illegible]
[illegible] ut molant et
masticent, et sunt plures
dentes in viris quam in mu
lieribus: unde sic solent
distingui dentes, dentium
alij sunt [illegible] alij cani
ni alij maxillares vel

molares [illegible] mordent sed
lacerant [illegible] ruminant, mordet
[illegible] lacerant [illegible] ruminant
[illegible] vel mordent blasfemia
[illegible] [illegible] [illegible]
lacerant [illegible] [illegible]
[illegible] ira [illegible], ruminat
[illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible], lacerant
ut bona [illegible] ruminant ut
alij [illegible] alij [illegible]
alij [illegible], ruminat ut
[illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible]
[illegible] ruminant bona ut
sic [illegible] habeant [illegible], quia
[illegible] opportunitate ut omnino
[illegible], hijs dentibus [illegible]
sunt [illegible] in [illegible] [illegible]
dentibus [illegible] in [illegible]
act. vii° et ps. lvij° filij homi
num dentes eorum arma et sagitte
[illegible] [illegible] [illegible] arma
ad defendendum [illegible] sua et ad
mordendum aliena bona
[illegible] xxx° [illegible] quia pro
dentibus gladios habent
[illegible] molaribus suis
ut [illegible] [illegible] de
terra, et sagitte ad vulnerandum
in occulto quasi de longe
[illegible] xx sagitta vulnerans
[illegible] lingua eorum
dolum locuta est et lingua
eorum gladius acutus [illegible]
[illegible] [illegible] [illegible]
[illegible] xix [illegible] [illegible]
[illegible] arma sunt dentes
[illegible] [illegible] [illegible], gladij
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible] et
dentibus [illegible] sunt [illegible]
et mordebant [illegible] de
[illegible] habens, lacerabat
cum [illegible], [illegible] [illegible] [illegible]

a deo qui sabbatum non custodit
fulminabant quorum collegerunt
pontifices et pharisei consi-
lium dicentes quid facimus quia
hic homo multa signa facit
sic omnes credent in eum
et venient romani et tollent
locum nostrum et gentem. Ecce in
[illegible] pudore. De aliis Job
XXIX. Conterebam molas iniqui
et de dentibus eius
auferebam predam. Dentibus
canum et ipsi mordent latrant
comminatione, rugiunt cum
derisione, vituperatione [illegible]
comminatione [illegible] pena
qui excludunt celestium [illegible].
Quidam dentes sunt predicatorum.
Isti sunt dentes mandibule
asini in qua Sampson qui
interpretatur sol eorum, et populus qui
est sol iusticie, occidit phi-
listeum qui interpretatur dux rui-
ne vel potacione cadentibus
i. demonibus. Quidam dentes sunt
i. predicatores et doctores
sicut oves que ascenderunt
de lavacro, quia sanis scripturis
laverunt dentes, alios predicaverunt.
Septem modis fit hoc lavacrum.
Lavamur cum peccata baptismo,
penitencia, eukaristia, martirio,
elemosina dando seu do-
nando, potentiam [illegible]
quod nisi [illegible] remisisse [illegible]
[illegible] sunt et dentes mo-
lares [illegible]
ruminantes v. distinguunt
actus nostros et mores i.
quid sit bonum et quid ma-
lum quid verum et quid falsum
quid commodum quid incommodum
quid utile quid periculosum
pena quid premium. De quibus
levit in levitico de holocaustis
bonis instruimur, de tarta-

igitur pelle hostie i. pro gladio
in extrema qui se paratur [illegible]
[illegible] glutiuntur
in extremum [illegible] Dentibus
i. opera in frusta concidunt
i. dissolvunt, [illegible]
caritatis, compassita autem
[illegible] sanitatis
cogitationum [illegible]
amoris [illegible]
ligna ordinavit [illegible]
[illegible] sunt de [illegible] v. opera
distincta cum [illegible]
[illegible] de quibus [illegible]
[illegible] ad [illegible]
dentibus [illegible]
[illegible] De
quibus [illegible] dentes in
32 [illegible]
et xx [illegible]
esse, non [illegible]
nec dentibus [illegible]
[illegible] dentibus
[illegible]
ruminantibus v. predicatoribus
[illegible]
[illegible] aliena [illegible]
[illegible] ut de [illegible] [margin: [illegible]]
[illegible]
[illegible] de [illegible]
In quibus debet [illegible]
[illegible] regum [illegible]
[illegible] ecclesiastici [illegible]
[illegible] negocium [illegible]
[illegible] de [illegible] capitulo
[illegible] dicit
ysaias xl [illegible] in [illegible]
[illegible] et vide [illegible]
[illegible] congregati sunt
et venerunt [illegible]
de gentibus qui venerunt ad
[illegible] in [illegible]
[illegible]
[illegible]
ad [illegible]
[illegible] non ubi [illegible]
[illegible]

q[uod] d[icitu]r corrupit ut quid tu
hoc mido [illegible], dcli
e[cclesi]astici [illegible] xx omnia
fac in tempore et post [illegible]
[illegible] [illegible] [illegible] videt
[illegible] ysaie [illegible] re
cogitabo tibi omnes annos
meos in amaritudine ani[m]e
mee et iacob respondet
[illegible] vox [illegible] indi
cium et iusticiam [illegible]
respondet [illegible] [illegible] [illegible]
[illegible] quid [illegible]
que [illegible] in ista
[illegible] et [illegible] et
alius dentes ista [illegible]
[illegible] tempori que vellet
sua in tempore deponit
qui [illegible] deponit
veteri [illegible] tempore
veteris [illegible] nota q[uod] dentes
[illegible] [illegible] [illegible]
primo [illegible] [illegible]
[illegible] [illegible] tendunt [illegible]
[illegible] in [illegible] ve
teri [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] infatigabili [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] deponentes [illegible] ma
liciam et [illegible] [illegible]
[illegible] et [illegible]
[illegible] et [illegible] [illegible]
[illegible] sicut [illegible] [illegible]
[illegible] infantes [illegible]
sine dolo lac [illegible]
te ut in eo [illegible]
in salute si [illegible] [illegible]
q[uonia]m dulcis est d[omi]n[u]s [illegible]
[illegible] tu [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] iacob [illegible] vide
[illegible] dicit paulus [illegible]
magnitudine [illegible] xxx [illegible]
[illegible] [illegible] exemplo
paulus [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] temporalem cogitacionem
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] blasfemus
et persecutor [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in incredulitate
[illegible] [illegible] temporalem [illegible]
[illegible] [illegible] que [illegible] [illegible]
[illegible] hac [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] omnia [illegible]
esse [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] ut [illegible] [illegible]
[illegible] et inveniar
in illo non habens [illegible]
iusticiam que ex lege est [illegible]
illam que ex fide est [illegible]
[illegible] que ex deo est iusticia
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] q[uo]d paulus aut [illegible]
[illegible] et [illegible]
[illegible] iudeos [illegible]
[illegible] hec sunt tria quibus
[illegible] [illegible] lazarus
in monumento [illegible]
[illegible] [illegible] institis [illegible]
et [illegible] ligatis [illegible]
[illegible] [illegible] lapide [illegible]
[illegible] ioh xi [illegible]
amat temporalium bonorum
[illegible] [illegible] [illegible]
[illegible] [illegible]
amat carnalium [illegible]
ne [illegible] [illegible] lapide
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

doctores et predicatores sequuntur
ut vigilanter et tenaciter pa-
cienciam cui dixit apostolus ad Hebr xij
tantam nos habentes impositam nubem
testium deponentes omne pondus et circumstans
te per pacienciam curramus
ad propositum nobis certamen, quod erit nobis
accepi dicto per longanimitatem
[illegible] expectacionem [illegible]
Unde ergo quod tundebatur paulus
tundebatur ligno, suspendebatur
periculo, tundebatur flagello
verbo irrisionis, periculo tribulacionis
flagello passionis. Nonne verbe-
rationibus [illegible], paule multi-
tudine te [illegible] ad iniuriam
De periculo ipse ait 2 Cor xj periculis
in mari, periculis in falsis
fratribus, in labore et erumpna
in vigiliis multis, in fame et
siti, in ieiuniis multis, in fri-
gore et nuditate. De [illegible]
flagelli iudei ter virgis
cesus sum, semel lapidatus
sum, ter naufragium feci, noc-
te et die in profundo maris
fui. [illegible]
[illegible] est. Unde
quod tenuisti, tenuisti et in
longanimi oracione [illegible]
tanda sua infirmitate. Et
sicut est in sustinenda pe-
[illegible], tenuisti in [illegible]
expectacione. De primo 2 Cor
xij° Et ne magnitudo revelacionum
extollat me, datus est mihi
stimulus carnis mee angelus
sathane qui me colaphi-
zet, propter quod ter dominum rogavi
ut discederet a me, et
dixit mihi sufficit tibi gratia mea
nam virtus in infirmitate per-
ficitur. Libenter ergo gloriabor in
infirmitatibus meis ut inhabitet
in me virtus Christi. Propter quod placeo
mihi vel delector in infirmitatibus meis

inde [illegible] annunciabat si-
ne intermissione orate
ad Thess v°. Unde quod tenuisti
in oratione ad Rom viij° quis nos
separabit a caritate Christi
an tribulacio an angustia
an fames an nuditas an
periculum an persecucio an gla-
dius sicut scriptum est quia pro-
pter te mortificamur
tota die estimati sumus ut
oves occisionis. Sed in his
omnibus superamus propter eum
qui dilexit nos. Unde
tenuisti expectacione. Et
quod non videmus speramus
per pacienciam expectamus ad
Rom viij°. Non solum autem [illegible]
sed similiter [illegible]
patres antiqui, tendebant
et moderni, tendebant
[illegible] quia expecta-
bant [illegible] adventum
[illegible]
[illegible] vos ab infideli
liberarent. Sed hic vos a
peccatis absolutos [illegible] ut
in regno vos [illegible]
regno gaudeant. Unde David
[illegible] dicens
ps 39 Expectans expectavi
dominum et intendit mihi
Glossa expectans expectavi [illegible]
in limbo [illegible]
salvator Math xj Tu es
qui venturus es an alium
expectamus. Et intendit
mihi [illegible] ad [illegible]
et [illegible]
[illegible]
[illegible] me de lacu miserie
[illegible] et de luto fecis
et Abacuc ij° Si moram
fecerit expecta eum quia
veniens veniet et non
tardabit. De [illegible] dicitur
Jer xiv [illegible] expectacio Is-
rahel [illegible] salvator
eius in tempore tribulacionis
Et illud ysaie 33 domine
miserere nostri te expectavimus

esto brachium in mane et salus
nostra in tempore tribulacionis pro
uerbis ait Jacob xlix salutare
tuum expectabo domine et ysaie
lij videbunt omnes fines
terre salutare dei nostri et iste
mo bonum est psalmum tamen
plenitudo salutaris dei Ecce iste
sunt quatuor tonsarum que ascen
derunt de lauacro propter quod no
pergimus primum hec quo ad istud
primum attribuitur predicatoribus
qui loti sunt fonte prime et bap
tismatis ut dicitur dicti doc
tores ecclesie militantis competitur
predicatoribus sunt [illegible]
quo ad sensus [illegible]
[illegible] et nullo
[illegible] vidit vita domini que
[illegible] sunt dentes qui [illegible]
[illegible] pena [illegible]
Ecce [illegible] a facie colubri
fuge peccatum et [illegible] dentes
eius ait dentes leonis [illegible]
[illegible] cor
[illegible] quia [illegible]
dentes hij sunt [illegible]
[illegible]
hominum Job xxix conterebam
molas iniqui et de dentibus
illius auferebam predam [illegible]
[illegible]
dentes, hij sunt [illegible]
[illegible] dampnacio [illegible]
Zacharie ii [illegible] sunt
[illegible]
[illegible] dentium [illegible]
sa ecclesie militantis [illegible]
[illegible] dentes et hij sunt pre
latores et doctores [illegible]
de quibus hic dicitur dentes
tui sicut grex tonsarum que
[illegible]
spiritualis [illegible]
[illegible] et [illegible] hic

[illegible] quilibet debent
esse debent [illegible] esse [illegible]
[illegible] in unitate fidei in unitate
[illegible] caritatis [illegible]
[illegible]
[illegible] debent esse [illegible]
pauperes [illegible]
a omnibus [illegible]
[illegible] et alij [illegible] de
malis aut [illegible]
[illegible] xxiv dentes [illegible] et
[illegible]
[illegible] augustine et
[illegible] in die [illegible] in die [illegible]
[illegible]
[illegible] et vena corrupta [illegible]
[illegible]
[illegible] vel pro [illegible] aut [illegible]
[illegible] in [illegible]
[illegible] predicatores [illegible] debent
esse loti fonte prime et baptis
matis et [illegible] ut notatur
[illegible] dicitur in [illegible] que ascen
derunt in lauacro, [illegible]
sunt lauacrum de quibus ascen
dunt predicatores, et alij homines
[illegible] primum est baptismatis
[illegible] sanguinis [illegible]
confessionis [illegible]
[illegible] lauat [illegible]
[illegible] reformat, la
uat [illegible]
ab inferno [illegible] a
[illegible] reformat
[illegible] a [illegible] que
est in hac [illegible]
[illegible]
[illegible] lauacri [illegible]
[illegible] lauacrum lauans
[illegible] de lauacro
lauans [illegible]
de lauacro lauans [illegible]
[illegible] de lauacro lauans
[illegible] De [illegible] Zacharie
xiiio [illegible] fons patens
domui david in ablucionem
peccatoris et menstruate,

De secundo zacharie 9 in sanguine testa-
menti tui eduxisti vinctos tuos de la-
cu in quo non erat aqua. De 3o
regum 9 qui his deduti capiti intro
aquas et aves inclusit fontem
lacrimarum et plorando purificat
secutos peccatorum, hec est lacri-
mosa confessio de qua dicitur iudicum
1 da mihi terram alteram et irrigu-
am et dedit ei 3a. Item bap-
tizatur a mortuo si iterum tan-
git mortuum quid proderit
lavatio illa inde ecclesiastici 34 qui si
vult peccata dicere. Item est sanctus
qui audiret nisi sit peccatum
lavet sed ut dicitur totus
aceptus dicit loca extra in capite
et ideo mihi sed quia sine peccato
saltem venialia non po-
test vivere, ideo habet per
decem vias vel affectus contritionis
in confessione lavare 1 etc.
3a. Scriptus enim cadit in ipsa
sed iterum surgit resurgit.
De septimo de quo dicitur infra cap-
tivus autem putens aquarum
etc. fluunt impetu de li-
bano sicut fluvius etc. affluente super-
no lucificata seges spiritus
sanctitas a... de primo lava-
tur a peccato astergit ea iudicium
de secundo scriptura. De tercio fer-
vor de quarto ascendit collo-
catur. In primo lavare sed quare
Cap 9 effectus relaxat culpam
remittit penam, sanitatem
peccati debilitate, gratiam donat.
Ista figurata est in hiis que
acciderunt filiis israel in ma-
ri rubro, hostes in eo sub-
mersi sunt ecce peccata remissa
a labore luti et lateris sunt
liberati ecce pena dimissa.
Item post sub exercitus non
audebant oppugnare eos

nigri autem tenuerunt persequi eos
ab aquis in deserto ecce sanitas
peccati debilitatis in deserto
manna de celo madu-
cavit ecce gratia. Secundo la-
vare fuit per sanguinem quo
mundum aut de levi etc. san-
guinis sicut habet Christi sui
sanguinis martyri et primum
lavabatur cum sanguinem per
gentium mundabatur contra
scriptum aquam terra de
primo et secundo aut parabo-
lus ad hebreos 9. Si sanguis
hircorum et taurorum et cinis
vitule aspersus inquinatos
sanctificat ad emundationem
carnis quanto magis sanguis
Christi emundabit conscientias nostras
ad serviendum deo vivente de
quo cavit etc. secundo sancti-
ficacionem sanguinem fudit
pro nobis et ideo torques suum
ipsorum mereremur suum
nam fecundo sanguine la-
vatur hec si. Primus hystorialit
sanguine ... in alio secundum
figurabatur in vitula russa
et ...us in pellibus arietum
rubricatis in tabernaculo
sicut lavacrum fuit per lacri-
mosam confessionem. Istud
lavacrum primo est anima
secundo eternitas erat aspersum
animarum in contricione, ve-
nialium in confessione, aspersum
in satisfactione, habet ergo
amantissime Christe, videlicet
diam animus sanguinem
aspersum. Iohannes baptiste
de primo habetur Iohannis xxxviii
ego dixi in dimidio dierum
meorum vadam ad portas
inferi quesivi residuum annorum
meorum. De secundo angelice tu Luce 8
quo eum dicit ad Ieronimum accidit
recedat sanus a lege

Si tetigero fimbriam vesti
menti eius salua ero de
tercio dicitur Matth. 3 quod Johannes
baptista erat vestitus pilis
camelorum et zona pellicea
circa lumbos suos et lo
custas edebat et mel sil
uestre et predicabat dicens ve
niet post me fortior me
cuius non sum dignus procumbens
soluere corrigiam calcia
mentorum eius. Zacharie [illegible]
[illegible] est fons sufficiens [illegible]
fugat inopiam aufert
sterilitatem expellit miseriam
pro primo confert copiam
bonorum copiam pro secundo fecundi
tatem pro tercio vitam eternam
De primo Joh. iiiio qui
biberit ex aqua quam ego dabo non
sitiet in eternum sed aqua
quam ego dabo ei fiet in
eo fons aque salientis
in vitam eternam sed pro secundo
opera que faciunt ad bonum
salutis [illegible] [illegible] et [illegible]
fecitas [illegible] aque est quod quanto
ascendit tanto descendit
sic opera ex deo facta faciunt
ascendere ad deum per gratiam
caritatis et descendere usque
per humilitatem, ecce habundanciam
de tercio ps. xlv fluminis im
petus letificat ciuitatem dei
glo. fluminis i. spiritus sancti
qui a patre et filio pro
cedens a fonte et viua
cedit Ioh. 7 qui credit
in me flumina de ventre
eius fluent aque viue hoc
autem dixit de spiritu sancto
quem accepturi erant creden
tes in eum impetus i. habun
dancia et gracia repletus
ecce hic satis est impetus
de secundo. Secundo aduenit christus
ipsius [illegible] letificat ciuitatem

dei i. ecclesiam militantem quia
est pignus et testimonium
future vite ad Gal. v effructus
autem spiritus pax et gaudium
caritas paciencia longanimitas bo
nitas benignitas mansuetudo
fides modestia continentia castitas
adversus huiusmodi non est lex.
non est lex quia nature altissi
mo est lex quia non adulterabimus non
quia lex dicit non adulteraberis non
occidatis, illi enim non solum hoc
non fecerunt sed castitate virginitatem
seruauerunt. Sed nota ubi est amor
ibi est leticia, nec mirum
si letificat quia altissimum, sed christus
altus sum quantum altior
sum quantum et maioris virtutis
altissimus sum quantum, pro illa
que [illegible] sanctificauit taber
naculum suum i. ecclesiam i. celebrum
in qua sibi militante [illegible]
anima adhesit [illegible] [illegible]
[illegible] [illegible] [illegible]
de gracia dauid plenitudine in
flumine dauid promptitudine
in impetu datur efficaciam
in letificacione gaudium superiorum
in ciuitate dei qui habet celestem
militantem, non babilonis
letificat, ecce leticia de tercio
qui biberit ex hac aqua fiet
ei fons aque salientis in vitam
eternam, ecce vita eterna pro primo
ergo currite nobis christus per longa
dilectionem et veneracionem
[illegible] quia efficit in nobis
habundanciam per sanctorum [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] in sanguine aque
[illegible] in tercio loco est
de lacu petra meas quod in
[illegible] illos [illegible] [illegible] la
nabit nos christus ipse in
[illegible] abluerit. Item lauit
[illegible] et lauat sanguine [illegible]
de medio eius i. spiritum patris et
spiritum sancti [illegible]

Ex qua lectione sic deducta in sacro
hec tria tantum [illegible] predicatores
et doctores sunt assimilati sunt dentibus
militantis ecclesie xpi. hoc tamen
est honori [illegible] assimilantur enim
predicatores dentibus quia debent
esse sicut canes fideli famulantes domino
et hereses debent repellere. et [illegible]
peccata destruere et sicut more den-
tium qui nociva mordentes de
ore eiciunt sic isti debent mordere
peccata hominum et comminuere [illegible]
[illegible] id est exponere [illegible]
et mittere in ventrem id est in
memoriam ecclesie sancte ut se custodiat
ab operibus malis et hoc est
quod dicit augustinus de pastoribus [illegible]
Predica verbum insta oportune im-
portune. Quibus oportune
quibus importune. oportune
utique volentibus. importune
nolentibus. prorsus importunus
sum, audeo dicere. tu vis errare
tu vis perire. ego nolo. [illegible]
[illegible] postremo ille qui me terret
Si nolueris vide quid dicit. vi-
de quid increpat. quia [illegible]
quod erravit non revocastis
et quod periit non inquisistis
nam [illegible] aliquis
[illegible] aut quibus [illegible] de
[illegible] magis [illegible] quia
ipsum oportet nos omnes ante
tribunal dei [illegible]
[illegible] in [illegible]
[illegible] xpo dei [illegible]
[illegible] utilitatem [illegible]
[illegible] volentibus
oportune, [illegible] impor-
tune, ut omnis [illegible]
in [illegible] sancte ecclesie [illegible]
[illegible] predicatores [illegible]
sunt [illegible] ab omni [illegible]
[illegible] ad predicationem sunt admittendi
hec tamen [illegible] dicitur aste

[illegible] de lanar[illegible] glo [illegible] ab omni
peccato debent esse mundi et ca-
[illegible] hoc [illegible] [illegible]
in [illegible] sancte. de duo [illegible]
[illegible] prius [illegible]
[illegible] ab omnibus [illegible]
[illegible] in templo [illegible]
ad [illegible] salutem [illegible]
in celeste templum [illegible]
post mortem [illegible] ad [illegible]
[illegible] [illegible] venientes
ante mortem quia [illegible]
predicatores [illegible] in se debent
[illegible] et [illegible] aliis
[illegible] Si [illegible] sancte et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] verbi dei in
[illegible] fidei [illegible]
[illegible] tu [illegible] de morte
[illegible] subitus ad vitam de
labore ad requiem de [illegible]
[illegible] ad [illegible] de
tenebris ad lucem. Et [illegible]
in suo [illegible]
[illegible] [illegible] alios [illegible]
[illegible] [illegible] alias
[illegible] [illegible]
[illegible] ad [illegible]
[illegible] alias ad [illegible]
[illegible] et [illegible]
manus que [illegible]
[illegible] porrigere
manum [illegible] lex [illegible]
[illegible] [illegible]
ut ipsi [illegible] [illegible]
[illegible] loquendo
[illegible] [illegible] loquendi
[illegible] [illegible] opere
non [illegible]. Et [illegible]
[illegible] predicatores
[illegible] malo [illegible]
ne [illegible] in [illegible]
[illegible] alter [illegible]
[illegible] ut [illegible]
[illegible] [illegible]
[illegible] [illegible]

Cor. iii. Unum estis. Predicatores qui
sunt missi ab ore domini utilia
hoc tenent unum libere absque omni
reprehensione. Hoc casu quo
ad primum patet. Secundo quia non
procedunt de domino ad secularem
potestatem est illa animo suo bona
ducentes libere et sine adu-
latione veritatem predicant et
gesta sine vite arguunt
quam apud homines non
habeant et reprehensionem
animo devitant et ideo
nil timentes in via dei
predicator et doctor cum
iustitia veritate seminat et quia
per audientes corrigit valet
ad quem et ita loquitur
ut non corrigatur sed dolebit
audientes unum sanctorum
semper malat aliquis sub
correptio ipsius. Ideo dicit Augustinus
in libro de sermone domini in monte
capitulo [illegible] non debemus
evangelizare ut manducemus
sed ideo manducare ut
evangelizemus. Nam si propterea
evangelizamus ut mandu-
cemus vilius habemus evangelium
quam cibum et erit iam bonum
nostrum in manducando ne-
cessarium autem in manducan-
do. Et infra subdit. Nemini
clarius dicitur [illegible]
propter aliud aliquid quod
sine dubio inferior quam
id quod queritur. Et ideo illud
primum est propter quod ista querit
[illegible] ista vobis quam propter
aliud queritis. Et de hoc
videlicet predicator nec reprehen-
datur. Et quam [illegible]
Breuis sunt omnes insultantes
arguunt vitia et sepe
dicunt [illegible] non omnes [illegible]
salute vel publice [illegible]

licaris sed propter illa quam arguunt sic
non omnes propter salutem [illegible]
militante ideo sed propter hec temporalia
sive [illegible] annonam et stipe-
dia sperant aut propter laudem et
gloriam. Et ideo [illegible] de [illegible]
[illegible] in [illegible] hominis
de quibus dicit apostolus [illegible]
sorte evangelizant inveniunt
ab hominibus commoda sua sive
pecunie sive honoris vel laudis
quolibet volentes accipere non
nisi evangelizantes non tamen
salutem eorum querunt sed annuntiant
quam commodum suum. Ille autem qui
audiunt salutem [illegible]
salutem si ei crediderint [illegible]
ille annuntiat nec in illo [illegible]
[illegible] quod ille annuntiatur
salutem qui annuntiat habebit
[illegible] qui annuntiatur habebit
[illegible] ille. Ex quo patet
quod melius est reprehendi a
bonis quam laudari a malis
ut dicit Augustinus in Pelagio [illegible] libri
de civitate dei [illegible] capitulo
a quibus reprehendi quam sine [illegible]
[illegible] ab adulante
laudari [illegible] reprehensor
[illegible] est [illegible]
[illegible] aut [illegible]
reprehensionis est aut [illegible]
[illegible] ergo [illegible] insultat [illegible]
[illegible] aut si [illegible]
[illegible] est si [illegible] audiendo
[illegible] laudatur vero et [illegible]
[illegible]
[illegible] ergo [illegible] in [illegible] de
arguit me [illegible]
non [illegible]
[illegible] hoc
[illegible] de [illegible] et de
[illegible] predicatione [illegible]
[illegible] debent [illegible]
iudeis vel gentilibus [illegible]
[illegible] in sua predicatione debent
[illegible] vitare.

Tertio an debuit predicare publice
vel gentibus dicto quod solum debuit
dare verbo solum ut patet supra
Secundo ad primum dicendum quod christus
debuit predicare iudeis vel genti-
libus. Et videtur quod christus non solum
debuit predicare iudeis sed et genti-
libus dicitur enim ysaie xlix parum est
ut sis michi servus ad susci-
tandas tribus Israel et feces Iacob
convertendas dedi te in lucem gentium
ut sis salus mea usque ad extremum
terre. Sed lumen et salutem christus
prebuit per suam doctrinam ergo videtur
parum fuisse si solis iudeis
et non gentibus predicavit. Preterea
sicut dicitur mathei xxviii euntes docete
omnes gentes. Sed sicut potestatem habuit et ap-
postolis docere ostendit instruit
illorum qui gentibus vel audiant
quales debeant gentiles. In apostolis
Romanos xv sicut predicavi evangelium
non ubi nominatus est christus ne
super alienum fundamentum edifi-
carem. Sed sicut scriptum est quibus
quibus non est annuntiatum de eo
ipsi videbunt ergo multo magis
christus predicare debuit gentibus
quam iudeis. Contra. Melior est
instructio nullorum quam omnium
sed christus aliquos gentilium
instruxit sicut mulierem Sama-
ritanam Ioh iiii et cananeam
mathei xv ergo videtur quod multo
fortius christus debuit omnibus
gentibus predicare. Sed contra est
quod dominus dicit mathei xv non
sum missus nisi ad oves
que perierunt domus Israel. Sed
ad Romanos x dicitur quomodo predicabunt
nisi mittantur ergo christus non
debuit predicare gentibus. Preterea
secundum doctorem in littera pre-
dictum quod concedentes sunt predicare
quod filii ... capitulum Raptos
a principio solis iudeis exhiben

Primo quidem ut ostenderet
per suum adventum impleri
promissiones antiquitus factas
iudeis non autem gentibus
unde apostolus Romanos xv dico christum
ministrum fuisse circumcisionis
propter veritatem dei ad confirmandas
promissiones patrum. Secundo ut
eius adventus ostenderetur
esse a deo. Que enim a deo sunt
ordinata sunt ut dicitur ad Romanos
xiii. Hoc autem debitus ordo
exigebat ut iudeis qui
deo erant propinquiores per
fidem et cultum unius dei
prius quidem doctrina christi proponeretur
et per eos transmitteretur ad gen-
tes. Sicut et etiam in celesti
ierarchia per superiores angelos
inferiores divine illuminationes
adveniunt. Unde super illud
mathei xv non sum missus
nisi ad oves que perierunt
domus Israel. dicit Ieronimus non hoc
dicit Ieronimus quod ad gentes non missus
sit, sed quod primum ad Israel
missus est. Unde et ysaie
lxvi dicitur mittam ex eis qui
salvati fuerint scilicet ex iudeis
ad gentes et annuntiabunt
gloriam meam gentibus. Tertio
ut iudeis auferret calum-
niandi materiam. Unde super
illud mathei x in viam
gentium ne abieritis dicit
Ieronimus oportebat primum adventum
christi nuntiari iudeis ne
iustam haberent excusationem
dicentes se ideo dominum re-
iecisse quia ad gentes
et samaritanos apostolos misit.
Quarto quia christus per crucis
victoriam habuit potestatem
meruit et dominium
et dominium super gentes
unde dicitur apocalipsis ii qui vi-
cerit dabo ei potestatem

super gentes sicut et ego
accepi a patre meo Et psal-
mo 2 quia factus est obe-
diens usque ad mortem
crucis / deus exaltavit illum
ut in nomine ihesu omne ge-
nu flectatur et omnis lin-
gwa ei confiteatur. Et ideo an-
te passionem suam noluit gen-
tilibus predicare suam doctrinam
sed post passionem suam di-
xit discipulis suis Mathei ultimo
Euntes docete omnes gen-
tes [illegible] ut legitur Joh. xii
in [illegible] passione quidam
gentiles volebant videre ihesum
respondit nisi granum frumenti
cadens in terram mortuum
fuerit multum fructum affert
Et sicut augustinus dicit ibidem se
dicebat granum mortificandum
in infidelitate iudeorum multi-
plicandum in fide populorum
Ad tertium ergo dicendum quod christus fuit
illud lumen et salus gen-
tium per discipulos suos quos
ad predicandum misit Ad secun-
dum dicendum quod non est minoris po-
testatis sed maioris facere
aliquid per alios quam per se
ipsum Et ideo in hoc maxime
potestas divina in christo monstra-
ta est quod discipulis suis tan-
tam virtutem contulit in do-
cendo ut gentes que nil
de christo audierant converterent
ad christum / potestas autem christi
in docendo attenditur
et quantum ad miracula per que
doctrinam suam confirmabat / et
quantum ad efficaciam persua-
dendi / et quantum ad auctoritatem
loquentis quia loquebatur
quasi dominium habens super legem

ut diceret. Ego autem dico vobis Et quan-
tum ad dignitatem rectitudinis quam
in sua conversatione monstrabat sine
peccato vivendo Ad tertium dicendum quod
christus non debuit a principio indiffe-
renter gentibus suam doctrinam communicare
ut iudeis tamquam primogenito
populo deditis ostenderetur ita
tamen non debuit gentiles omnino
repellere ne spes eis salutis
precluderetur Et propter hoc aliqui genti-
lium [illegible] admis-
si propter excellentiam fidei et devotionis eorum
Consequenter ad secundum sic proceditur videtur
quod christus debuit iudeis sine
offensione eorum predicare quia ut di-
citur augustinus in libro de agone christiano
in homine christo se nobis
ad exemplum vite prebuit filius
dei Sed nos debemus vitare offen-
sionem non solum fidelium sed etiam in-
fidelium sicut dicitur i Corinthiorum x sine offen-
sione estote iudeis et gentibus
et ecclesie dei Ergo videtur quod et christus
in sua doctrina offensionem iudeorum
vitare debuit Ad hoc nullus sapiens
debet sic agere quod effectum sui operis
impediat / Sed per hoc quod sua doc-
trina christus iudeos turbabat
impediebat effectum doctrine
eius / dicitur enim luce xi quod cum
dominus phariseos et scribas repre-
henderet / ceperunt graviter insistere
et os eius opprimere de multis
insidiantes ei et querentes
capere aliquid ex ore eius ut
accusarent eum / Non ergo videtur
conveniens fuisse quod christus in
sua doctrina offenderet Ad quod etiam
apostolus dicit i ad thimoteum v Seniorem
ne increpaveris sed obsecra
ut patrem Sed sacerdotes et prin-
cipes iudeorum erant illius populi
seniores Ergo videtur quod non
fuerunt duris increpationibus arguendi

Sed certum est quod licet rumor et
fuerat predicatur contra Christus constitit
in lapidem offensionis et petram
scandali dominus noster, propter quod super
illo Mathei 3 parte [illegible] contra salus
nullis [illegible] est offendenda quicumque
singularum quorum et ideo qui
[illegible] sua propter nulli [illegible] salu-
te impedirent non est timenda
eorum offensio a predicatore ut doc-
tor ad hoc quod nullis [illegible] saluti
providerant. Dicit autem et pharisei
et principes sacerdotum sua malicia
plenam impediebant ipsa salute
tamen quia non negabat Christi doctrine
quia sola poterat esse salus
tamen eorum [illegible] sunt in omnibus
vita ipsa corrumpebat et ideo
dominus non obstante offensione
eorum publice veritate qua illi
non credebant et eorum vitia ar-
guebat et ideo Mathei xv dicitur
quod discipulis domino dicentibus Scis
quia audito hoc verbo scan-
dalizati sunt. Qui ait Sinite illos
ceci sunt et duces cecorum [illegible]
[illegible] constat [illegible]
[illegible] ad [illegible]
[illegible] sic dicit esse sine offen-
sione [illegible] ut illi [illegible]
suo [illegible] in [illegible]
[illegible] vivere, si [illegible] de veri-
tate scandalum magis est sus-
tinendum scandalum quam veritas
relinquatur ut Gregorius dicit ad 2m
[illegible] quod [illegible] Christus publice
scribas et phariseos arguebat
non impedimentum sed magis [illegible]
in [illegible] sunt doctrine in
eorum vitia [illegible] innotescebat
[illegible] a Christo [illegible] scri-
bas et phariseorum [illegible]
doctrine Christi obsistebant

ad [illegible] quod aliud [illegible]
[illegible] est intelligendum
de illis sermonibus quos non publi-
cavit nec auctoritate sed [illegible]
necessitate sunt sermones [illegible]
[illegible] xi [illegible] in [illegible]
[illegible] de sermonibus [illegible]
[illegible] in [illegible] sermones
[illegible] sunt sed aut auctoritate
[illegible] malitie
[illegible] publice [illegible]
[illegible] manifeste [illegible]
[illegible] Daniel
[illegible] xiiio [illegible]
[illegible] malorum [illegible]
[illegible] quod
Christus [illegible] omnia publice
[illegible] legitur [illegible]
[illegible] multa discipulis dixisse
sicut patet in sermone [illegible]
[illegible] Mathei xo [illegible]
audistis in cubiculis [illegible]
[illegible] in tectis, non [illegible] omnia
publice [illegible] offendenda
[illegible] non sunt nisi [illegible]
[illegible] 1 [illegible]
[illegible] loquimur inter perfectos
sed doctrina Christi [illegible]
[illegible] sapientiam, non
[illegible] in
[illegible] idem
est veritate aliqua velare
[illegible] et obscuritate
verborum sed Christus veritatem
[illegible] occultabat
[illegible] obscuritate verborum
quia sine parabolis non
loquebatur ad eos ut dicitur
Mathei xiiio Sed verum est quod
quod Christus dicit Johannis xviiio
In occulto locutus sum
nihil [illegible]
[illegible] doctrina [illegible]
in occulto [illegible]
ad [illegible] qui
intendit [illegible] doctrinam
non manifestare nullis

Sed magis occultare. Quod quidem
contingit dupliciter. Quandoque ex invi-
dia docentis, qui vult per sua-
m scientiam excellere et ideo scien-
ciam non vult aliis communica-
re. Quod in Christo locum non habuit,
ex cuius persona dicitur Sapientie vii:
quam sine fictione didici
et sine invidia communico
et honestatem illius non ab-
scondo. Quandoque vero contingit
propter inhonestatem eorum que
docentur, sicut Augustinus dicit super
Johannem, quod quedam sunt ma-
la que portare non potest qua-
liscumque pudor humanus.
Unde de doctrina hereticorum dicitur
Proverbiorum ix: aque furtive dul-
ciores sunt et panis ab-
sconditus suavior. Doctrina
autem Christi non est neque
de errore neque de immundicia.
Et ideo dicitur Marci iiii: num-
quid venit lucerna, id est vera
et honesta doctrina, ut sub
modio ponatur. Alio modo aliqua
doctrina est in occulto quia
paucis proponitur. Et sic
Christus nichil docuit in occulto,
quia omnem doctrinam suam
vel toti turbe proposuit vel
omnibus suis discipulis
in communi. Unde Augustinus super
Johannem: quis in occulto
loquitur qui coram tot ho-
minibus loquitur? presertim
si hoc loquitur paucis quod
per eos velit innotescere
multis. Tercio aliqua doc-
trina est in occulto quantum ad
modum docendi. Et sic Christus
quedam turbis loquebatur
in occulto, parabolis utens
ad annunciandum spiritualia mis-
teria ad que capienda non
erant ydonei vel digni,
et tamen melius erat eis
vel sic sub tegumento parabolarum
spiritualium doctrinam audire
quam omnino ea privari. Eas tamen
parabolarum apertam et nudam
veritatem dominus discipulis expone-
bat, per quos devenirent ad alios
qui essent ydonei, secundum illud
ii ad Thimotheum ii: que audisti a me
per multos testes hec commen-
da fidelibus hominibus qui ydo-
nei erunt et alios docere. Et hoc
figuratum est Numeri iiii, ubi man-
datur quod filii Aaron involverent
vasa sanctuarii que levite
involuta portarent. Ad primum
ergo dicendum quod sicut Hylarius dicit
super Matheum exponens illud verbum
inductum, non legimus dominum soli-
tum fuisse nocturnis sermonibus
et doctrinam in tenebris tra-
didisse, sed hoc dicit quia omnis
sermo eius carnalibus tene-
bre sunt et verbum eius infi-
delibus nox est. Itaque quod ab
eo dictum est [illegible]
cum libertate fidei et confessio-
nis loquendum. Vel secundum Jeronimum
comparative loquitur, quia videlicet
erudiebat eos in parvo Iudee
loco respectu totius mundi, in
quo erat per apostolos predicanda
doctrina sua publicanda. Ad
secundum dicendum quod dominus non omnia
profunda sue sapientie sua
doctrina manifestavit, non
solum turbis sed nec etiam discipulis,
quibus dixit Johannis xvi:
adhuc habeo multa vobis dicere
que non potestis portare modo.
Sed tamen modo quecumque dignum
duxit aliis tradere de sua
sapientia non in occulto sed palam
proposuit, licet ab omnibus non
intelligeretur. Unde Augustinus super
Johannem: intelligendum est
ita dixisse dominum palam locutum

sunt, unde antequam dixisset a multi-
tudine audierunt, verumtamen non erat
palam, quia non intelligebant.
Ad tertium dicendum quod turbis Dominus in
parabolis loquebatur, ut dicitur Matthei
tertio decimo, non erant digni nec ido-
nei nudam veritatem accipere, quam
discipulis exponebat. Quod autem
dicitur quod sine parabolis non loquebatur
eis, secundum Chrysostomum intelligendum est
quantum ad illum sermonem, quamvis alias
sine parabolis multa turbis
locutus fuerit. Vel secundum Augustinum in
libro de quaestionibus Evangelii, hoc dicitur
non quia nihil proprie locutus est
sed quia nullum fere sermonem ex-
plicavit ubi non per parabolam aliquid
significaret, quamvis in eo et aliqua
proprie dixerit. Ad quartum quaestionem
in quo quaerebatur utrum solum
debuit docere verbo vel etiam scripto.
Et videtur quod Christus doctrinam
suam debuit scripto tradere. Scriptura
enim inventa est ad hoc quod
doctrina commendetur memoriae
in futurum. Sed doctrina Christi duratura
erat in aeternum, secundum illud Luce xxi:
Caelum et terra transibunt, verba
autem mea non transibunt. Ergo
videtur quod Christus doctrinam suam
debuit scripto mandare. Praeterea lex
vetus in figura Christi praecessit,
secundum illud ad Hebreos x: umbram habens
lex futurorum bonorum. Sed lex
vetus fuit a Deo descripta, secundum
illud Exodi xxiiii: Dabo tibi duas
tabulas lapideas et legem
ac mandata quae scripsi. Ergo videtur
quod Christus doctrinam suam scribere
debuit. Praeterea ad Christum, qui
venerat illuminare his qui
in tenebris et in umbra
mortis sedent, ut dicitur Luce i, perti-
nebat erroris occasionem excludere, et

aditum fidei aperire. Sed hoc
fecisset doctrinam suam scribendo;
dicit enim Augustinus in primo de con-
sensu evangelistarum quod solet nonnullos
movere, cur ipse Dominus nihil
scripserit, ut aliis de illo
narrantibus necesse sit credere.
Hoc enim illi maxime pa-
gani quaerunt qui Christum
culpare aut blasphemare
non audent, et ei tribuunt
excellentissimam sapientiam sed tamen hominis;
discipulos vero dicunt
magistro suo amplius
tribuisse quam erat, ut eum
filium Dei dicerent et Verbum Dei
per quod facta sunt omnia. Et post-
ea subdit: Videntur parati
fuisse hoc de illo credere
quod de se ille scripsisset, non
quod alii de illo pro suo arbitrio
praedicassent. Ergo videtur quod Christus
ipse doctrinam suam scripto tra-
dere debuit. Sed contra est quod
nulli libri ab eo scripti habebantur
in canone scripturae. Respondeo dicendum
quod conveniens fuit Christum
doctrinam suam non scripsisse. Pro-
pter quidem dignitatem ipsius:
excellentiori enim doctori ex-
cellentior modus doctrinae
debetur. Et ideo Christo tamquam
excellentissimo doctori hic
modus competebat ut
doctrinam suam auditorum cordibus
imprimeret. Propter quod dicitur Matthei
vii quod erat docens eos sicut
potestatem habens. Unde etiam
apud gentiles Pythagoras
et Socrates, qui fuerunt ex-
cellentissimi doctores,
nihil scribere voluerunt. Scripta enim
ordinantur ad impressionem doctrinae

in cordibus audientium. Et
ad hunc scilicet pertinet excellentiam
doctrinae Christi quae fertur [illegible]
non esse [illegible] illud quod vel
sunt et alia multa quae fe-
cit Jesus quae si scri-
berentur per singula nec ipsum
arbitror mundum capere eos
qui scribendi sunt libros.
Quod sicut Augustinus dicit non
spatio locorum credendum est
istud, mundum capere non pos-
se, sed capacitate legen-
tium comprehendi non posse.
Si autem Christus scripto suam
doctrinam mandasset, nihil
altius de eius doctrina
homines existimarent quam
quod scriptura contineret. Tertio
ut ordine quodam ab ipso
doctrina ad omnes perveniret
dum ipse scilicet discipulos suos
immediate docuit, qui postea
alios verbo et scripto
docuerunt. Si autem ipse scripsisset
eius doctrina im-
mediate ad omnes per-
venisset. Unde et de sapi-
entia dicitur Prov. IX quod misit
ancillas suas vocare
ad arcem. Sciendum tamen quod sicut
Augustinus dicit in primo de consensu
evangelistarum, aliquos gentiles
existimasse Christum quosdam
libros scripsisse continen-
tes quaedam magica quibus
miracula faciebat, quae
disciplina christiana condemnat.
Et tamen illi qui Christi libros
tales legisse se affirmant
nulla talia faciunt qualia
illi de libris talibus fecisse
mirantur. Divino quoque iudicio

sic errare meruerunt ut eosdem libros
ad Petrum et Paulum dicerent tanquam
epistolari titulo praenotatos quod
in pluribus locis eos simul
cum Christo pictos viderunt.
Nimirum sic a pingentibus fingentes
decepti sunt. Toto enim tempore
quo Christus in carne mortali cum
suis discipulis vixit, nondum
erat Paulus discipulus eius.
Ad primum ergo dicendum quod sicut Augustinus dicit
in eodem libro, omnibus discipulis
suis tanquam membris sui cor-
poris Christus caput est. Itaque cum illi
scripserunt quae ille ostendit et dixit,
nequaquam dicendum est quod ipse non
scripserit, cum quaecumque ille de suis
factis et dictis nos legere
voluit, hoc scribendum illis tanquam
suis manibus imperavit.
Ad secundum dicendum quod quia lex vetus
in sensibilibus figuris dabatur,
ideo etiam convenienter sensibilibus
signis scripta fuit. Sed doctrina
Christi quae est lex spiritus vitae
scribi debuit non atramento sed
spiritu Dei vivi, non in tabulis
lapideis sed in tabulis cordis
carnalibus, ut apostolus dicit
II Cor. III. Ad tertium dicendum quod illi
qui scripturae apostolorum de Christo cre-
dere noluerunt nec ipsi Christo scribenti
credidissent, de quo opinabantur
quod magicis artibus fecisset
miracula, quod non est dicendum.

Omnes gentiles fa-
bulis et fictionibus non est
in eis. In hac parte determinat
de veritate et fictione fabule
secte, nam omnes [illegible] gentiles
fatuunt fictis quia [illegible]
[illegible] habere [illegible] dei
et [illegible] vel [illegible]

tales qui alios reddunt equales
ipsi sunt vel duplices fetus sunt
opera gemine virtutis vel fidei
et operis, vel actiue et contemplatiue
vel innocentia et penitencia et
de consimilibus, de quo omnes
gemelli fetibus i. geminis
fetibus quia s. precepta et consilia
que pariunt in ipsis fidelibus
i. consimiles fetus quia tales
gignunt et reddunt equales
ipsi sunt vel quia sunt opera
consimilia xpisti. et ecclesie cuius
eccl. 33 [illegible] et posuit
contra unum illud quasi [illegible] unus
ex illis vel gemelli fetus
sunt opera actiue et contemplatiue
vite vel [illegible] et vite [illegible]
vel bone cogitaciones et bone
affecciones, vel fidei et operis.
et sterilis non est in eis
quia in eis non est sterilitas
lactis i. deuocionis, nec steri-
litas velleris i. fidei et bone
conuersacionis nec sterilitas
prolis i. bone operacionis [illegible]
[illegible] eorum multiplicare fructum [illegible]
[illegible] posui vos ut eatis et
fructum afferatis et fructus
vester maneat. vel et sterilis non
est in eis. i. illi qui ex hac
vita rapiuntur sterilis non est,
habent enim sobolem fidei et
voti bone operacionis, quamuis
autem xpisti si expectati fuissent
satialiter [illegible] de [illegible]
[illegible] consummatus in breui
expleuit tempora multa. vel
omnes gemelli fetibus quo
ad bonum concupiscentie cordis, et
bonum [illegible], vel dupli-
ces fetus sunt opera duplicis
caritatis. et sterilis non est
[illegible] [illegible] [illegible]

[illegible] omnes gemelli feti-
bus. id est omnes ille [illegible]
sicut gemellis fetibus quia
omnes illi contemplantes [illegible]
sunt plenam geminam dilectionem
et amorem dei [illegible] pariunt
geminam dilectionem [illegible]
reddunt et sterilis non est
inter eas s. omnes [illegible] [illegible]
[illegible] quia [illegible] apud
religiosos [illegible] bona operacio-
nis vel [illegible] omnes gemelli
fetibus, geminos fetus pa-
riunt omnes xpisti quia [illegible]
[illegible] genuerunt deo [illegible]
[illegible] geminam i. [illegible]
dei et [illegible] dilectionem [illegible]
[illegible], geminos pariunt
quia [illegible] quo [illegible]
fidei et operis [illegible] [illegible]
et sterilis non est inter eas
quia non est inter omnes xpisti
[illegible] passionis ulla que
non fetus bonorum operis generat
in omnibus sunt [illegible]
qui et operis et [illegible] fetibus
gaudent [illegible] nec illi [illegible]
steriles deputantur [illegible]
ablati fuerint [illegible] statim
ex hac vita rapiuntur habuerunt
enim sobolem quia [illegible] ipse
[illegible] vel alii [illegible] professi
sunt, habuerunt et votum bone
operacionis [illegible] autem
si expectati fuissent [illegible]
[illegible] de [illegible] [illegible]
[illegible] consummatus
in breui expleuit tempora
multa, [illegible] erat anima
illius [illegible] [illegible] de
medio iniquitatis [illegible]
[illegible], [illegible] [illegible] exponit
omnes gemellis fetibus i. [illegible]
[illegible] [illegible] [illegible]
in fetibus sicut gemelli [illegible]
[illegible] et non est sterilis inter eas
i. non est [illegible] fructus [illegible]
[illegible]

Noto quod tres sunt dicte lux
redeuntes quolibet in primo que
liat cum prelatoribus qui
officio sive prelationis pa
riant geminos fructus
in ecclesia militante. Nota
sunt 4 que tria sancti leonis
dicuntur quod omnes prelatio
nes Christi geminas fetus
habent duobus preceptis
caritatis videlicet dilectione
proximi. Gemina dilectione
pariunt, vel in ea duos populos
iudaicum et gentilem quique
non recessit in ecclesia mi
litante, nisi prius fuerit
est sterilis, quia perfecto
prelator non est, secundum
hic filios spirituales gignere
... neque erudit
tenent cum quibus prelatur
facere fructum in ecclesia mili
tante. Quia quando fructus
consistit in gemina carita
de et proximi, vel in fide
facta et operibus bonis,
hic non erit sterilis quia
fecundus fiat operibus et
affluentibus virtutibus bonis
Nunc omnis patet triplicem
sterilitatem scilicet lactis agni
et velleris, primam causat
ex media pastione bone ...
ex corruptione ... tertia
ex ... sic ... iste
vel iste non potest sit sterilis
quia pastione bone fruit
facit pastor ... vel
ex obstinacione malicie
... malicie. Sanctus quod
lac simplicitatis. Agni man
suetudinis, vellus bone
... De primo 1 Petri 2o
Deponentes omnem malitiam
et omnem dolum et simulationes
et invidias et omnes de
tractiones. Sicut modo ge
niti infantes rationabiles

sine dolo lac concupiscite ut in
eo crescatis in salute si tamen
gustastis quoniam suavis est dominus.
De secundo lucas ... agnos
offerri agnus mitem ante te
perit aut pax ... de tertio
Mathei viio Attendite a falsis prophetis
qui veniunt ad vos in vesti
mentis ovium. Glosa dicit quod
... debent ... qui velle
... se ... per ...
... in ecclesia qui ... et
in fide ... venit tamen
ad ecclesiam ... publicanis
tyrannis et ... malus
et non expellit, ... non
potest tolerari, toleravit ... pagani
in iudea ... ullo ... potest
tolerari immo ... 2e
... expellendi
... impleant quod ...
ut teneant quod ... acceperunt
vel lac simplicitatis. ...
... non potui vobis
loqui quasi spiritualibus sed quasi
carnalibus tamquam parvulis
in Christo lac vobis potum dedi
non escam, non dum enim poteratis
intelligere, i. simpliciter ...
Agni patientie et innocentie
Ysaias liiio sicut agnus coram
tondente se obmutescet et
non aperiet os suum. Sic est
de ... hominibus, vellus
... Iob xxxio De
velleribus ovium mearum cale
factus est ... qui
... de ... quidam
ascendunt a superbia ad ... quidam
... quidam ab ignorantia
... ascendentibus
a superbia sicut ... pa
tientia ... ascende
bus a ... sicut ...
... spiritus ...
ab ignorantia ... media ...

[illegible] ex rigiditate temperancie
pacientia [illegible] [illegible] [illegible]
ut creatus in caritate [illegible]
in superbiam deinde in concupiscenciam
postremum in ignoranciam. Ergo
[illegible] cecidit [illegible] as
cendit. primo a superbia et ibi cal
caverit [illegible] superbiam
in [illegible] [illegible] [illegible]
[illegible] [illegible] concupiscenciam [illegible]
[illegible] [illegible] ignoranciam [illegible]
[illegible] a carne [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ma
la [illegible] venit usque ad
[illegible] [illegible] ego ista [illegible]
[illegible] [illegible] radix [illegible] [illegible]
[illegible] ut veniret [illegible]
[illegible] [illegible] [illegible] [illegible]
in nobis caritas [illegible] alia no
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in nobis caritate et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] magno [illegible] [illegible]
[illegible] xi radix iesse qui stas
in signum populorum. super quem conti
nebunt reges os suum, ipsum
gentes deprecabuntur. veni ad
liberandum nos iam noli tar
dare. Iesse [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
iesse caritas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] radix est radix est
eius radix arboris [illegible] est
radix [illegible] [illegible] est radix
que mittit ad humorem aque
est [illegible] radix iesse [illegible] veni
~~[illegible] [illegible]~~ est mala vo
luntas peccatoris [illegible] bona vo
luntas penitentis [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
prima [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] que [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et magne [illegible]
[illegible] [illegible] [illegible] [illegible]
magne [illegible] gaudium
[illegible] stat [illegible] signum populorum
super [illegible] [illegible] [illegible]
[illegible] os suum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ab illa [illegible] [illegible]
[illegible] [illegible] super [illegible]
[illegible] [illegible] os suum
[illegible] illam [illegible] [illegible]
super [illegible] [illegible] [illegible]
os suum [illegible] [illegible]
[illegible] [illegible] in [illegible] super
[illegible] continebunt reges os suum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
gentes [illegible] et veni
ad liberandum nos iam noli
tardare. De [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] anno
[illegible] [illegible] [illegible] radice [illegible]
et [illegible] [illegible] de [illegible]
ipsa [illegible] [illegible] qui [illegible]
[illegible] et radix de
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] que ad [illegible]
mittit radices suas
De [illegible] [illegible] [illegible] super
[illegible] [illegible] [illegible] [illegible]
os suum [illegible] [illegible]
dei et [illegible] a [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] est [illegible]
[illegible] est [illegible] [illegible]
est [illegible] [illegible] que

in divina pagina invenitur.
De primo Gen. XV fili hominis
fac parietem ut videamus illa
in [illegible] hominibus, de secundo
Eccli. 22 de stercore boum
lapidabitur piger. De tertio
Iohel i computruerunt in
stercore iumenta sua. De quarto
iiii regum 6 legitur quod venderetur
quarta pars cabi stercoris columbarum.
Per primum prelatos qui debe-
rent [illegible] et alios [illegible]
[illegible] perniciosum vel alia
[illegible] luxuriosorum
[illegible]
sunt magis [illegible]
[illegible]
[illegible]
[illegible] aliis prelatis inde
cadunt in venia [illegible]
[illegible] quia est caput omnium peccatorum
[illegible] quasi boves [illegible]
laborantes [illegible]
[illegible] regimen, et inde [illegible]
[illegible] de usuris
[illegible]
pecuniam [illegible]
portantes omnes [illegible]
[illegible]
[illegible]
[illegible]
De tertio ad [illegible]
[illegible]
[illegible]
[illegible] qui [illegible]
[illegible]
abhominabilis [illegible]
[illegible] in lege [illegible]
[illegible]
[illegible]
[illegible] xiiii [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
et [illegible]
[illegible]

[illegible] ne sicut
[illegible]
[illegible]
[illegible] a simplici
que est in [illegible]
[illegible] quod [illegible]
[illegible]
[illegible]
[illegible] quo sub [illegible]
[illegible] quo [illegible]
[illegible]
[illegible]
mala voluntas que est radix
omnia malitie ut possit [illegible]
[illegible]
[illegible]
[illegible] bona voluntas
[illegible]
[illegible]
[illegible] hoc [illegible]
[illegible]
[illegible]
[illegible]
malo [illegible]
[illegible]
[illegible]
[illegible] 22 [illegible]
sic [illegible]
[illegible]
[illegible]
[illegible] in al-
[illegible]
quasi in mortario [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
malo [illegible]
in mortario [illegible]
pistello [illegible]
[illegible] in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 22 [illegible]
[illegible] fletus et
[illegible]
[illegible] Iac. XIX [illegible]

mortis conturbat me quia in infer-
no nulla est redemptio. Unde
dicit rex psalmo 17 circumdederunt
me et foveam et laque-
um quibus effugere formidavi
manente foveam inferni
laqueum mortis. De primo psalmo
54 cor meum conturbatum est
in me, et formido mortis
cecidit super me, et Job 4
conturbata sunt omnia ossa
mea, et formido mortis cor-
poralis quia multi [illegible]
inferendo vel spiritualis sedi
[illegible] timeo, cecidit super
me. Job [illegible] apperuit cor
formido et in alium sensum
[illegible] formido et
[illegible] est nobis
terminato et vocato de seculo
[illegible] ut mitigetur tribulatio
malis donec fodiatur peccatori
fovea, glossa [illegible] ut mitigetur ei
[illegible] tribulatio nimium
vel pariter consentiendo in tribula-
tione et hoc a duobus malis,
duobus enim mali quia sunt mensura
malitie sive pene ad esse
[illegible] quibus enim duobus pa-
li sunt et [illegible] naturali
[illegible] et ita facit deus
malos quia [illegible] est quid
bus [illegible] mitigat sufficien-
tes et hoc donec fodiatur peccatori
fovea, i. quamdiu delectationes sunt
peccatoris in malitia sua, peccatori
cuius delectatio est fovee fosso.
Ysaie 28 formido mortis i. adversi-
tatis, et fovea delectationis vite
[illegible] et laqueus imprime sinal
super te qui habitator es terre in
[illegible] delectatio parum durat
in malis, ita pena tribulatio bonis.
Luce xi [illegible] de angustia [illegible]
[illegible] et tradet nuptiis
[illegible] de [illegible] Ps. x pluet super
peccatores laqueos ignis et sul-
phur, ignis ardor cupiditatis,
Job xxx ignis [illegible]

sufflat, sulphur fetor carna-
lis voluptatis, Job xxx [illegible]
[illegible] super [illegible] sulphur
et ignem, et spiritus procellarum
glossa ignis pena ardoris,
sulphur pena fetoris, spiritus
pena expulsionis i. vehe-
mens [illegible] a bonis [illegible]
[illegible] pars calicis eorum, in
modo et mensura [illegible]
[illegible] in [illegible] Ysaie 26
In mensura contra mensuram
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] in
cordibus vestris compungimini
[illegible] dolore et [illegible]
[illegible] que dicitis in cordibus
[illegible] cubilibus, et in
cubilibus vestris i. in delec-
tationibus carnalibus vel cum
delebitis cogitationibus que
sunt cubilia [illegible] i. de-
[illegible] delicte [illegible]
dolore [illegible] actus [illegible]
[illegible] compuncti sunt corde
[illegible] affligite me
[illegible] Ps. 76 meditatus
sum nocte cum corde meo
et exercitabar et scopebam
spiritum meum glossa meditatus
sum nocte i. quia tempus
magnum aptum est. Ysaie xxvi
anima mea desideravit te in
nocte, et hoc cum corde meo
confabulans, et illi loquebar
et scrutabar in ipsa medi-
tatione [illegible], et scope-
bam scopa diligentie [illegible]
spiritum meum ut possit videri
[illegible] oculis eius [illegible]
[illegible] [illegible]
[illegible] et [illegible]
[illegible] in bonis et scopando
a malo ac omni [illegible]
[illegible] [illegible] corde
Luce xi invenit eam scopis
mundatam et ornatam tunc vadit

et assumit alios septem spiritus
nequiores se et ingressi inha-
bitant ibi, et fiunt novissima
illius hominis peiora prioribus.
[illegible] sarmenta [illegible]
ad thess. v omnia probate quod bonum
est tenete ab omni specie
mala abstinete vos. Ecce
[illegible] grossitudo que re-
manet [illegible] i. peccatum
[illegible] est tenue ecce
pulvis spiritualis qui surgit
[illegible], hoc gus-
tato pulvere sentiunt dulce-
dinem devotionis quam deperdiderunt.
Ergo iam desinit esse radix
de tali potentia et per langwo-
rem depressa est. Tertia radix
que ad humorem est. [illegible]
radix que ad humorem inni-
titur s. [illegible] affecta [illegible]
[illegible] primo hec aqua indiget
[illegible] spiritualis
in devotione [illegible] in
[illegible] aqua indiget
radix [illegible]
[illegible] vocem [illegible]
[illegible] ad [illegible]
[illegible] in devo-
tione [illegible] gustando superna
gaudia [illegible]
[illegible] caritate
in [illegible] exemplo
quasi quedam [illegible]
[illegible]
[illegible]
[illegible] Job 29 [illegible] radix
mea aperta est [illegible] aquas
et ros [illegible] in messione mea
morabitur [illegible] gloria mea
[illegible] morabitur [illegible] et
arcus in manu mea in-
staurabitur [illegible]
[illegible] in manu [illegible]
tu [illegible] de [illegible]
mandata nove legis ac ve-

teris que designatur in [illegible]
[illegible] quo [illegible]
[illegible] ad [illegible]
[illegible] De primo eccl. 36
[illegible] super nos [illegible]
[illegible]
[illegible] De secundo
[illegible] Osee 14
[illegible] germinabit
quasi lilium. De tertio [illegible]
et erit quasi oliva gloria eius.
De quarto [illegible] et odor
eius ut libani. [illegible] odor bone
[illegible]
[illegible] unde
[illegible] caritate
[illegible]
[illegible]
[illegible]
[illegible] insule
[illegible]
[illegible] quasi [illegible]
[illegible] insula [illegible]
[illegible]
[illegible]
radicibus [illegible] quam [illegible]
signa [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
ad fidem illuminavi [illegible]
a peccatis regeneravi, [illegible]
a [illegible] liberavi, quos tibi in
gloria servavi. De quarta autem
[illegible] nemo
[illegible]
[illegible]
et [illegible] qui [illegible]
[illegible] qui [illegible] sequitur
in [illegible]
[illegible]
quietus. De secundo [illegible]
eis [illegible] et sol
[illegible] apparent

septe(m) sacrame(n)ta vive receptas
signatam in lege et in psalmis
p(rim)u(m) in ap(er)to xpi. S(e)c(un)d(u)m nativi
tas xpi. 3 in passio(n)e xpi. q(uar)t(u)m
descensus ad inferos. q(ui)ntum
resurrectio. 6m ascensio. 7m
adventus ad iudiciu(m) de h(i)is
dicitur ezech(ielis) in ezechiele [illegible]
cali(?) induitus lineis ut in
[illegible] signum thau in frontibus
[illegible] l(ite)r(a) signum crucis de isto
ap(ocalypsis) 7 vidi angelum descen
dentem de celo habentem signum
dei vivi et clamavit [illegible]
filiorum isr(ae)l viri sunt centum
xl(iiii)ta qui nulla signati
habebant cum quidem [illegible]
pronosticum fuerit resurrectionis
in gl(or)ia in primo ergo signo
xpus ambulavit, in s(e)c(un)do
iacuit, in t(er)cio stetit, in q(uar)to
sedebat. Ambulavit nobis ad
regnum [illegible] iacuit nobis
cum [illegible] paratu(m) sacramento
se humiliando stetit [illegible]
pro nobis [illegible] pugnando
sedebit in throno maiestatis
sue nos indignando [illegible]
nos [illegible] hiis Joh(ann)es
1 Joh(annis) ii(o) qui dicit se
in xpo manere debet sicut
ipse ambulavit et ipse ambu
lare ut in [illegible] [illegible]
[illegible] s(e)c(un)d(u)m ostendit nobis
in [illegible] [illegible] a Johanne
[illegible] 3 [illegible] et in p(ro)prio
iacuit nobis [illegible] se
de t(er)cio ap(ocalypsis) xiiii(o) vidi sup(er)
montem syon agnum stantem
similem [illegible], de q(uar)to dan(ielis)
4 [illegible] positi sunt throni
quibus [illegible] sedebit hac causa
debitum [illegible] ad iudicandum
quibus signis et [illegible] glorie
resurrectionis, habebit eam
in [illegible] suo et in

s(er)monem suo postea rex regum
et d(omi)n(u)s d(omi)nancium ap(ocalypsis)
xix(o) signum aut t(er)cius
signum [illegible] quia q(ui) illa
[illegible] nos in [illegible]
[illegible] amor aut [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] aut
[illegible] [illegible] ab s(upe)r
[illegible] [illegible] [illegible]
s(upe)r eos su(m) orationis [illegible]
[illegible] [illegible] [illegible]
[illegible] orationis no(n) habentes
[illegible] cu(m) argumento s(upe)r
allegationis [illegible] [illegible]
que s(e)c(un)d(u)m [illegible] veritate
[illegible] [illegible] ei [illegible]
[illegible] [illegible] de primo [illegible]
22 [illegible] pharisei [illegible]
insolubile argumentu(m) pro
[illegible] [illegible] dare [illegible]
[illegible] an non q(uia) ille aut
[illegible] que sunt [illegible]
[illegible] et que sunt dei deo
et [illegible] aut [illegible] nemo
[illegible] sunt eu(m) interrogare
de [illegible] luc(e) 18 aut [illegible]
[illegible] quid [illegible] [illegible]
[illegible] veritas ipse [illegible] [illegible]
[illegible] de se dicit Joh(annis) xiiii(o)
ego sum via veritas et vita
de isto [illegible] ab s(upe)r
[illegible] [illegible] ei
[illegible] ille [illegible] [illegible]
[illegible] [illegible] [illegible]
Joh(annis) iiii(o) [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] regem [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] de primo dicit luc(e)
18 [illegible] [illegible] [illegible]
[illegible] [illegible] cu(m) [illegible]
[illegible] [illegible] [illegible]

cui ecclesia ipsi veni ad liberandum
nos iam noli tardare alleluia
Vo de ipso praeloquitur xpistum ad-
venturum tunc celum ipse veni ad
salvandum nos domine deus vir-
tutis primum ipsum ponitur hec est alia
ad istum dicitur ipsum predicatores
ipsi in fundamento sine quibus
perpetuis quamvis sunt sive
edificantur. patet hoc quia
quo ad formam ipse et illud
[illegible] primo dei cui fundamenta ad
intendens. dei agricultura estis
dei edificacio estis secundum gratiam
que data est michi ut sapiens
architectus fundamentum posui
menti cui aliud nemo potest
ponere preter id quod positum est
quod est xpistus. glo. i. fides et
dilectio in xpistum ysaie xx
viiio ecce mitto in fun-
damentis syon i. in ecclesiam
militantem lapidem angula-
rem i. xpistum qui factus est in
caput anguli pariete duorum
i. iudeorum et gentilium. ex
isto ergo fundamento fidei hoc
predicator debet edificare suam
predicationem. sicut enim funda-
mentum tenere fabricam [illegible]
mo est ita fundatum fabri-
ce spiritualis in primo est
quia in ipso tenera edificacio
aliqua incipit. celestis [illegible]
a superiori incipit. Tercio
in isto fundamento quilibet
predicator fundatus est [illegible]
cuius firmatus ibi [illegible]
habet in seculum seculi [illegible]
esse firmus isto firmamento
[illegible] predicatoris [illegible]
quilibet alius xpistianus [illegible]
firmum firmamentum [illegible]
in te firmus esse non potest
firmus [illegible] si ab illo funda-
mento non recedat nec
inclinabitur in seculum seculi
ipsa est perpetua columpna
et firmamentum [illegible]

credat aut [illegible] alienis [illegible] illam
[illegible] discessit dicit et alias
lxxii discipulos et misit illos
binos ante faciem suam in
omnem civitatem et locum
quo erat ipse venturus [illegible]
[illegible] duos in predicacionem discipulos
mittit quia duo sunt precepta
caritatis [illegible]
[illegible] seu fructus predicatoris
sunt amor dei et proximi
cuius amor seu caritas est [illegible]
[illegible]
[illegible] in virginibus solis.
Sic amor seu dilectio proximi ad amorem
dei [illegible] amor [illegible]
[illegible] duo aliqua [illegible]
[illegible] copulat [illegible]
amantes sunt [illegible] amicicia
[illegible]
ut lapides [illegible] amoris
[illegible] de [illegible]
[illegible] esse omnes [illegible]
[illegible] amor [illegible]
male [illegible] a deo [illegible]
[illegible] male ordine [illegible]
[illegible] aut [illegible]
[illegible] de civitate dei li. xiv. duas
civitates [illegible]
[illegible] amor dei
[illegible] babiloniam [illegible] amor
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] xpistus
amores notabat [illegible] binos
et binos discipulos mittebat
ad predicandum [illegible]
[illegible]
[illegible] predicatoribus
[illegible]
[illegible]
[illegible] ante faciem suam in omnem
civitatem et locum quo
erat ipse venturus predicatores
[illegible] sequuntur

quia qui predicando proficiunt fruc-
tum [illegible] nec habentes [illegible] ver-
bum verba [illegible] nisi [illegible]
alia propter vitalis in mente susce-
pit. Hinc namque predicatoribus
eisdem ipsis dicit ipse: Rogate
[illegible] domini veritatis [illegible]
tatis dei nunc. Rogate ergo vos in populo
ad suscipiendum amorem dei et pro-
ximi quia [illegible] fructus predicatoris pri-
ncipalis [illegible] aut predicatoris
quid dicat audiamus: Messis quidem
multa operarii autem pauci. [illegible]
messis multa quia [illegible] multi [illegible]
tes multi et rarie operarii quia
pauci sunt [illegible] sine [illegible] querela
et merore loqui non possumus
quia etsi sunt qui bona au-
diunt, desunt [illegible] qui dicant
ecce mundus sacerdotibus plenus
sed tamen in messe dei rarus valde
operarius invenitur, quia officium
sacerdotale suscepimus sed
opus officii non implemus
[illegible] [illegible] sed villa [illegible] [illegible]
[illegible] [illegible] sacerdotes [illegible] [illegible]
[illegible] [illegible] [illegible] nomine [illegible]
[illegible] [illegible] pensate fratres ka-
rissimi, pensate quid dicit: Roga-
te dominum messis ut mittat
operarios in messem suam. Vos
pro nobis petite ut digna in
nobis valeamus accipere ego [illegible]
[illegible] [illegible] ex quia quando [illegible]
[illegible] deducta [illegible] [illegible] [illegible]
[illegible] [illegible] predicatoris [illegible] [illegible]
[illegible] [illegible] germinans fructus
[illegible] [illegible] quia pariunt bonas
cogitationes affectiones in cordibus [illegible]
pariunt [illegible] et bonum opus
et hoc est quod dicitur [illegible] [illegible]
[illegible] [illegible] [illegible] fructum
[illegible] [illegible] qui semina
bone operationis [illegible] [illegible]
[illegible] [illegible] loquendi [illegible]
[illegible] [illegible] vox [illegible] non [illegible]
et [illegible] [illegible] [illegible] [illegible]
mordet [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

de laudibus pauli [illegible]
[illegible] [illegible] [illegible] [illegible]
ita [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sermo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et hoc
est quod de [illegible] predicatoribus
[illegible] et steriles non [illegible] [illegible] lactis
quia sterilitatis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et hoc est quod dicit augustinus li-
bro de doctrina christiana predicator
laboret ut intelligibiliter
ut libenter ut obedienter
audiatur et hoc se posse ma-
gis pietate orationum quam
oratorum facultate non du-
bitet ut orando pro se
ac pro aliis quibus est allocuturus
sit prius orator quam doctor
et ipsa hora accedens prius
[illegible] [illegible] [illegible] [illegible]
[illegible] ad deum [illegible] [illegible]
[illegible] ut [illegible] quod bi-
berit vel quod repleverit
fundat non [illegible] [illegible]
[illegible] sterilitatis [illegible]
[illegible] et honeste [illegible]
[illegible] [illegible] predicatione
[illegible] [illegible] [illegible]
ut hoc est quod dicit augustinus
li. de doctrina christiana [illegible]
[illegible] et honestas [illegible]
[illegible] predicatoris [illegible]
et [illegible] sermo cui [illegible]
vita et honestate non est
[illegible] dei [illegible] [illegible] et [illegible]
[illegible] qui [illegible] [illegible]
verba dei [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non sunt [illegible]
[illegible] [illegible] steriles [illegible]
[illegible] sterilitatis bone operationis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

predicatores inanis glorie sunt
comparati fructui celestis glorie
Hoc certum est quod angeli in
celo despiciunt inanis glorie huius
seculi fallax est et inanitas
est sine fructu labor et
[illegible] timor [illegible] clamans
[illegible] pena et [illegible] sicut ma
[illegible] tuba est [illegible] arcus
ut sermo [illegible] que capit
lactantia designatur. Tuba
ergo [illegible] est [illegible]
vane laudis appetere uel
cum ita [illegible] [illegible]
[illegible] ut vane glorie cupido
et [illegible] [illegible] exteriorem
[illegible] [illegible] inchoare [illegible]
[illegible] de acceptis [illegible]
[illegible] ne [illegible] per vanam
gloriam [illegible] [illegible] [illegible] per
[illegible] [illegible] [illegible] et
[illegible] li. i de [illegible] ho. [illegible]
[illegible] illius inanis glorie sic
[illegible] leticiam. [illegible]
carnis voluptatis. falsc di
uicie. magna solempnia
magna [illegible] ubi risus
ubi [illegible] ubi iactantia ubi
arrogancia, de tanta leticia
subito tristicia, post tanta vo
luptate tam [illegible] [illegible]
de illa exultatione [illegible]
in magnam [illegible], et in
magna [illegible] quicquid
illius accidit tibi accidet [illegible]
quia [illegible] de [illegible]
de [illegible], [illegible] de [illegible]
de [illegible] [illegible] et [illegible] [illegible]
et in [illegible] [illegible] [illegible]
[illegible] [illegible] ultima que
subito venit, et [illegible] ho
die [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aut quo
aut ubi [illegible] [illegible] te [illegible]
expectat, tu quamquam sapiens
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
et [illegible] [illegible] [illegible] [illegible]
in gloria [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] quibus [illegible] [illegible]
[illegible] [illegible] aut [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] et in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
que sit [illegible] [illegible] temporalem
[illegible] [illegible] inanem gloriam [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] predicatores [illegible]
[illegible] sunt deputati [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
evangelizare ut [illegible]
aut [illegible] temporalem habeamus
[illegible] [illegible] [illegible] aut [illegible]
[illegible] [illegible] [illegible] evangeli
[illegible] aut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] aut
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aut in
evangelisando [illegible] [illegible]
[illegible] [illegible] aliud aliquid [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], et [illegible] illud [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aliud [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] salute
[illegible] [illegible] militabit [illegible] [illegible]
[illegible] [illegible] illa que accipiunt [illegible]
[illegible] [illegible] [illegible] salute [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
temporalia que [illegible] [illegible]
[illegible] et [illegible] [illegible]
aut [illegible] [illegible] [illegible] [illegible] aliud
[illegible] [illegible] a [illegible] glorie
[illegible] [illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] evangeli
[illegible] [illegible] ab [illegible]

cum moda sua sane potuit sane
hominis vel laudibus qualiter vel
quibus volentes annunciare atque
ewangelizantes eos tam salute
eius quomodo cum audierunt
cum commoda sua. Ille autem qui
audit salutem ab eo cum nichil
salute si ei crediderit ante ille
[illegible] nec in illo sempiterno
fuerit. Propterea illi cum sequitur
salus cum annunciat habebunt
retributionem cum annunciatur habent
lucrum quia gaudium eius ille autem
fiat sterilis a fructu eius [illegible]
[illegible] eius [illegible] usque ducit
et in eis [illegible] sterili-
tas est. Sterilitas enim non est
aliud quam fructuum nullitas
vel tenuitas vel producendi
fructus debilitas vel eius impos-
sibilitas. Sed sterilitas in bono et
in malo [illegible] quod [illegible]
accipitur [illegible]
quod dicit [illegible] in [illegible]

bonorum temporalium — sic in-
fructus malorum [illegible] — venitur
operum virtualium — [illegible]
[illegible] sterilitas
[illegible] fructibus [illegible] est

ergo — egenorum — pauper cum
sterilitas — [illegible] — sit sterilis
[illegible] — quantum ad
dampnatorum — fructus tempora-
lium divitiarum. [illegible] est steri-
lis quantum ad fructus spiritualium [illegible]
[illegible] dico quod [illegible] est steri-
litas egenorum [illegible] temporibus
et egeni [illegible] fructibus et [illegible]
[illegible] bonis [illegible]
[illegible] [illegible] ad [illegible]
ad fructificandum sunt sterilis
sicut [illegible] ad [illegible] magis
[illegible] ita quod sepe fit in [illegible]
[illegible] [illegible] [illegible] quia
[illegible] fructificare [illegible] ad
estum et ad [illegible] dimittuntur
Sic ut pauperes sterilitate tempora-
lium [illegible] tamen magis

Dampnatorum est sterilitas quantum ad fructus spiritualium dampnatorum

accepti a deo respondit in
edificio paradisi. Illi vero qui
fructibus [illegible] habundant
[illegible] dimittuntur in estu
et frigore. [illegible]
dicit quod deus facit hunc
sterilem in domo matrem
filiorum letantem. Cum ergo
et sepe fit quod sicut arbor
sterilis magis [illegible] fructu-
osa et fructifera sterilis
sic etiam in istis temporalibus
videmus quod [illegible] divi-
tibus sterilescere et ad paup-
ertatem venire. Pauperes vero fieri
fructificare et divitiis ha-
bundare ut hoc figurat [illegible]
[illegible] quod [illegible] pariens despicie-
bat [illegible] sororem
suam sterilem [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sterili-
[illegible] quia sepe [illegible]
[illegible] [illegible] quod divites
alios [illegible] sterilis
et pauperes [illegible] ad
paupertatem venire. Pauperes
vero cum [illegible] fuerant
[illegible] [illegible] [illegible]
sterilis peperit plurimos
et ante [illegible] habebat filios
[illegible] est. Ista est ergo steri-
litas egenorum [illegible] quod
est sterilitas peccatorum et
ista est illa [illegible] [illegible]
[illegible] esse [illegible] et sterilis
que ad [illegible] [illegible]
mala [illegible] arbor mala
facit fructus et [illegible]
fructu sterilis volunt esse
ne possunt male arbores
[illegible] et [illegible] sic
sterilibus dicitur ad Gal. [illegible]
letare sterilis que non
paris [illegible] et clama quia
non parturis. [illegible]
autem sterilis dicitur ille qui
est [illegible] cum [illegible]
[illegible] fructu [illegible]
[illegible] felix sterilis et

et incoinquinata que nesci-
vit thorum in delicto. Ista er-
go sterilitas preciosa. Ex quo dico
quod est sterilitas peccatorum quia s(cilicet)
fructum bonorum operum non pro-
ducunt spiritales. Mulus qui
est animal sterile ex eo quod
ab asino et equa gignitur
quia nullum animal procreare [illegible]
generat secundum Ysidorum quia aliquam
possibile esse mulos [illegible]
[illegible] nisi et in
[illegible] quamvis [illegible]
in mundo generat et producit
quo ad fructum bonorum operum
sunt steriles tamen [illegible] et
animalibus ut sic dicitur. Illud
Job xxiiii: Pavit enim sterilem
sterilem qui in [illegible]
[illegible] appellatur. Ista est sterili-
tas [illegible] inducit pecca-
tas [illegible] temporalia mundi bona
et [illegible]
Arbor eciam quamvis sit sterilis
propter fructum nimiam fecundi-
tatem quia s(cilicet) arbor que in
iuventute nimia fructificat
cito dicitur sterilescere quamvis propter
tem nimiam pinguedinem et
viriditate unde et terra palma
in terra pingui plantata steri-
lis efficitur. Arbores eciam propter
ramorum nimiam multiplicitatem
vinea cui tamen rami [illegible]
dimittitur de facili sterilescit.
Arbores eciam propter aque vel
aeris [illegible] malignitatem
quia s(cilicet) aqua salsa vel sulfu-
rea facit sterilitatem. Unde in
[illegible] in [illegible]
[illegible] dicitur esse fons [illegible] aqua
potata facit mulierem sterilem.
Arbores eciam propter solis absenciam
et remotam [illegible]
in in Norwegia que terra est
a sole remotissima est [illegible]
lis quasi sterilis [illegible]
[illegible] arbor efficitur.

sterilis que est [illegible]
[illegible] in homine [illegible]
[illegible] a fructu virtutum efficitur
sterilis et maxime quando in
iuventute fructum [illegible]
fecunditatis quia in lege et in statu
[illegible] deliciarum collocantur
quia multi nec [illegible]
[illegible] et [illegible]
[illegible] aqua salsa et ma-
ligna [illegible]
[illegible] que est a peccatis [illegible]
[illegible] elongatur
[illegible] cum et plurimis aliis [illegible]
[illegible]
nomen operum fecunditate et in
[illegible] vanitate et sterilitate
[illegible] tali [illegible] Unde illud Ysaie
xlvii: Venerunt tibi hec duo
simul sterilitas et viduitas.
Ista est sterilitas quam [illegible]
[illegible]
[illegible] sterilis [illegible]
[illegible] et ubi [illegible] tamen
[illegible] talis sterilitas
[illegible] ut [illegible] tali steri-
litate tamen laudatur [illegible]
tu sicut [illegible] [illegible] sterilis
sterilis in [illegible]
[illegible] sterilitas [illegible]
quod est [illegible]
Ista cum sint steriles [illegible]
[illegible] unde gla-
[illegible]
xlix: Ego sterilis et [illegible]
[illegible] et [illegible] que
cum sterilitatem esse pessima.

Sicut vitta coccinea labia tua et eloquium tuum dulce. In hac parte describit [illegible] sponsi [illegible] a [illegible] pulchritudinem in [illegible] qui [illegible] alios [illegible] exponendo et hac [illegible] a [illegible] in vitta [illegible] ad bonum a mala [illegible]

ubi eloquium tuum, et vitto q(uia)
labia sponse cocco assimilantur
quia domini sanguine suo
redempta est. Petrus p(re)dicator
non cessat scilicet etiam si decan-
tatur illud ad gal(atas) vi mihi
aut absit gloriari nisi in
cruce domini nostri ihesu xpisti, nec sim-
pliciter dicit coccum esse sed
vittam coccineam, vitta enim
solet crines seu capillos astrin-
gere, sic ergo in capillis fideles
eius vel infideles accipiuntur
vitta que hos astringit, et ad
caput quod est xpistus trahit con-
aptat doctrina veritatis ut
que eos ne defluant per illi-
cita ad caput scilicet quod est
xpistus colligit unde vitta
secundum Januensem in katholicon
dicitur a vinciendo vincitur. hec vitta
vitte vel infula qua capilli
succedatur ligantur. ut in episto-
lis simpliciter aut sacerdotibus
umbella. apud autem gentes
predicatores seminalibus quo
capilli eorum colliguntur. vitta
ergo dicitur que in capillis innecti-
tur qua sacerdotes colligunt ca-
pilli, et eloquium tuum dulce
quia lascivos homines vin-
cula restringit et erigit se
prelatus et verbis doctrine passio-
nis predicata et nuptiis
sequitur labia tua
...orum tuum qui sunt labia
tua scilicet nam exponendo et
predicando secretum ecclesie
dicta et doctores ut supra dictum
est, sic etiam dicti sunt prelati
qui viris recte providerunt bo-
dientes expositiones cum sa-
cram scripturam tenent et deci-
dunt ad statum beneficii, sicut
sunt sicut vitta capitis homini
constringendo. vitta enim capitis
capillos restringit ita pre-
dicatores doctrina sua plures
congregantur ex sanctis cordibus
et alios homines constringunt

ne effluant in malos affectus
et mali affectus in actus ma-
lores et peccati. et opus peccati
et concernentes quos tamen ne
dei et ine dei sunt inclinantur.
Coccinea autem dicitur quia tam ca-
lorem passionis et quia passio
est magnum restrictivum: cum
predicatio maxime reparat
sicut dicit apostolus i cor. i nos
predicamus xpistum crucifixum iu-
deis scandalum gentibus
autem stulticiam, Vel ipsa dicitur
coccinea quia ardor caritatis
rubicunde sunt pati eciam similiter
ut apostolus amorem xpisti ad nos
viso eius nos separabit a
caritate xpisti. an tribulatio
an angustia. an fames an
nuditas an persecutio et quod
scriptum est sed in psalmo quia
propter te mortificamur tota die
et toto penitus esse et eloquium
tuum dulce vel predicatio tua
que de dulci fonte procedit
quia nil nisi dulce reso-
nat scilicet ad convertendum a malo
ad bonum ab ydolis ad deum
a vitiis ad virtutes ab infi-
delitate ad fidem xpisti, vocari
enim dulce vel predicatio dulcis
multiplicat amicos dei
et mitigat inimicos et cetera
Vel aliter labia sponse
vel eius fidelis sunt intellecta
que ex officio sermonandi
in ecclesia voces ut susspi-
ria utriusque dicuntur labia
ex officio vero restringendo
illicita desideria dicuntur vitta
sed vitta coccinea ex memoria
passionis domini et invita
turbis [illegible] vero bonum
mortificationem illius in corpore
suo circumferre, eloquium
autem sponse vel fidelis anime
est dulce, cum de dulci
corde et devoto procedit per
dilectionem, ut bona intentio
ex habundancia enim cordis
os loquitur mathei duodecimo

ut ipso dulce est sola dulce-
dine et bonitate sponsi se
reficiat, ut ipso dulce est
est sui vase et ope delectato
reddat, cui cum commendat
reddas interius, omnibus bonorum
meritis operibus, dulcis est
symphonia vel armonia
iste quod supra dicitur Sonet
vox tua in auribus meis,
Sequitur vero Canticum sic dicitur
vitta coccinea vel rubea la-
bia tua sicut etc. labia
in ipse vel intelligitur rubea
que rubedo vel albedine
sunt ad doctrinam et eloqui-
um dulce vel quia omnibus
audientibus ipsum, sed magis
intimum, Hugo sic exponit
Sicut vitta coccinea hujus-
modi rationis labia sponse esse
dicuntur quia nimium in eis
ipsius precepta vite labia [illegible]
sunt sicut vitta [illegible] que [illegible]
fluxiones cogitationes in mo-
dibus hominum [illegible] sunt
restringunt quasi ipsos cum
ne immoderate defluant resp-
rinit, secundo est quod non tan-
tum vitte sed et coccinee comparan-
tur quia per coccum caritatis
flamma intelligitur quia illi
ardent velut facula, et per
eas alii accenduntur, quorum
eloquia per te dulcorantur
quia dum que dicunt faciunt
[illegible] sermonibus suas
quasi sapientias [illegible]
[illegible] operacionibus [illegible]
[illegible] que per salutis [illegible]
[illegible], Sed magis intellectum
honorum sic exponitur Sicut
vitta coccinea labia tua
labia stricta [illegible] apparent
vitta capillos stringit ne de-
fluant, labia [illegible] [illegible]
doctores, magis que doctores
dos alios aspiciunt quia doctores

sunt [illegible] [illegible] quasi [illegible] [illegible]
[illegible] vita [illegible] [illegible] [illegible]
illi qui in [illegible] celum passio
Christi docuerunt et [illegible]
a patribus [illegible], Coccineum
quippe est rubei coloris et
[illegible] [illegible] Christi sanguinis quo
redempta est ecclesia quia ipsi pro
[illegible] suis [illegible] et eos
[illegible] [illegible] verbo et exemplo
[illegible] vitta [illegible] et [illegible]
Et eloquium tuum dulce, dulce
est eloquium doctoris cum quod
opere implet, quod verbo docet,
[illegible] [illegible] quod labia sponse
debent esse [illegible], non tumida
nec pallida sed sicut vitta
coccinea apta dulcedo [illegible]
et ornat, Eloquium [illegible]
eloquens eloquium dulce
quia lex clementie in lingua
eius, Beda vero sic exponit
Sicut vitta coccinea etc. la-
bia sponse [illegible] assimilantur
quia docuit sanguinis quo
redempta esse [illegible] [illegible]
non cessat ecclesia [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] absit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in quo
est salus et vita et [illegible]
quod non absolute [illegible] [illegible]
[illegible] [illegible] labia comparantur
sponse, vitta quippe solet
capillos constringere, si autem in
capillis sponse ipsi fideles
accipiuntur vitta [illegible] hos astrin-
git [illegible] ad [illegible] [illegible] [illegible]
aptat [illegible] [illegible] [illegible] [illegible]
intelligitur quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
mari [illegible] ad amorem [illegible]
sui [illegible] diligentius
[illegible] ne male libere
per [illegible] actus defluant
[illegible] amplexum [illegible] ornatu

veri capitis refugiat, nec ipsos
oculos, i. eos qui sibi lumen
iustitie providentie debent in
extrema relaxatione impediat
et non eius bona displicere sed
pro iniquitate magis exequi
sunt. Ita sponsus eorum de vendi-
catoribus detrimentum bona
efficiant. Accedamus sicut vitta
coccinea labia tua et
eloquium tuum dulce, quia decet
bona sua celare, quam nobis
insinuatio a castitate consummat
deminute passiones solet instar
vitae et qui tangere mentem
nil cum potius voluptatis
a carnalibus refrenat dei
desideria cum tu audivit sancte
voluit quod dulce glorie pro his
inimicum patiens designatur e-
ius, ut nullo tale eloquium
celestis dulce estimat dum quia
nulla gratia [illegible] arripit ut
hoc nobis alterutrum restare
ac meditari [illegible] ad quod
communicanda ad has ipse de
celis advenit. Ergo in capill[is]
cogitationes [illegible] fuerunt
[illegible] spirituales signantur
ut [illegible] sensus deo
[illegible] quia [illegible]
[illegible] cogitationum in
[illegible] non alio [illegible]
[illegible] quam [illegible]
sepe [illegible] ac [illegible] recitandi
[illegible] fructus [illegible]
[illegible] sepe [illegible]
tus [illegible] mente
[illegible] ac subito [illegible]
a deo [illegible] [illegible]
[illegible] et ad [illegible]
[illegible] ab [illegible]
vitta coccinea capillos nostros
ligamus quia fluxa cogitationum
[illegible] [illegible]
[illegible] salutaribus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

quia [illegible] mentis
turbavit [illegible]
obtegunt. Quia [illegible]
[illegible] [illegible] anima
[illegible] meditatione [illegible]
[illegible] [illegible] producte
[illegible] in quo [illegible]
[illegible] predicatoris [illegible] sunt
[illegible] vitta coccinea
i. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] predicationis [illegible]
[illegible] [illegible] illo [illegible]
[illegible] [illegible] [illegible]
et [illegible] sponsus [illegible]
de predicatoribus [illegible]
de predicatione [illegible], et tangit
[illegible] primo tangit [illegible]
tangit quod predicator debet
esse [illegible] et hoc [illegible]
sicut vitta coccinea [illegible]
predicatoris et doctoris
[illegible] vitta quia [illegible]
cogitationes et [illegible]
[illegible]. Vel anima [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] predicationibus
[illegible] ut [illegible]
et [illegible] [illegible]
vitta [illegible] [illegible]
[illegible] [illegible] meditationis
predicatoris [illegible] meditationes
[illegible], vitta [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] ita [illegible]
[illegible] [illegible] ad [illegible]
[illegible] et [illegible]
[illegible] [illegible] debet ergo
predicator esse [illegible]
[illegible] esse [illegible]
[illegible] esse [illegible] vitta
[illegible] [illegible] esse coccinea,
[illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] debet esse dulcis
et hoc tangitur [illegible]
et eloquium tuum dulce et
nota quod predicator debet
esse dulcis [illegible] predicanti

Glo(ria) ipsa doctrina est dulcibus ill(a)
qui predicavit cum ore adim-
plevit ille est dulcis do-
[illegible] virgo [illegible] qualis mor[illegible]
[illegible] audire [illegible] tran-
[illegible] auscultat te pater
et filius et spiritus sanctus
labia eius sponse assimilantur
vitte coccinee sanguinis
redempta est precio precioso
non cessat [illegible] [illegible] [illegible]
[illegible] [illegible] redemptor eius
sanguine [illegible] habemus
in manibus [illegible] unde [illegible]
[illegible] sanguineus est cum sanguis
appetitus et est sanguis [illegible]
[illegible] [illegible] sanguis [illegible]
[illegible] sanguine redemptos
De primo Levitici xvij vita anime
in sanguine est quo alitur
corpus [illegible] vita anime
[illegible] est in gloria dei de
[illegible] Levitici [illegible] carne cum sangui-
ne non comedetis / de secundo
Ezech. xviij sanguis eius super
caput eius / de tertio [illegible]
[illegible] lacrime [illegible]
sanguinis [illegible] est / de quo
apostolus [illegible] clamat magis a petre
Abel in sanguine suo [illegible]
[illegible] [illegible] offendit
[illegible] punit [illegible] implorat
[illegible] impetrat / [illegible] [illegible]
[illegible] [illegible] [illegible] offen-
dit deum [illegible] punit [illegible]
[illegible] implorat [illegible] [illegible]
impetrat veniam [illegible] [illegible]
[illegible] leniter [illegible] offendit
[illegible] [illegible] punit [illegible]
[illegible] [illegible] postulat supplicat
[illegible] impetrat [illegible] [illegible]
[illegible] in lenitate [illegible] [illegible]
[illegible] [illegible] ymmolari,
[illegible] est [illegible] qui est [illegible]
corporis [illegible] sanguis [illegible]
appetitu appetitus carnis qui
effundendus est ne [illegible]
ad [illegible] [illegible] [illegible]

repellendus est / [illegible] de [illegible]
[illegible] que est [illegible] [illegible]
sanguinis qui [illegible] [illegible]
peti effundi debet ne amplius
augeatur ut [illegible] [illegible] de [illegible]
que est [illegible] [illegible]
sanguinis [illegible] flagellum [illegible]
debet effundi ne flagello dei
[illegible] [illegible] de [illegible]
[illegible] valeant [illegible] sanguis
[illegible] lacrimas ad deum [illegible]
[illegible] [illegible] sanguis [illegible]
ad [illegible] tabernaculi [illegible]
[illegible] [illegible] dei / [illegible] vo-
[illegible] altare quia lacrime nobis
[illegible] dei [illegible] / nota
[illegible] est altare / altare [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] quia
[illegible] [illegible] est [illegible] [illegible]
altare [illegible] de lapidibus [illegible]
[illegible] non tetigit / de [illegible]
[illegible] hostijs et [illegible] [illegible]
[illegible] [illegible] altare [illegible]
[illegible] [illegible] xxvij altare
habemus de quo non habent
potestatem [illegible] qui tabernaculo
deserviunt / [illegible] est [illegible]
[illegible] altare unde [illegible]
[illegible] [illegible] altare [illegible]
sanguinis [illegible] lacrimarum in
altari [illegible] [illegible] debet effun-
di quia in fide [illegible] et in
altari cordis quia de corde
[illegible] debent emanare / vel
[illegible] altare [illegible] [illegible] ad [illegible]
[illegible] plagam / ad [illegible] qui
est [illegible] [illegible] [illegible]
dei et [illegible] [illegible]
[illegible] / et [illegible] /
[illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible]
[illegible] [illegible] et sanguinem
lacrimarum [illegible] [illegible]
est et sanguis redemptos
[illegible] in sanguine [illegible]

testamenti tui emisisti vinc-
tos tuos de lacu in quo non
erat aqua. Hic funiculus
in villa coccinea rubea ad id
significandum cum eius funiculum
coccineum in fenestra raab me-
retrix quae dimisit explora-
tores iericho iosue 2o ad idem
manus zare cum nasceretur in-
voluta est panno coccineo
gen. 38. In his tribus signatur
sanguis christi qui ad diversa vitia
cum stringit, funiculus est
[illegible] curvat, stringit disso-
lutos, est [illegible] curvat
infirmos, dissolutos stringit ne
capite suo christo recedant, est
[illegible] ne in infirmum descendat,
curvat infirmos ut eis in medio
gaudeant. Coccinea cum habet
colorem, coccineam funiculum
coccineum pannum, vittam in
ore similem in corde, pannum
in corpore. In ore declaratis in
corde spirituales in corpore mar-
tires, doctores in predicatione
spirituales in voluntate, marti-
res in sanguinis effusione.
Significatur cum dicitur et elo-
quium tuum dulce, Agnetis
caro nuda quae manet in
iericho, in mundo instabili.
Iericho enim luna dicitur que insta-
bilitate [illegible]. Huic [illegible]
duo solaria scilicet sensua-
litatem et spiritualitatem superius
in hac absconduntur duo explo-
ratores scilicet ratio et affectus
affectus [illegible] passionem invitat
[illegible] [illegible] [illegible] [illegible] sed in
illa [illegible] [illegible] rex iericho [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] abscon-
ditur in [illegible] stipula linique
carnalitate [illegible] [illegible] tandem
per funiculum coccineum descendit

ad passionem christi compungendo
iste funiculus lux est, quia
lux funiculus [illegible] [illegible]
et hoc [illegible] [illegible] effectus [illegible]
remittit, [illegible] [illegible] excludit
[illegible] [illegible] apparet audi
[illegible] [illegible] peccatis [illegible]
[illegible] [illegible] infirmi [illegible]
scilicet [illegible] audi maledicendo
inimicitias inter deum et
hominem dissolvendo, infir-
tas de inferno extrahendo
[illegible] audi [illegible] [illegible]
[illegible] [illegible] tremore. Infirmus
timorem [illegible] stuporem
de primo [illegible] tremuit
et quievit ps. 17 de secundo
ps. 23. attollite portas princi-
pes vestras et introibit rex
glorie. Quis est iste rex glorie
dominus virtutum ipse est rex glorie.
De tertio ysaie lxiijo angeli
inquirunt [illegible] [illegible] quis est
iste qui venit de edom tinctis
vestibus de bosra. Est et
coccinum quo christus est coccinum
vestitus in passione in
[illegible] [illegible] coccinus designat
sanguis agni paschalis
in [illegible] [illegible] domorum
superliminari positus scilicet in super-
iori limine et in superiori
[illegible] in sensualitate et [illegible]
[illegible] [illegible] in sinistro poste
[illegible] et in dextro [illegible]
[illegible] est in sinistro [illegible] in
[illegible] nos [illegible] scilicet [illegible]
[illegible] in manu zare in
inferiori limine [illegible] sen-
sualitate nos ablui[illegible]
hoc est coccinum quo christus
vestitus est in passione
in dextro poste quod [illegible]
nos [illegible] hec est vitta
coccinea in superiori
limine [illegible] [illegible]
[illegible] hec est funiculus
raab in superiori solario

quo modo digne formatur
adducitur in agrestibus [illegible]
et [illegible] pannis lacteis
[illegible]. De hac materia
ad [illegible] epistula [illegible] qui
vescebantur nobis vaccinis in
deliciis [illegible] Daniel qui plan
gebat [illegible] [illegible]
[illegible] [illegible] [illegible]
utrique lex vetus et nova quod
illa fuit [illegible] per Christum quia
lex vetus dicitur [illegible] quia
ut lex vetus ut promissio
quia ut [illegible] veritas
ut figura, nova ut veritas
vetus est velum in corde
et ideo occulta, nova est
velum in ore quod ideo ma
nifesta, unde glosa [illegible]
duas uxores Iacob dicitur
vetus testamentum a deo
ordinatum sed novum ad
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad ista
[illegible] [illegible] verba divine
veritatis [illegible] predicantur
saepe tamen in predicatoribus et
auditoribus [illegible] [illegible]
[illegible], prima [illegible] [illegible] [illegible] [illegible]
[illegible] per eminentem [illegible]
nit [illegible] et in fi
nes [illegible] [illegible] verba [illegible]
unde illud Mathei 23 super
kathedram Moysi sederunt
scribe et pharisei [illegible] notat
dominus publicam [illegible]
seu predicationem [illegible] [illegible]
per kathedram sedes [illegible] doc
trine unde Augustinus [illegible] [illegible]
[illegible] dicit, nisi sancta
[illegible] [illegible] in kathedra
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible]
act. ix [illegible] et testaturus [illegible] [illegible]
[illegible] [illegible], et illud

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et apostolis ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] in [illegible]
[illegible] et doctrina [illegible] [illegible]
[illegible] [illegible] doctrinam [illegible]
[illegible] ad [illegible] [illegible] [illegible]
sibi magistros [illegible] [illegible]
et a veritate quidem auditum [illegible]
ad fabulas [illegible] [illegible] [illegible]
[illegible] in [illegible] labora, opus
fac evangeliste ministerium tuum imple
[illegible] esto, [illegible] ad [illegible] ix [illegible]
[illegible] [illegible] evangelizavero [illegible]
[illegible] [illegible] [illegible] primo quod [illegible]
ad predicationem obligantur [illegible]
illi primi obligantur [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] obliga
[illegible] sic [illegible] tenebantur [illegible]
apostoli, sic pastores, hic [illegible]
[illegible]. [illegible] quibus [illegible]
[illegible] ut clamarent
[illegible] de illis [illegible] [illegible]
clamabant, osanna filio David
benedictus qui venit in nomine
domini, [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] obligantur,
[illegible] [illegible] [illegible] [illegible] nec
[illegible] est [illegible] [illegible] quia
[illegible] nec [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible] in
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], et [illegible] [illegible]
[illegible] [illegible], qui [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] obligantur qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] aliquibus [illegible]
[illegible] [illegible] in [illegible] [illegible]
contemplationibus [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] attendenda est
[illegible] [illegible] [illegible] et vita, [illegible]

glo dnj p[re]dicabu[n]t nisi mittant[ur]
vita n[ost]ra v[er]o qu[ando] vita despicit[ur]
restat ut et p[re]dicatio co[n]te[m]pna[tur]
q[ui]a sacerdotes repellunt[ur] qui a
se repellu[n]t sci[enti]am, et etas ne
vi[n]pendet doctrina m[u]tate be-
ata vn alle [illegible] excusabat se a
p[re]dicatio[n]e dic[en]s q[ui]a puer ego su[m]
et nescio loq[ui] Jere[mie] i. Tales de q[ui]b[us]
legitur q[ui] tunc audi[r]e fuisti
p[re]sunt q[ui]bus dicit d[omi]n[u]s p[er] p[ro]p[he]tam
qui in vobis est in p[er]sona
ap[osto]li dicit angel[us] in q[ui]b[us] s[er]mo-
nib[us] s[er]mone dicto. Ego si non
facio se clama[n]s nolo in dic[er]e n[on]
dicit dupli[citer] cri[m]i[n]e reus esse
ad [illegible] cordis vel offero.
legere dicam quasi do[m]i[n]us
pecuniam ego audientibus vobis p[re]-
cepta salutationis i[n]sp[ir]o [illegible]
vita et [illegible] et [illegible]
xp[istu]s aut[em] cu[m] venit, [illegible]
[illegible] v[er]bis et [illegible]
q[ui] [illegible] audit v[er]ba vite
[illegible] aliq[ui]s
legant[ur] [illegible] est cu[m]
n[on] [illegible] s[er]mone v[er]bu[m] au-
dientibus n[on] est vade illud [illegible]
dicit [illegible] [illegible] [illegible]
[illegible] et illud [illegible] xi [illegible]
ex deo est v[er]ba dei audit p[ro]-
pt[er]ea vos n[on] auditis q[ui]a ex
deo n[on] estis, et illud qui ex
veritate est vocem mea[m] audit
et cui [illegible] [illegible] aut[em]
aut [illegible] [illegible] [illegible] da et
[illegible] [illegible] v[er]ba vitalis
et loq[ui] et audire [illegible]
[illegible] ne v[er]itas [illegible] se [illegible]
[illegible] ad [illegible] et [illegible]
p[re]dicator [illegible] ad [illegible]
[illegible] d[icen]s. ne auferas q[uod]
ex quo me p[re]dicatore [illegible]
[illegible] ne auferas de ore meo
v[er]bu[m] vitalis l. [illegible] loq[ui] [illegible]
[illegible] [illegible] [illegible] d[icit]
[illegible] [illegible] nisi in [illegible]

vnde angel[us] [illegible] dicit ego sig[illum]
[illegible] esse n[on] facio in [illegible]
audibus [illegible] salutationis
[illegible] [illegible] esse aut[em] [illegible]
[illegible] sic audire
ut [illegible] [illegible] [illegible] vobis
[illegible] [illegible] q[ui] p[re]dicam[us]
[illegible] [illegible] illo ut [illegible]
[illegible] [illegible] [illegible] [illegible]
et ad [illegible] n[ost]ro [illegible] [illegible] [illegible]
[illegible] esse q[ui] [illegible] [illegible]
[illegible] n[on] [illegible] si aut[em]
negligenter [illegible] a [illegible]
n[on] facile [illegible] audientib[us]
[illegible] angel[us] [illegible]
[illegible] [illegible] v[er]ba vi[te] [illegible]
dicit et n[on] facile aufert [illegible]
audientib[us] [illegible] esse [illegible]
et [illegible] q[ui]a ipso p[re]dicante
se [illegible] [illegible] [illegible]
de angel[is] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et de hac [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
p[re]dicatorib[us] et auditorib[us]
v[er]ba vitalis auferunt[ur] et
[illegible] [illegible] p[re]dicatorib[us]
aufert[ur] v[er]bu[m] dei [illegible] [illegible]
[illegible] [illegible] [illegible]
l. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] loq[ui] [illegible] [illegible]
legi [illegible] q[ui]a [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
lex q[ui]a [illegible] [illegible] esse
[illegible] et [illegible] [illegible]
p[re]dicatorib[us] [illegible] loq[ui] et in-
telligi [illegible] [illegible] [illegible] et
[illegible] [illegible] et [illegible]
[illegible] [illegible] p[re]dicatores [illegible]
[illegible] [illegible] [illegible] aut[em] q[ui] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] p[re]dicatoris ille aut[em] [illegible]
ex quo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

nisi incidentes in intelli
gentiis unde dicit Ambrosius
ex ore quasi bonus agricola
ha carnem tuam ut pascam
agnum tuum ut fata tua flo
reant quia qui te amare
diligere omnia compant
in bonum. quia in salute et
in militiam utilitatem et bonorum
animi. Quo predicantibus aufert
verbum dei quod nimia vanite
tute et/ dicit negocio loqui
quia prius ego sum in ex quo
sequitur quod deus dulcibus
aufert verbum suum et predica
tum/ tales cum quia sunt
passionibus sectantes/ sunt
vel inutiles ~~...~~
ad audiendum verbum dicit mo
rales sicut quod quibus ...
annis predicat ~~...~~ et illo
aufert verbum dei a predicatoribus
sicut quicumque negligentia
in de fine pugno dicit apostolus
7 et tolle ab innatum et date
illi qui creatus est animam
innatam ex quo patet quod a mo
rinis predicationibus datur in ab
sermone vel/ vato quia tales do
na dei extinguunt et pri
mos prius fatiunt et pauit
sunt et subiacent illi iugale
ductum ante parum ut virgo
Gregorius diem absconditum fru
mentum maledicet a populis
et Ambrosius hic adducit illud
noli negligere gratiam que
data est tibi et talio cetera
vitam malam et probabat
questiam amice in pro quod spirito
in deserat deus amat tu c
nauralis in fastaris inter et
assumens testamentum incil
per de tuum Ecclesie arguit quod
scandalose et qui temporibus
lavis officium sacramentis
de negat in dicit ambrosius

que vide ne forte sicut habitus dio
tus grauate et deformiter ipse
quilibet opera magistrum dicit
ipsum, ab inutilis sit cum fi
tus sua quam ergo sunt questa ybi
sicut maliciam aucentum/ ita
est enim bonum sumitur saepe
filios et familie ... ad
...nis unde ezechiel dicit
adhereat faucium lingua tua.
pallato tuo nec eris quasi
vir abiurgans quia domus ex
asperans est/ ex quo arguit quod
malicia prelatis impedit pro
fectum predicationis sic enim nihil
in se habet pane quo vult sic
sicut dicit et tenentur sit me
dicinale ... et ante potentis
... in laz plebis sit mala
... deus ne auferet verbum.
si loqui incipit ut auferet
tis ... ut ... ange
ens ingratitudine ut ut
cumulante ... dampnationem
et saepe avaris assignat aiulas
clament et ... ut
auditores ne audiat et si
ne credant sed ne faciunt
lumine ex inde ...
in ... bonum, ...
... petendo ne deus auferret
de ore tuo verbum veritatis et
petit ut a via talleet impedita
... et ...
... quales, ... verbum
dei ... ut ...
... in ... et ...
... sit iste ...
... ... talis
vide ... illo, vellem aut
... esse et mutare vocem
meam ad Galatas ... dicit
apostolus ... ...
sermonem qui ad ... sit, ...
... vocem ... in litteris
... ad ... cc
... epistula cum ...
... ... multo ...

bi de bonis mutabam nocivam
magna significat quilibet ergo
vox viva que illa dicta sunt
tangunt sunt in labiis corde
grata sunt et illa exprimunt
vere corrigamus illa iusta
male vere irascimur unde
clamor dolorem peccatoris
que aqualiter exprimi non potest
unde si non esset verax doc-
trina dicerent discipuli et
non erit fructus quos dabo
vobis de discipulis qui requi-
sierunt ergo qui sunt tra-
semen datur verbum est pre-
quod tu semina dicas. non ergo
sunt consimilis multi quidam
de quo propheta ne auferas de
ore meo verbum veritatis in ma-
doctrinam scilicet quia verbum tuum
lucerna est et lumen semite
eius quibus delinquentia semper pre-
tis aut possit extra effecti-
darentur intelligens quod labor
est magnum multi apud domi-
na qui ad iustitiam erudiunt
multos fulgebunt ut stelle
in perpetuas eternitates Ecce ergo
hic ergo verbum vero cordis
oris opus quod solum loquitur
de verbo oris et non de aliis
unde cum verbum cordis non potest
auferri ad illud dicit quod verbum
oris trahit originem a verbo cor-
dis nam ex habundantia cordis
os loquitur unde qui non habet
veritatem humilitatis in corde
non habet etiam veritatem in ore
sed si aliquando veritatem adhuc
habet propter quod dicit 1 ad thimotheum
in vaniloquium valde utiles
esse doctores unde verbum veri
oris dependet a verbo cordis
gemina exemplo que virtute vitam
et confirmat illud per dabo
vobis sunt humilibus verbum in
omnibus verbo cordis quasi

semina virga et velud ut verbo
operis quasi confirmando de verbo oris
quasi de medio virga complanate
te loquitur ne auferas a
me. i. ne auferri permittas
ut corde alique proximum aut
iniquum aut vanum ut ut ca-
tenam verum dicas. De adinven-
tis fabulam aurum aliud aurum
esse tollit semen de saxo sem-
per et aliud vertit fructum
vitam conculcant et que
spinas ambulant suffocant.
Sic de corde rapiunt ne cre-
dentes salvi fiant et quod de
clausos eiciendum est et ne
et ipsa corda violentius rueberi
et malicia ne affirmat teme-
ritas ne tot variis cogita-
tionibus obcecatum lumen
veritatis amittit, vigilantiam
habere non possit, dicit
in ore quod verbum radicatum
et infixum cordibus verbum dei
facile sit auferri. quomodo
verbi universum tale de qua
loquitur quod verba omnia confirma
hac confectus in megde sunt
verbum quod dictum est de verbo
operis i. de doctrina optima
et rigorosa verbum operis sit doctrina
operante. aliud quod ideo de virtutis
temptationibus, sentit ex fide
et doctrina omne hoc et fidem
et legem clarificat et de-
clarat quia solum valet opus
hoc quod esse in vita vite
multorum valde clarus exemplo
dicit quod opus ex sola fide
fictum non merentur vitam
eternam. hoc etiam apostolus in multis
locis qui dicit si fidem habeam
habuero quod vel ex ea scilicet
minima et montes transferre-
rent dicit salvator in evangelio
si fidem habueritis et dixeritis
huic monti tolle et mitte
in mare fiat vobis et
non habeam caritatem nil
michi prodesse ergo arguit
et inde quod opus predicans

1 opus

per solam caritatem absolute non
sufficiens per multo vilior est
hic. Unde Apostolus redarguit
aliquos qui habent zelum
caritatis et non secundum scientiam
Et Bernardus hoc dicit [illegible]
de fervore sine discretione
quod est ignis sine lumine
impetuosius et abundat
ab ordine. Et consequens sequitur
quod opus hic solum nititur
quod procedit ex fide per dilectionem
operante cum discretione, et
[illegible] dicitur esse verum integrum
verbo de tali solo dicere possum
quod deus illud acceptat et
appendit, et quod illud tamen
solum est, et hoc in substantia
ita remuneratur, et ex hoc potest
hic [illegible] perveniri ad vitam
eternam [illegible] quod possit
venire ad tantam perfectionem
quod difficulter ab ea possit
decadere; non possibile est tamen
homini ad eam tantam per-
fectionem devenire quamdiu
est in hac vita [illegible]
[illegible] est [illegible]
[illegible] posita in homine sub-
[illegible] fundat [illegible] quid
[illegible] cum [illegible] ab
domus [illegible] in [illegible]
[illegible] fructibus
quam cum bonis [illegible]
[illegible] qui [illegible]
[illegible] dicit
quod hic sic dispositus impe-
rabilis est, id est cum difficul-
tate [illegible] ex quo [illegible]
arguitur quod homo facilius
ad [illegible] in vita ista [illegible]
[illegible] quia [illegible]
[illegible] ut dicit [illegible]
[illegible] quod [illegible] ad [illegible]
[illegible] homo difficultate
[illegible] ut [illegible] dicit

quod ad hoc devenitur non ex virtutibus
sed ex usu virtutum. Ideo possibilis
est perfectio in virtutibus [illegible]
[illegible] in hac vita aliquis [illegible]
[illegible] [illegible] [illegible]
[illegible] in virtute, et [illegible]
[illegible] [illegible] [illegible]
[illegible] per celestis [illegible]
[illegible] sola [illegible] quod [illegible]
sit a tali perfectione [illegible]
[illegible] est [illegible] confirmationis
in qua [illegible] exemplo sequitur
quod perfectus in virtute et perfectio
[illegible] in [illegible] [illegible]
quod homo ex [illegible] non [illegible]
vivere excepto libero arbitrio
[illegible] est [illegible] in quo [illegible]
[illegible] quia [illegible] de
[illegible], non [illegible] valet [illegible] actum
[illegible] virtute [illegible]
[illegible] in virtute est [illegible]
in quo [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] quod [illegible] in moribus
[illegible] [illegible] [illegible]
valet quia [illegible] [illegible] fine
[illegible] est [illegible]
sed [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible]
ab eo [illegible] [illegible]
[illegible] [illegible] [illegible]
ne [illegible] ab eo [illegible]
[illegible] [illegible] et [illegible]
[illegible], ne [illegible] [illegible]
ab eo [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
hoc [illegible] dei id est [illegible]
dei quae [illegible] [illegible]
[illegible] [illegible] [illegible]
vite [illegible] [illegible]
[illegible] [illegible] hoc est [illegible]
dei quod disposuit [illegible] deus
et [illegible] quod [illegible]
[illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]

de multorum audientium auidis
hoc velud verbo ait quidem, quod
eum requirere maior sic esse
hic quin ut annunciatur in
verbo dei seu in doctrina quia
tamen inquirere studet alii quibus
gratia et contemplacione se dimittere
debet, hoc dicit viris mentibus
venit aut deuocioni mentis
uel per bona studia aliqui bona
opera sunt, venit aliquis operatur
in nobis dei verbi sed aut
tunc biuisse cogitacionibus opera
tamen et vite sunt ostendit quibus
per nisi per ante aliqui mortis in aia
cum et mortua illa aia manent

**Sicut fragmen mali
punici ita gene tue
absque eo quod intrinsecus latet.**
Cuius obscura pulchre sponse
in membris non apparet, unicuique
aliorum et primo in genis que
significant per bona exempla
ut per sancta quecumque verbo in
genis qui insurgunt scilicet
vita sibi sicut tunc diaconus
verbo in genis eius placent
doctrine facie pabulum ubi duo
verba tua, in primo duo fa
ciunt primo eum dicit quod placet
edificaunt pulcritudine celi
et decor abscondito quia exe
plo fideli. Secundo ab mente quia
ista pulchritudo non sufficit ad
salutem nisi veniat pulchritudo
abundet quia quidam pulchritudine
nimia negatur ubi dicitur absque
eo quod intrinsecus latet, nam
per genas verecundia status nostre
in conuersacione solet nobis sub
tus nigror confunde mala
aut punicum quia rubicundo
colore est passione domini christi
concernens reputat et iam
ego cum militaribus non cum...

tunc dominus ihesu christi sic gaudet
in passionibus et tribulacionibus
pro christo accepit, nec illius
cius illius gestat solet in
facie, aut genas mali
punici gestare et hoc
de fragmine mali punici
quia cum eo per rubores
omnia patebat cuiusque, et
per amorem mutuis loci cau
dens affuit, hic de rubo
rem sui passionum fatetur
ostendit, abscondite fracta
mali cum possumus punice
fenat candide et sicut nulla
grana mali punica vident
nisi sint fragmenta
sic nec videt celum nisi
fragmentalibus generum, lacerat
aut aia in specie punice.
non nimitarum passionibus
christi, qui sunt mali punici
quia rubrae mali punici
et in cortice pallorem
in specie omnium rubicorum
interius latent candore
ideo dicit sicut fragmen
sicut quamque dicit ita est pulchra
in membris suis non auditum
invitam, ut sit vir speciali
sui, ut non solum in genis
sed etiam in fratribus, aut
genis tuis vel socii in
cuiusque pulchritudo celum vel
verecundia vel verum sicut in
genis sunt pulchrae sunt
gene tue. Dicit eciam sicut
fragmen mali punici
cuius exemplum alius oste
dendo et illum implendo
et etiam alios edificando
ista quecumque vita laudabi
lis dicit, plus faciens pro
se. Ideo vos pudet mali
fieri, fragmentis cum una
et prima uerecundia per al
bos quedam rubent, sic
illi candorem
innocentia et ruborem
per magnam voluntatem
et aliqui alii plures cedunt

cius. tanto magis cando-
rem innocencie quam inte-
rius habebat ostenderunt
per pacienciam quam [illegible]
stultis in agonie. Beda vero
honorum laudem sic intelligit. Sicut
fragmen mali punici
ita gene tue. In genis ost-
enditur verecundia, mala autem punica
sunt rubea, punica est fra-
gilitas a primis i ascendi-
bus illustrare incipiens [illegible]
ubi crescit malogranata sunt
punica omnibus plena [illegible]
rubicunda et sic passionis
et martirii in ecclesia. Genae

gene

ecclesie sunt omnes verecundantes
peccata tam sua quam [illegible]
tam [illegible] quam [illegible]
et sunt viri honesta [illegible]
ut fragmen mali punici
hoc est illi qui sub apostolis
[illegible] exemplo passi sunt
et casti fuerunt. Sicut enim
fragmen mali punici exte-
rius rubeum interius albet ita
isti exterius rubent passione
interius albent castitate, ple-
num sunt granis id est bonis
exemplis et virtutibus que
[illegible] opponit partibus ut
castitatis [illegible] vicio luxurie
humilitas vicio superbie et
sic [illegible] [illegible] non [illegible]
tur virtus sed potius magis
crescit, testante Seneca de
sua providencia. Ego [illegible]
sunt adversario virtus tunc
apparent quanta sit a [illegible]
pellere aliquid possit
paciencia ostendit. Scias
licet bonus animus esse fa-
ciendum scilicet bonum virtus est
duram ac difficilia noscere
videntur, nec de fato eorum
id est de successu infortunio

indulgeant, ideo nec ulli
malo cedunt sed et si alii
malo cedit id est latius [illegible]
genis comparant scilicet [illegible] mali
punici, quod interius latet scilicet
absque eo quod intus latet scilicet
absque castitate que in corde
latet ut absque sanctitate [illegible]
que in moribus latet quam quamvis
[illegible] latere sufficit ad
[illegible] malum. [illegible] vero [illegible]
dicitur fragmen [illegible] per
genas ecclesie nisi cuncta
prelatorum intelligimus qui
in [illegible] [illegible] [illegible] [illegible]
eminent scilicet virtutum et
exemplis quasi in facie
ecclesie manifesti apparent
per malum autem punicum
ipsa ecclesia designatur quia
[illegible] [illegible] in unitate
fidei [illegible] quasi multa
grana sub uno cortice
[illegible], fragmen ergo mali
punici [illegible] prelatorum
exprimit, quia dum se divino
amore fortius [illegible]
[illegible], dum omnia mundana
contempnunt, dum voluptates
suas [illegible] et vitam
suam mortificant, [illegible]
[illegible] et dum exempla
sua [illegible] [illegible] quasi
fragmenti et aperti [illegible] affe-
runt, quamvis magna sunt
que exterius apparent in
manu in occulto [illegible]
que dum [illegible] soli vident
[illegible] [illegible] est absque
eo scilicet absque actibus [illegible] que
soli deo manifesta sunt
[illegible] et [illegible] [illegible]
[illegible] ergo gene vigore
[illegible] et [illegible] sancte.
Beda vero sic exponit Sicut
fragmen mali punici
ita gene tue [illegible] genas.

[illegible] designari ut [illegible]
qui nimirum habet [illegible]
nobis solet subvenire [illegible]
fraude. Malum autem punicum quod
rosei coloris esse passionis
dominice misterium, sicut et incar-
nacionem suo [illegible] nisi
[illegible], declarat cum modis [illegible]
redempcionis tenebris figuris
repeticione in sacro carmine
sicut et in [illegible] sep-
tibus intimari. [illegible] sancta
mater ecclesia vel anima fidelis
[illegible] Christi et de ipso gaudet
[illegible] ac passionibus
Christo, vexillum [illegible] gestare
solet in facie. [illegible]
granatis instar mali punici
[illegible] nec [illegible]
non integra hac malo [illegible]
[illegible] fragmini. In fracto
[illegible] malo punico et [illegible] in
bonis que latebant videt et pro-
me [illegible] latentibus [illegible]
apparent. Habet ergo ruborem
mali punici pro ipsis in genis
[illegible] sacramentis dominice [illegible]
[illegible] ecclesia [illegible] ostendit et
candorem sancti corporis mali
in pulsati passionibus [illegible]
castitate puri cordis [illegible]
factis tu ipsa crux sui recep-
toris quod [illegible]
[illegible] pandit. Item iste
[illegible] punicum in ge-
nis tu [illegible] et [illegible]
[illegible] causis [illegible] marti-
res sancti sanguinem fuderunt
Christo [illegible] et [illegible]
tu [illegible] videt patiendo et
inspecta passione [illegible]
[illegible] preveniens [illegible]
[illegible] magna [illegible]
[illegible] forti certamine [illegible]
[illegible] vade [illegible] mali granati
de quo [illegible] adhuc [illegible]
mala videri nequit [illegible]
fructu, qui sunt [illegible]
patescunt [illegible] cum participatio

celum quo [illegible] castrum
et ad [illegible] fatigatus ex
[illegible] quia [illegible] gena
[illegible] regimine ex
parte [illegible] et inte-
[illegible] absque eo quod intrinsecus
latet. Gena [illegible]
in [illegible] vini [illegible]
omnibus audire [illegible]
[illegible]
[illegible] militans
[illegible]
demonis [illegible] et [illegible]
huius mundi [illegible] infidelibus
tum fidelibus [illegible]
[illegible] sola autem [illegible]
ipsa [illegible] invisibilibus
ante [illegible] amore [illegible]
[illegible]
[illegible]
[illegible]
militans [illegible]
[illegible] sicut fragmen
mali punici, id est quod est [illegible]
[illegible] in parte opposita [illegible]
Ita gene tue, id est rubicunde
in parte [illegible]
absque [illegible] absque eo
quod intrinsecus latet, id est absque
hiis que sub pelle latent
pro altiori intellectu [illegible]
hoc [illegible] quod [illegible]
[illegible] gene militantis
ecclesie [illegible]
[illegible] celi
[illegible] castigatis
voluntatem [illegible] gene ecclesie
militantis [illegible] ecclesie
[illegible] declarationis [illegible]
[illegible] gene
militantis ecclesie [illegible]
[illegible]
[illegible] gene militantis
ecclesie [illegible]
[illegible] militan-
tis gene militantis ecclesie
[illegible]
[illegible] pro salutari
[illegible] gene militantis
ecclesie hic [illegible]
apostoli | Cor X [illegible]

qui in agone contendit ab
omnibus se abstinet / et illi
quidem ut corruptibilem coronam
accipiant, nos autem incorruptibilem.
Ego igitur sic curro non quasi
in incertum, sic pugno non
quasi aerem verberans sed castigo
corpus meum, et in servitu-
tem redigo, ne forte cum
aliis praedicaverim ipse reprobus
i. ne aliquis efficiar. Sic a laude ne humana
favoris existam ne nimis
dicatur a deo illud Mathei vi
Amen dico tibi accepisti
mercedem tuam i. [illegible]
vitam in qua delectatus es
in operibus et non in laude
futura gloria. Sicut isto modo
faciunt fragmen mali in-
terius penitus exterius et
virtutibus [illegible]
et omnibus [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] est [illegible]
[illegible] plagis [illegible] est, de
quibus moyses [illegible]
missus est ad pharaonem
et ionas [illegible]
[illegible] ninivitis [illegible]
[illegible]
manifestum est quod nemo
eius accipit mercedem seu remu-
nerationem [illegible] quod [illegible]
agit [illegible]
[illegible] quia
[illegible]
[illegible] melius [illegible]
[illegible] dispensatio [illegible]
credita, nec hoc [illegible]
esse [illegible]
[illegible]
[illegible]
[illegible] quid sibi [illegible]
est [illegible]
debent esse [illegible], quia
[illegible] plus [illegible]
[illegible] est [illegible]
[illegible] XXXV [illegible]
[illegible] offert

humilitatis devotio. Talis cum sanctus
Bernardus dicit in [illegible] esse affectus
devotio sed ut dicit in [illegible] volun-
tate [illegible] in opere
voluntatis [illegible] affectum devo-
tum in eo [illegible] quod dicat [illegible]
[illegible] tibi [illegible]
in eo [illegible] quod dicat tibi [illegible]
intentio [illegible] quia [illegible]
nec [illegible] nec alius sed tibi
soli deo dicit [illegible] que habent
fragmen mali granati. Mala
punica ad litteram [illegible] que et
mala granata [illegible]
a punica regione i. ab affrica
in qua [illegible] habundant
granata [illegible]
[illegible]
[illegible]
fragrantiam / fragmen [illegible] mali
punici rubrum ostendit et
candorem in granis / hoc est
[illegible] voluntatem ostendit [illegible]
[illegible] affecta, qui habent
pallorem [illegible] quia
[illegible] in passione apparuit
rubor sanguinis [illegible] ante
latebat candor [illegible] in [illegible]
ne tali [illegible]
sanguine / rubricaverunt [illegible]
[illegible] complebant
[illegible] hec est [illegible]
[illegible] virginis [illegible]
esse [illegible] militantis [illegible]
esse [illegible] triumphantis [illegible]
[illegible]
[illegible] tribulationum
in [illegible]
[illegible]
[illegible] 84 ps
benedixisti domine terram tuam i. beatam
virginem [illegible] affectus [illegible]
[illegible] et pace [illegible]
[illegible] pax in terra [illegible] 39 [illegible]
[illegible] voluptatem
ascendens [illegible] in altum ad [illegible]
captivam duxit captivitatem
[illegible] visitat
angelica salutatione [illegible]
spiritus sancti obumbratione
[illegible] complebant

sua gratiosa incarnatione angelica salutatione ut adventus
instituit, obumbratione ut
[illegible] sua ea extinguit et
Ysa gratia auget sua incarnatione
ut totius [illegible] et tanto
impleuerunt. Sed quia ista in
variabilis [illegible] est et non potest
[illegible] nec sufficit
militiae celi [illegible]
do et [illegible] tempore po
ste [illegible] longe seque et vesti
gia [illegible] [illegible] ibi parvu
lus nec [illegible] descendisse de
celum [illegible] Bethlehem [illegible]
ut labor. nisi descendisset de
[illegible] in [illegible] celum de
visio [illegible] celeste unde ve
nit in Bethlehem [illegible]
ut labor a. in [illegible]
[illegible] labores suscepit
[illegible] in [illegible] in [illegible]
mortis [illegible] [illegible] dicit que
te [illegible] clementia ut [illegible]
[illegible] ego [illegible] videns
vidi afflictionem populi mei qui
est in Egypto et descendi
liberare eum, ut cum [illegible]
clementia eum videt [illegible] Joseph
fratrem suum commota sunt omnia
viscera eius et ingressus
in cubiculum [illegible] flevit
[illegible] fletus et dolores [illegible]
suscepit, [illegible] dicit
[illegible] fecisti [illegible]
ut [illegible] [illegible] tribus
habemus [illegible] qualem
in manibus [illegible] in [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] hominem
[illegible] [illegible] calvariam
et [illegible] magnus
[illegible] hoc [illegible] et
[illegible] celestem [illegible]
dissipate sunt. [illegible] cessavit [illegible]
[illegible] [illegible] ecce [illegible]
[illegible] est [illegible], ecce [illegible]

[illegible], provocit [illegible].
[illegible] reputavit hominibus [illegible]
[illegible], [illegible] [illegible]
[illegible], [illegible] nobis [illegible]
ob noxios morti [illegible].
Sed quia [illegible] paulo
[illegible], delevit [illegible]
[illegible] decreti quod erat contrarium
nobis et tulit de medio
affigens cruci ad [illegible],
Deus pater in [illegible] ha
bebat [illegible] [illegible] nos
[illegible] ut [illegible] hominem
[illegible] [illegible] in Adam,
[illegible] ut satisfaceret
[illegible] deo [illegible]
[illegible] [illegible], ut [illegible]
[illegible] viam ad regnum
[illegible] negligentia dele
ta est. Sed quia [illegible]
et [illegible] [illegible] non [illegible]
[illegible] debitum sine [illegible]
de [illegible] [illegible], quia
[illegible] [illegible] voluntate
[illegible] [illegible] in [illegible]
sanguinem fundendo, ut [illegible]
[illegible] nos [illegible]
et [illegible] [illegible] [illegible]
ipsa [illegible] [illegible] [illegible]
debitum [illegible] [illegible]
quia [illegible] est [illegible]
et in tempore [illegible]
[illegible] [illegible]. Sic pater
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] ac
[illegible] unde gaudens [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] nos [illegible] magna
[illegible] sua in spem vivam,
per resurrectionem [illegible] ex
mortuis in hereditatem
incorruptibilem et imma
culatam et immarcescibilem,
conservatam in celis in
nobis qui in virtute dei
custodimini per fidem in salute
paratam revelari in tempore
novissimo [illegible] [illegible]

modicum si i. quia oportet con-
tristari in variis temptacio-
nibus ut probacio vestre fidei
preciosior sit auro quod per ignem
probatur, inveniatur in gloriam
et laudem et honorem in
revelacione ihesu christi. Se-
cundo in civitate nostra Nazareth
quia ibi conceptus est. Tercio
in [illegible] quia ibi na-
tus est. Quarto in [illegible]
quia ibi [illegible]
[illegible] ad [illegible]
chaos dissolvit et dissipa-
vit, contrivit portas ere-
as et vectes ferreos con-
fregit [illegible]
[illegible] captivos
redimens [illegible]
[illegible]
[illegible] et deduxit eos in viam
rectam ut irent in civitatem
habitacionis. Sic eciam audistis
quomodo deus [illegible] visi-
tavit angelica salutacione
et sui incarnacione [illegible]
[illegible] visitavit, visitat
in passione [illegible]
aqua et sanguine [illegible]
[illegible]
[illegible], visitavit in passione
[illegible] exemplo [illegible]
[illegible] quia christus
passus est pro nobis, nobis
relinquens exemplum ut sequa-
mini vestigia eius qui peccatum
non fecit nec dolus inventus
est in ore eius. Petri ii.
et hec [illegible]
[illegible] mortis [illegible]
[illegible]
ut nos in [illegible] liberaret
[illegible]
[illegible] et demonum [illegible]
[illegible] mortis ut nos li-
beraret a [illegible] exilio [illegible]
Aug. [illegible]
[illegible]
[illegible] in deliciis

[illegible] per viam [illegible] ad
[illegible] in sepulcro
attendite et videte si est sicut
dolor sicut dolor meus [illegible]
[illegible] ut nos [illegible]
in regno suo. Unde paulus
ad hebreos xii proposito sibi gaudio
crucem sustinuit confusione
contempta, et nunc in dextera dei
sedet. [illegible] exemplo [illegible]
[illegible] ad propositum [illegible]
aspicientes in auctorem fidei
et consummatorem ihesum recogi-
tate eum qui talem sustinuit
a peccatoribus adversus semetipsum
contradictionem, ut non fatigemini ani-
mis vestris deficientes, nondum enim usque ad sangui-
nem restitistis adversus peccatum
repugnantes, quia nos pati-
[illegible]
[illegible]
[illegible] xxxviii
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ut dicit
[illegible] paulo i [illegible] | Cor.
[illegible]
[illegible] blasphe-
mant et [illegible]
[illegible]
[illegible] fera
pessima [illegible]
[illegible]
[illegible]
[illegible]
vade et vide si tunica filii tui sit an non
[illegible]
[illegible]
[illegible] fera pessima
[illegible] devoravit [illegible]
[illegible]
[illegible]
in medio [illegible]
popule meus quid feci tibi
et quid molestus fui tibi

Responde michi qui eduxi te de
terra egypti et de domo servitutis
liberavi te et misi ante faciem
tuam Moysen et Aaron. O homo
tu quis es qui respondeas deo
Si vobis ostenderit tu [illegible]
[illegible] et vide [illegible] [illegible]
[illegible] cui est [illegible] et fortis
[illegible] [illegible] [illegible] te patrem
habuit q. d. non. Si tu bone ihesu
qui ad hoc venisti responde
pro me. Sequitur quo sponsam
inebriavit s. triplici modo.
Hic enim sanguinis attulit in
caritatis redempcionem maculatis
ablucionem languidis unccionem
In caritatis redempcionem Quoniam
illud beatus augustinus redempcionem
misit precio suo / hoc aperit [illegible]
mea et respersa aperit cor.
redemptor s. quia incarnari
voluit ad esse [illegible] habentes ne
desperarent et sanguinem fudit
[illegible] quia sufficit eis tota
mundi [illegible] ad [illegible] Ipse est pre
tium pro peccatis nostris, sicut et
de zacharia x in sanguine testa
menti tui emisisti vinctos
tuos de lacu in quo non est aqua
Maculatis attulit ablucionem unde
dicitur apocalipsis I Qui nos dilexit nos
et lavit nos a peccatis nostris s.
in sanguine suo [illegible] acceptabile
[illegible] clamans [illegible] hec lo
quitur et exhortatur [illegible]
[illegible] [illegible] ut [illegible] te [illegible]
t [illegible] ad [illegible] attulit
unccionem languidis qui misit
[illegible] et sanavit [illegible]
sacri sanguinis [illegible] [illegible]
[illegible] corpore [illegible] et in [illegible]
lavit ut patet [illegible] [illegible]
id dixit discipulis suis [illegible]
[illegible] vobis in civitatem
occurret vobis homo lagenam aque
baiulans. sequimini eum ut quocumque
intraverit dicite domino domus quia
magister dicit ubi est refectio mea
ubi pascha cum discipulis meis
manducem et ipse demonstrabit
vobis cenaculum grande stratum

et ibi parate nobis [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] lagena aque
et possemus lavari et post
modum [illegible] [illegible]
[illegible] ut ait [illegible] [illegible]
[illegible] [illegible] [illegible]
ut hec ablucio toti mundo
sufficeret, de corpore suo [illegible]
[illegible] emanavit tamquam
quatuor flumina de paradiso que
[illegible] [illegible] [illegible]
s. sanguinis, aqua de latere,
lympha sudoris, aqua lacrimarum
ut [illegible] [illegible] [illegible] pontus
[illegible] [illegible] quo lavaretur
flevit in lacrimis nobis
[illegible] [illegible] [illegible]
[illegible] lacrimatum [illegible]
quia [illegible] ad sepulcrum lazari
[illegible] [illegible] civitate flevit
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
passione [illegible] in [illegible]
solis [illegible] [illegible] factus est
in agonia prolixius orabat
et factus est sudor eius
sicut gutte sanguinis decurrentis
in terram [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] aque
[illegible] [illegible] [illegible], Sequitur
quo [illegible] dono [illegible]
[illegible] [illegible] [illegible]
quia non est [illegible] [illegible]
[illegible] [illegible] [illegible]
ut ad illam [illegible]
[illegible] [illegible] [illegible]
[illegible] ad me [illegible] et a [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
s. [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] attulit
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
quo [illegible] [illegible]
[illegible] captivitatem [illegible]
[illegible] in ascensione
qua ascendit in altum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] cum angelis [illegible]

Hii ergo prelati et alii fideles qui
assimilantur fragmini mali
punici, assimilantur angelis
in vita quia hic mortificabant
corpora sua a viciis et concupiscentiis
et similantur illa ad similitudinem
divinam tanquam fragmen
mali punici in quibus materia
castigacio carnis que maxime
in prelatis debet vigere.
Et hoc est quod dicit apostolus
ad Gal. v: Qui autem Christi
sunt carnem suam crucifixerunt

[illegible] [illegible]

cum viciis et concupiscentiis. Prelati
ergo in carne sua morti
ficaverunt, quando tam peccata a
nobis expellunt, tunc enim
nobis virtutes attrahunt et
carnem castigant et morti
ficant. Cum ergo in morti
ficatione carnis veniunt ad
duas [illegible] militant
que sunt prudencia corporis et
castitas [illegible] cum et
[illegible] prudencie [illegible]
quod ipsa non consencientem [illegible]
[illegible] committitur in ea
nulla sit esse violencia
anime que castitas in bona
voluntate consistit que
non corrupitur nisi cum anima
atque affirmat quod non anima
[illegible] appetendum esse vi
[illegible] ex
qua sit [illegible]
[illegible] prelati [illegible]
racione castigacionis sue car
nis assimilantur fragmini
mali punici [illegible]
quia sicut in fragmine mali
punici [illegible] apparet pallor
sic in castigacione carnis
castitas et verecundia in ru
bore mali punici passio [illegible]
[illegible] cum [illegible]
in [illegible]
tendo et magis de [illegible]
In fractura enim mali punici
distillat vinum suave et sa
lubre gustu in quo vino

[illegible]

servavit mortificacionem carnis de
[illegible] et conservacione que [illegible]
quintum prelatos [illegible]
ut refert [illegible] in [illegible]
de [illegible] super illam
Gen. xv tollens divisit hec
divisit per medium. avem autem
non divisit, quia tota ecclesia in
laycis non solum prelatos
spirituales [illegible] et carnales
et carnalibus divisit et [illegible]
se posuit [illegible] quia [illegible]
et [illegible] se
[illegible]
[illegible] non desinunt de
[illegible] et in omnibus saluti
[illegible] secularibus aut [illegible]
aut religiosis aut [illegible]
et ad [illegible] tabule ludunt
[illegible] videtur
[illegible] carnalibus et [illegible]
spiritualibus isti enim [illegible]
quia [illegible]
spirituales non dividuntur quia
est illis unum cor et anima una
in domino, est illis unum velle
ac nolle. Unum velle deo placere
et nolle [illegible] et ibi [illegible]
illud ad [illegible] unio quibus nos
separabit a caritate Christi. Spirituales
nec tormenta separant a Christo.
Carnales non [illegible] est
[illegible] curiosis secularibus se
parant, illos non separat nec
crudelis gladius [illegible] non
separat carnalis affectus. Spi
rituales nec [illegible]
carnales [illegible] blandicia corporis
et mortificant et angustias
[illegible]
[illegible] illi autem qui vivunt
[illegible]
[illegible] et [illegible] ambulavit
[illegible] in caritate et mortifi
[illegible] et [illegible] ergo
[illegible]
[illegible] mortificacione carnis [illegible] sequitur
castitas tam hec [illegible] apostolus
[illegible] castitatem custodi
[illegible]
[illegible]

Corum etiam ecclesie prelati celici sunt
dicendi gentis celestis militantis.
Debent denique se custodire diu-
se ab omni labe mentis et corpo-
ris. Quia sicut tamen quod corruptio
carnis corpora est admixta cor-
ruptionibus corporis ita corru-
ptio hec quia corpore, quod remotis
[illegible], tunc singule partes
eius tendunt in id quod conve-
niens est naturaliter et fit corporis
dissolutio que debet deo [illegible]
mortificatione [illegible] ut dice-
bat [illegible] [illegible] remota [illegible]
[illegible] nostra, quia natura in
[illegible] [illegible] continebat in
statu continentie omnes sibi [illegible]
[illegible] [illegible] inferiores, que
tendunt in id omne quod est
eius [illegible] sicut concupiscibilis
in delectationem, irascibilis in
vindictam, [illegible] [illegible]
[illegible] in malum. Ex quo
sequitur quod hec corruptio primo
et principaliter est in viribus
sensitivis. ut dicit [illegible] [illegible]
[illegible] [illegible] [illegible] similiter
[illegible] corruptio corporalis [illegible]
[illegible] esse in [illegible] quia [illegible]
[illegible] corpus dissolvitur
[illegible] in corporis dissolutione, ita [illegible]
corruptio est in viribus sensi-
tivis [illegible] [illegible] [illegible]
[illegible] [illegible] in diversa [illegible]
[illegible] autem in ipsa [illegible] ex quo
[illegible] sequitur quod [illegible] [illegible]
est infecta, in corruptionem
[illegible] et hoc [illegible] [illegible] [illegible]
[illegible] [illegible] unde [illegible]
a deo in hoc quod ab istis vi-
ribus sensitivis movetur
ad aliquod malum. ut a visu in
[illegible] [illegible] [illegible] ut a [illegible] [illegible]
ut [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] ut a [illegible] delectatione
[illegible] [illegible] [illegible] debet quod
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] natura diminuta est,

et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in quo
est fomes omnis mali
[illegible] [illegible] habet quod vires
[illegible] magis ac magis
corruptionem [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] cum
[illegible] elongatur a [illegible]
tanto magis est corrupta
et ita [illegible] [illegible] [illegible]
[illegible] magis est corrupta
quam concupiscibilis quia magis
est [illegible] [illegible], [illegible]
cum aliquid [illegible] [illegible]
[illegible], movetur [illegible] ad de-
[illegible] et [illegible] [illegible]
[illegible] [illegible] et [illegible]
recepta [illegible] concupiscit ad
[illegible] delectationem [illegible]
ad [illegible] et inde est
quod peccata [illegible] sunt
[illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] peccata
[illegible] [illegible] [illegible] quia
[illegible] a [illegible] in qua
tota [illegible] [illegible]
[illegible] ad [illegible] quia
debet [illegible] [illegible] prelatus
[illegible] [illegible] debet dici gentis
celestis militantis. in quibus
[illegible] [illegible] [illegible] et pulchritudo
sicut in [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] loqui
[illegible] vel audire turpia
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].
[illegible] ergo debent esse prelati
celici [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] quod prelati
celestis militantis dici [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

p̄ in albis genis que rub[or]
de fragmen videtur, candor
enim intelligitur que aug[ustinus]
dicit candidi collidit et amori
fit, seu contemplatione re
lucet, et quo plenius deo
placet sponso suo verus est
ut spiritualis albedo castitatis
qui est color omnium colorum
susceptivus sicut in ma[g]
imaginibus stellis et clipe-
is depingendis, et debet
hic color esse bissinus in
terra ut innocentia casti
tati copuletur, ut ut ex
terius in corpore et in men
te seu voluntate interius
virtutes que distinctum
candor aut innocentie
refertur ad proximum rubor
caritatis ad deum. ut secundum
primo in libello narratur,
et deo in omnibus paratis,
duplex aut rubor de
signat quod autem bissenum
dico deum diligas et quia
deus tuus est qui te
creavit et quia te dilexit
et quia sanctus est hic pro
anime tue debes diligere
proximum diligere qui ad eum
quia talis est sicut tu
ad imaginem dei et quo
ad corpus ut in Genesi
Secundo Ambrosius in libro xx[.]
mandavit secundum illos karitatis
in mercede de proximo
debent cum illis appellari
arboribus paradisi que
singule fructus sui fructi
ficant genus suum. dicit
in textu xxiiii° inscriptione
caritatis de proximo et
et xxxi in intelligere que
sunt proximi tui, i. quod
debeat proximo suo ex te
ipso, secundum rationem debitis

in sua vicissitudine illi ad invicem
tibi debent posito in statu eg[o]
vere intellegere proximi tui i.
ex tua fragilitate totalem fra
gilitatem aliorum. duplex est in
color unius esse verecundie secundum
quasi in similitudine genua de
bent que pertinent ad similitu[dinem]
i. virtutis et peccatis cum in eis
verecundatur subito solet rubor
effundi, continuatur in dextera
me deus diligens quod ad perfectionem
gratie donis que pertinent ad
dextram, de verecundia quod peccatis
dicitur in psalmo xliii° tota die ve
recundia mea contra me est et
confusio faciei mee cooperuit
me glossa tota die i. toto tempore vite
mee peccata ante me [...] //abim
derivatur et verecundia mea contra
me est i. eam illa que memoriam
vel dicitur in [...] tota die opprobria
nunc memini mea et
confusio faciei mee cooperuit me
i. in faciei verecundiam rubore
apparebis in conscientia mea secundum
remorsus qui cooperuit me
diffusus per totum corpus et meo
desiderium in confusionem mentem
et ostendit mala memoriam mea.
de qua quidem verecundia dicit ver[bo]
cum illius verecundie purgatur
de malis luminibus genis. item
dicitur dicit cum peccatum te mo
strans inducens intelligitur facta
est tibi voluisti erubescere
hinc aut rubor i. verecundie
de peccatis primo debet subsequi
candor castitatis ut peccator ad
firmum habeat propositum abstinendo
de cetero a peccatis. Item tua puga[?]
solent videri in angelis ul
terius turbulente colorata
i. sicut et duplex gena
per dexteram caritatis per genam
dexteram prudentia, per sinistram
sinistram caritatis de peccatis effectus

qui sue misericordie cui exclamat
ipsi vel virginis marie vel
sanctis. et hic secundum stam
dalisem vestitu dicitur quibus sup
pra et inferius dicitur. si
be vel vix rogitur. Et nota
quod sicut quedam panni sunt
illigati solent in quedam rube
dine luculenta et sub co
lore ut tenendum recipere
rubare luculentum dicitur
ut penitentes sunt decet sancti
ficati qui sub aspersione
rubeat a sanguine pro peccatis
aliquis vero sub recipere rubare
luculentam ut penitentes sub
mencione caritatis, cum dux
rubor verus est ut si ex caritate
passionis sustinuit tribula
ciones qui accepit mecum
se peccasse. Ut albedo inno
cencie conveniunt similiter albe
ubi est sedes viridis que
virtus dicitur colorata sicut sponsa
virgo de qua dicitur Cant. sponso
quia sum grana nuncupata
et pacientia vel verecundia al
bedo vel virginis subsistebat
in ea rubori pacientie et
caritatis et hoc in duplici
gemma quia virgo mater et
tamen unde de ea dicitur
3a bissus et purpura in
indumentum eius, bissus re
torta duplex virginitatis et
virginibus et innocentie, bissus
et purpura. Album cum rosa
candor vel innocencie sub
sternebat in ea rubori pa
ciencie et caritatis, quia vero
nemo diligere potest nisi in
tercedat innocencia ipse cui
duo colores scilicet castitatis inno
cencia et caritatis omne bonum
inchoavit et consummat ideo
hic de sicut sinapismum nulli
primum ita venit tunc in

mala prima radix pallor
cocci caritatis. contra gravamina
blandiens cocci verecundia. unum
tinctura cocci paciencia vel
nativus color. Originalis
paciencia aut declarativa de qua
hic dicitur in allegoria est que
tota anima constringat et
sinapismum facit generalis or
nat et decorat, veluti
quibusdam geminis aut quasi
diversis floribus ad decorandum.
Ipsa est que nos deo com
mendat, que post contemptus
et accipit iniurias et ma
nifeste vitium peccatoris comprime
re, ipsa est que iram temperat,
que linguam frenat que
mentem gubernat, pacem
custodit, disciplinam regit
libidinis impetum frangit
tumoris violenciam comprimit
incendium simultatis extinguit,
cohibet avariciam divitum
refovet inopiam pauperum,
tuetur in virginibus beatam
integritatem, in viduis la
boriosam castitatem, in ma
ritatis individuam caritatem,
facit in prosperis humiles
in adversis fortes. Contra in
iurias et contumelias mites
temptacionibus repugnat
persecutiones tolerat, passi
ones et martiria con
summat, hec ille. Declarativa
est paciencia quia in sensu
dicitur declarari multa tempta
cionibus contumeliis et alius
oppressionibus deinde in aliorum
... desideri ... ad ...
... iniustorum debet
allapsum ... quis
accepit allapsum, vinum velle
eum qui praecessit, aut celesti
igne consumi aut terra dehi
scendo absorberi aut
...ter deluvio valuerunt

aut aliqua [illegible] qualibet
pena ut sic [illegible] primum
[illegible] eius honor per pacien-
ciam [illegible] non potuisse
et quia factus est [illegible] nisi
pacienciam nos docet [illegible]
[illegible] et quia [illegible]
[illegible] et omnia que [illegible]
[illegible] sunt, sicut illud [illegible]
multiplicandum servabat
hominibus contumelia ut
miserabiles pulant in glo-
riam ergo quod in veritate
et quia sit [illegible]
[illegible] vera per [illegible]
mentum paciencie [illegible] est
[illegible] hec [illegible] est
[illegible] xx [illegible] super
illud [illegible]
paciencia vera est que [illegible]
[illegible] amat que portat
[illegible] tollerasse et egisse
non est [illegible] magnum
[illegible] sed [illegible]
[illegible] quia tu advenit
tempus non [illegible] vindicte.
[illegible] posset [illegible] ponere
talis ergo [illegible] non [illegible]
[illegible] sed [illegible]
tempus vindicte talis
[illegible] illud [illegible] tantum
paciens est, tantum beni-
gna est, paciens magis
esse ut aliena mala
tollet, benigna est ut
ipsos [illegible] quos [illegible] a-
mat ut sua dona lar-
giendo [illegible] et hoc testa-
tur [illegible] Omnes di-
ligite [illegible] benefa-
cite his qui vos oderunt
orate pro persequentibus [illegible]
[illegible] calumpniantibus vos ut
[illegible] qui [illegible]
[illegible] tollerent [illegible]
[illegible] deo [illegible]
quia hoc [illegible]
[illegible] quod ante [illegible]

in altari [illegible]
[illegible]
[illegible] paciencia [illegible]
[illegible] mala [illegible] sed qui
[illegible]
[illegible]
dubium paciens non est [illegible]
paciencia non [illegible] obscurante
[illegible] sed in corde [illegible]
[illegible]
[illegible]
[illegible] paciencia [illegible]
[illegible]
hoc [illegible]
super illud [illegible]
[illegible]
[illegible]
a iudeis audisset pacienter
[illegible] et [illegible]
[illegible]
[illegible] pacienciam habuit [illegible]
blasphemie [illegible]
[illegible] in abyssum [illegible]
[illegible] plenum [illegible] superbia
super [illegible] plenum [illegible]
[illegible] paciencia [illegible]
ut qui [illegible] iniquitatibus
arguuntur statim insurgunt
[illegible] arguentem. super illud paciencia
in qua [illegible] remittitur. unde
[illegible] super illud [illegible] xii [illegible]
[illegible] magna dei paciencia
ut non statim peccatorem dampnat
sed diu differt et expectat
[illegible] ut
ad penitendum [illegible] peccator [illegible]
[illegible] unde [illegible]
in [illegible] ait ad iudeos
[illegible] mensuram patrum vestrorum
[illegible] habuit [illegible]
[illegible] iniusticia [illegible]
sua malum impleuit [illegible]
[illegible] dampnabit
[illegible] impleverunt [illegible]
[illegible] qui [illegible]
[illegible]
[illegible]
[illegible] sic regnum

Et de hoc modo non erat sufficien-
ter in adversitate pug-
nandi sed patiendi. Quomodo con-
tinuitate vincebat [illegible]
[illegible] est magna in [illegible]
patientia ut refert [illegible] pusillo
[illegible] Math. v. Audistis quia
dictum est antiquis oculum
pro oculo etc. [illegible] ita [illegible]
[illegible] mala [illegible] fortis
tollerantia patientie et [illegible]
[illegible] vindictam.
Et ideo [illegible] epistolam ad Hebr.
[illegible] xxx O tu qui [illegible]
[illegible] tu [illegible]
[illegible] non [illegible]
[illegible]
[illegible] te [illegible]
[illegible] et tu te [illegible]
[illegible] de te [illegible]
[illegible] forsitan [illegible]
[illegible] eo qui post
[illegible] ad [illegible]
[illegible] vide quo [illegible]
bonum est [illegible] necessaria
ego [illegible] epistola
magna est patientia circa
tollerantiam [illegible] hostis
[illegible]
hec [illegible] est [illegible] augu-
stinus [illegible]
[illegible] patientie
[illegible] est [illegible] non
[illegible]
atque [illegible] vincit in
[illegible] et [illegible]
[illegible] vivat
[illegible] ipse [illegible] cum [illegible]
filios in [illegible]
[illegible] filius [illegible]
[illegible] adultus
impugnant [illegible]
ut [illegible] aliquid fiat
aut [illegible] aut [illegible] modo
[illegible] pugnat [illegible]
invisibilem [illegible]

[illegible] quia hostes invisibiles [illegible]
[illegible]
[illegible] quamvis [illegible]
nos [illegible]
quia [illegible] a quo [illegible] bono
opere [illegible]. Et si non possunt
[illegible] nos in bonis
fatigari. difficultates pro-
curando ut [illegible] tandem
deficere [illegible] nos [illegible]
[illegible] iam se
[illegible] iam [illegible]
iam [illegible] iam [illegible]
et aliis [illegible] qui [illegible]
modis [illegible]
hoc [illegible]
[illegible] divina [illegible]
[illegible] a bono
[illegible] illud [illegible] ad [illegible]
[illegible] non [illegible] sic [illegible]
in [illegible] admittit
ut ab eo [illegible]
[illegible] in [illegible]
et [illegible] diligit [illegible]
[illegible]
[illegible] dei est [illegible]
[illegible]
[illegible] et [illegible]
illis est [illegible] quia in
[illegible] et [illegible]
[illegible] in [illegible]
cum [illegible] et [illegible]
[illegible] cum [illegible] et
accusatore suo valde [illegible]
[illegible] in suo libello
[illegible] et [illegible]
[illegible] post [illegible]
[illegible] esse [illegible] in [illegible]
[illegible] delectabile et dulce
[illegible]
[illegible] ut [illegible]
[illegible] esse
[illegible] benignum
[illegible]
et [illegible] esse [illegible] in hoc
est [illegible] quia [illegible]

¶ cuius

quod malum et amarum est mag-
rem vite corporis et anime
fraudulenter abscondit
ipsi post baptismum ut
de facie nobis faciat adusque
nos insultando pararet.
Vlterior effectus quod sunt
mala seductiva ponunt
multis inutilibus ex quo
utilius sequitur quod demonum
astucijs illorum est assen-
tiendum farre farina quam sal-
salutis nunc serissimi mali
et acutissimi seductores
farre sed farina cum astucia
ipso invenitur vitali farre
illa farina cum astucia in-
nimici mala machinantur
Unde si demones nollent
nos intelligerent quamvis
non esset peccare qui dum
esse deum offendere. Sic qui-
dem nobis ad aliquem sen-
su appropinquare in simili-
tudinibus abscondite
in potus malis et instant
et dicunt demum tempore
tempus quod desperas nostri
cum penitus ut plenum
commisisti Sic in nobis
commixtum mali gaudium
seminant ut possint a-
nimabus spiritus contritionis
repelle. Sed vna farina bona
cum vna farina mala ut
farina dulcia et mixto
dulcis non est sic et assen-
ciendum Et quidam doctor
dicit sicut farina bona
sepe saporem in dulcibus mit-
tigant ita farina dulcia
ipse aggregata benignitate in-
dulcem [illegible] nobis faciunt in-
surgere ita cum astucias in
bona [illegible] cum bonis
operibus miscent venenum

quam iniquis sermone aut verbis
[illegible]
aliis non vincit aliquem nisi
volentem. Et ille vincit qui non
resistit eius temptationi et
ille vincit qui non habet pacienciam
et ille non habet pacienciam quam
voluntate quod malum quod ipsi
[illegible]
in patria [illegible]
[illegible] scilicet ad salutem quod [illegible]
Dixi in prima collatione [illegible]
[illegible] fermentum [illegible]
[illegible] genere [illegible]
[illegible]
[illegible] quod [illegible]
[illegible] in genere sunt
qui fermentum domus pastor
verbis et exemplis predicant.
[illegible]
[illegible]
[illegible] mentibus [illegible]
[illegible]
[illegible] et operis [illegible]
[illegible]
[illegible]
[illegible] que duo [illegible]
[illegible] fermente [illegible]
et augent [illegible]
genere in [illegible]
[illegible] et [illegible]
[illegible] quid [illegible]
[illegible]
[illegible] genere in [illegible] casti-
tas et caritas quibus duobus
[illegible]
[illegible] sit du-
plex sicut duplex farina
[illegible]
et [illegible] caritas
ad deum et proximum [illegible]
[illegible]
[illegible] est affecta
[illegible] pariter
[illegible] voluntate affecta
[illegible] illa [illegible] que
quantumcumque bona [illegible]

operat in operibus suis exemplare datore dili
git deus, innocentia pariter
cum ala facit debito fine. debito
ordine. debita intentione i.
ad gloriam dei ad salutem sui
ad exemplum et confirmationem pro
ximi ut singula opera sua la
tent teneant fortiter debite ter
lucentes [illegible] candor
dat castitatis patientie et mar
tirii lucentibus cum [illegible]
[illegible] mixtus rubor
sic predicatoris vita debet esse
mixta in comparatione aliorum
[illegible] ita [illegible] primo videat
ne [illegible] aliquid [illegible] dignum
ut si aliquid debet corrigere
videat primo ut omnia peccata sua
prodat [illegible] generis cunctis
manifestis. [illegible] quod dicit b. Gregorius
xiiii° moralium ordo corrigendi
in bono est iste ut prius
caveat se deinde [illegible] malos
corrigant [illegible] ut [illegible]
primo [illegible]
in peccatis nostris ne forte nobis
dicatur: Eice primum trabem de ocu
lo tuo, Luce 6 debet enim omnis
quisque prelatus [illegible]
esse in his que corrigit
ne in se sanam servat contra
in alios videat. Gregorius
nazanzenus in sermone apologe
tico: prelatum vel predicatorem
primo oportet esse sicut [illegible]
[illegible] et [illegible]
[illegible] ne quid forte habeat [illegible]
se admixtionis materie
[illegible] alienae [illegible]
examinet ut [illegible]
[illegible] si [illegible] prelato aut
predicatore moribus facile
in eos qui sibi [illegible] sunt
[illegible] ille nam
adducentibus [illegible] adulteram
Christus dixit qui sine peccato
vestrum est primus in eam lapidem

mittat Joh. viii° [illegible]
[illegible]
[illegible] purgandi sunt per quas
[illegible] fulgere [illegible]
[illegible]
[illegible] aliis [illegible]
ordinavit [illegible]
[illegible] debet [illegible] alio
[illegible] lux [illegible]
que nulla [illegible] ab aliis dis
tinguuntur. [illegible] cum sua
[illegible] lux [illegible]
[illegible] xxiii° [illegible]
lux non debet poni sub
modio sed super candelabrum
ut luceat omnibus qui
in domo sunt sed [illegible] Math.
v et [illegible]
sermone de sancto Johanne baptista
exhortando [illegible]
[illegible] et predicatore dicit [illegible]
[illegible] nobis [illegible] funt [illegible]
[illegible] a deo missi
[illegible]
[illegible] iniquitatis. nemo
[illegible] nequitia [illegible]
vitia [illegible], nemo peccata
dissimulet, nemo dicat
[illegible] ego custos [illegible]
[illegible] est enim [illegible]
tu arguere posset et [illegible]
[illegible]
[illegible] similis [illegible]
[illegible] et [illegible]
et [illegible] est [illegible] neglige
[illegible] non turbat [illegible]
[illegible]
[illegible] et [illegible]
[illegible] societatis
[illegible] qui [illegible]
desinit [illegible] non est
magna differentia [illegible]
qui mortem [illegible]
permittit [illegible]
[illegible] morbum a [illegible]

cum possit non excludit mor
tem eius aufugit. Sed et in
principio curae pastorali qui
sunt clavem [illegible] scientiae
sine diligentia tenent, nec
neglegentiam fugiunt, sive
gregem sibi commissum
morti committunt. Sic facto
eius dicitur a Deo: Vae pasto
ribus qui dispergunt et dila
cerant gregem pascuae meae,
Ezech. 23. Quod autem ratio
sic deducitur: nostra ista
[illegible] prelati ecclesiae
carere prudentis et verecundiae
dicitur gene mulieris, et hoc
patet ex aliquo quod dixi.
Naturale est quod pulchro sanguine in tots
[illegible] et verecunda
[illegible]. Sed tali quod omnis
pudor [illegible] loqui facere
vel audire [illegible] quorum
honestatis et [illegible]
decorem [illegible]
tales quod prelati [illegible] sunt
gene [illegible]
[illegible] in
[illegible] magis quam
in alio membro. Gene autem
[illegible]
totius decor [illegible] prelatis
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible] XI [illegible]
sine [illegible] est placere Deo.
[illegible]
ad [illegible] et [illegible] ad
Deum. Si autem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

nistre [illegible] respiciat ad istas
genas prelatorum [illegible] Et si
quod [illegible]
est [illegible]
[illegible]
esse [illegible] de vita contempla
tiva [illegible] predicator [illegible]
[illegible] splendore [illegible] totum
[illegible] predicandi [illegible]
[illegible] de
[illegible] sed [illegible]
[illegible] a [illegible] studeat
[illegible] sed [illegible]
[illegible] vult [illegible]
[illegible] mundi [illegible]
[illegible] genas
[illegible] confundere
debet [illegible] genas [illegible]
sint [illegible] in corpore et [illegible]
in mente. Et cum [illegible]
[illegible]
[illegible] quod al
[illegible]
[illegible]
ad [illegible] vita [illegible]
[illegible] predicatio [illegible]
[illegible] in [illegible]
[illegible] vita predicatoris
in alto debet fugi ut [illegible]
[illegible]
[illegible] ut dicit Gregorius
[illegible]
[illegible]
[illegible] predicatoris officium
debet [illegible]
[illegible] est Gregorius
xxiiº li. mor. [illegible]
Job 31. Si [illegible]
[illegible] vita predicta
[illegible] et [illegible]
de [illegible]
[illegible] exhortationibus. Et ideo
[illegible] est predicator [illegible]
sed [illegible]
[illegible] exhortationibus

auditus autem per verbum Dei si
quod quidam sunt predicantes et
sunt auditum non credit
sine fide non intelligit
sine intellectu non [illegible]
[illegible] verbi Dei predicandi
est ut auditus credat, credens
intelligat, et intelligens [illegible]
[illegible]

quia potentes uti libere [illegible]
arbitrio [illegible] opera sunt sive
[illegible] fides sola
[illegible] Gregorius [illegible]
de vita contemplativa.

Verba blandicia ad aures audi-
encium protulerunt, verbis ergo penetra-
tivis verba scintille appellata
sunt, quia cum quos [illegible] cor-
de tetigerunt, incendunt et
inflammant ad devocionem. de
devocione in oracione sequitur
affectus ergo hec absque penna
currere est. ex ecclesia [illegible]
sumptus atque [illegible] cum celic
predicatoribus [illegible] non proficere
hec ergo absque penna scribere
[illegible] qui tale verbo
da adversum corpus [illegible]
exhortacionis ministerium non
[illegible] ad hoc nos
en pasto vos — predicatores divinum qui admoneri
[illegible] distincti moribus [illegible]
officium quod [illegible]
alimenta vite [illegible]
[illegible] exiguum quod
[illegible] debetur [illegible]
[illegible] exigunt [illegible] ad
predicandum [illegible] sci-
encionis [illegible] exhor-
tacio sermonis qui [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est in [illegible]
lingwe calamum [illegible]
in eo quod [illegible] [illegible]
[illegible] scribit et [illegible] ille primo
ab audiente libenter accipitur
qui a [illegible] cum [illegible]
sancte animum [illegible] ille co-
gnitus veritatis [illegible] qui
[illegible] [illegible] debitur hec
[illegible] in [illegible] [illegible]
et [illegible] super [illegible] ad [illegible]
[illegible] [illegible] predicare
[illegible] et [illegible] [illegible]
te [illegible] et absque adulacione
[illegible] et [illegible] [illegible]
[illegible] ad devocionem et [illegible]
[illegible] [illegible] [illegible] [illegible]

dixi [illegible] [illegible] [illegible]
caritatis [illegible] [illegible] [illegible]
diti [illegible] militantis [illegible]
hec [illegible] [illegible] [illegible] dicitur
absque eo quod intrinsecus latet
[illegible] [illegible] sola [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] amor [illegible] [illegible] et [illegible]
[illegible] inflammare [illegible] dicit
ergo absque eo [illegible] propter illud quod
intrinsecus latet soli deo cognitum
et nondum manifestum [illegible]
[illegible] perfecto caritatis in [illegible]
dei quia solus novit [illegible]
illa vel absque eo quod intrinsecus
latet, vel absque [illegible] [illegible]
[illegible] que [illegible] [illegible]
latet. et [illegible] [illegible]
propter illam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] revelata [illegible]
[illegible] [illegible] videt [illegible]
per speculum in enigmate [illegible]
[illegible] [illegible] ad faciem I Cor.
xiii vel absque eo quod intrinsecus
latet i. absque [illegible] [illegible]
[illegible] [illegible] [illegible] non videt
ipsa hec [illegible] non audivit que
[illegible] [illegible] omnibus diligentibus
[illegible] ad Colo. iii° vita vestra
abscondita est cum Christo
in deo cum enim Christus appa-
ruerit vita vestra [illegible] [illegible]
apparebitis cum ipso in gloria
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad faciem
[illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] et
sine [illegible] [illegible] [illegible] [illegible]
[illegible] in adversitatibus [illegible]
in [illegible] [illegible] [illegible]
[illegible] fortis est in bonis
operibus [illegible] [illegible] in [illegible]
[illegible] [illegible] est in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] lata
[illegible] [illegible] lata [illegible] [illegible]

dilectione [illegible] in abraham
perseverancie fidelissima in moysi
se ut humilitatis benignissima
in david tribulacionibus leni
tissima in tribus pueris
blandas ignes [illegible]
expectat in machabeis se-
vos ignes fortiter tollerat
casta in susanna pre viro
in anna post virum in
maria extra virum in pau
lo libera ad arguendum, humil
in petro ad obediendum, humana
in cipriano ad confitendum, divi
na in christo ad ignoscendum
[illegible] De effectu cari-
tatis. Si linguis hominum loquar
et angelorum caritatem autem
non habeam, nichil sum. Ipsa
est alia [illegible], [illegible] virtus
sanctorum salus, sive stabili
mentum fidei, [illegible] divicie
pauperum, vita morientium
et augustinus de laude caritatis
radix omnium bonorum est caritas
radix omnium malorum cupiditas
et simul ambe esse non possunt
quia [illegible] [illegible] [illegible]
diviciis sunt alia plantaria
non est, sive [illegible] rami
attemptabit [illegible] [illegible]
non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sunt [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
sunt superbia pompa luxuria
[illegible], et alia pecca-
mine [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] signa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

10ceme

fiunt. dolor de culpa [illegible] [illegible]
[illegible] est quia caritas et culpa
[illegible] opponuntur [illegible] [illegible] [illegible]
[illegible] [illegible] in eadem voluntate [illegible]
[illegible] [illegible] est in eadem voluntate
[illegible] culpam [illegible] dolorem [illegible]
[illegible] quia caritas est radix
omnium bonorum sed cupiditas omnium
malorum est radix, et simul ambe
esse non possunt. Ideo dolor [illegible]
signum est [illegible] [illegible] [illegible]
signum [illegible] Richardus [illegible]
[illegible] [illegible] futura peccata [illegible]
[illegible] affectu [illegible] [illegible] est quia
habet propositum cavendi omnia
peccata mortalia, in affectu vero
amorem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] angeli
[illegible] [illegible] De [illegible] valun-
tas ipsa nisi gracia liberetur a
servitute diaboli quia facta est
[illegible] peccati, et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
a [illegible] [illegible] est, licet cum
[illegible] libertate possit vitare
[illegible] peccatum mortale, non tamen
[illegible] [illegible] [illegible] vitare peccata
[illegible] mali quod impedit. Igitur
[illegible] esse sive [illegible] mortalis
peccati signum est caritatis [illegible]
Tercium signum est in auditu
sermonis dei verbi huius est
quia amator delectatur in
sermonibus sive sint sermones
[illegible] sive scripta sive ex
[illegible] audita [illegible] ex illis [illegible]
[illegible] [illegible] [illegible]
afferunt quos [illegible] silencio
tegere non possunt, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut amatores
sui silencio tacere nequeant
[illegible] [illegible] [illegible] [illegible]
[illegible] Ideo caritas [illegible]
[illegible] interna allocucione

nec potentia patris sermonis
institucionibus velut clipeatis
undique viriliter apprehendit.
Sed nunc hiis potentia quasi
in fornacibus eternalis, mulcia
te dilecto meo quia amore lan
gueo, ubi dicit glosa illis ro
bustis dare uti prelatis et pec
catoribus ista fragrantibus amoris
verbis alloquitur. Ex hiis patet
quod delectacio in auditu verbi dei est
signum caritatis. Secundo est
signum est promptitudo boni operis
faciendi. Unde est quia caritas est
maxime operativa eo quod ipse
amor [illegible] mutat omni
actum [illegible] vel ordina
bili [illegible] gregorius
omelia super johannem Qui amat
diligit me etc. Nunquam amor
dei est ociosus, operatur enim
magna si est, si autem operari
renuit non est amor. Et ideo
quia probatio dilectionis exhibitio
est operis. Et bernhardus super cantica
sermone [illegible] dicit magna res
est amor si ad suum recurrit
principium, si sibi originali red
ditur, si refusus suo fonti
semper ex eo sumat unde iugiter
fluat. Exempla autem opera bonorum
operum est signum virtutis.
Tertium signum quinte caritatis
est cum aliquis de defectu
aliorum contristatur. Signum est caritatis
[illegible] non dolet de malis
proximi non est in eo caritas
[illegible] signum quia
[illegible] caritatis ardor
[illegible] continua [illegible]
[illegible] anima langueret ut in
[illegible] ut in [illegible]
[illegible] super [illegible] dicit
[illegible] est caritas
[illegible] invenitur [illegible]
[illegible] cristiane caritatis [illegible]
in anima [illegible] cui refrenat

[illegible] hanc [illegible] vinculum
defectus spiritualium [illegible]
et [illegible] caritas
[illegible] de vero [illegible] et de
altero letatur. Unde apostolus
i Cor xiii° dicit quod caritas non
[illegible] iniquitati sed con
gaudet veritati. Ideo contristari
de defectu spiritualium, et gaudere
de eorum profectu est signum caritatis.
[illegible] caritas [illegible]
[illegible] conpunctionis
[illegible] misericordia
[illegible] Secundum dilectio
caritatis [illegible] duas
in [illegible] quod [illegible]
in [illegible] de [illegible]
dicentis caritas ad certa [illegible]
[illegible] dilatatur quia a duobus
preceptis incipit sed sic ad in
numera extendit. Cuius autem
initium est dilectio dei et proxi
mi, et [illegible] amore dei amor
proximi gignitur, et per amorem
proximi amor dei nutritur.
Quia si proximum quem video
non diligo quomodo deum diligam
quem non video. Nisi proximum
et ubi amor proximi dicitur
[illegible] in amore dei sicut
radiis solis [illegible]
[illegible] solis ideo qui deum
amat negligit [illegible] proximum
diligere nescit, et contra
[illegible] sed dilectio
dei et proximi [illegible]
[illegible] ergo [illegible]
[illegible] signum [illegible] caritatis
est signum [illegible]
[illegible] libro [illegible] x li
morum dicentis [illegible] bona
[illegible] caritas [illegible]
[illegible] pulsare
[illegible] sine [illegible]
[illegible] dulce [illegible]
[illegible] diligit [illegible]
[illegible] arguit nutibus

est, cui blanditur simplex est
[illegible] solet servire, sicut do-
lor multe, sive [illegible] amor
pati. monuit [illegible] [illegible]
se dignari, caritas enim est
mater hominum et angelorum
non solum que in terris sed etiam
que in celo sunt pacificauit
ipsa enim est que deum [illegible]
[illegible] et hominem deo
reconciliavit, sic ergo [illegible]
[illegible] est mater in qua
[illegible] ut anima [illegible]
ex caritate [illegible] digitus [illegible]
ex caritate [illegible] [illegible]
ex caritate [illegible] et [illegible]
[illegible] ex caritate [illegible]
[illegible] ex caritate [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] caritatis [illegible] est
in [illegible] hoc [illegible] est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

Sicut turris david
collum tuum que edifi-
cata est cum propugna-
culis mille clipei
pendent ex ea omnis
armatura fortium

s. rectum et decenter elevatum et in hoc tenet similitudo

hec est secunda pars in qua sponsus
laudat pulchritudinem sponse
in membris que [illegible]
[illegible] et [illegible] tria primo
[illegible] in se dicuntur [illegible]
[illegible] [illegible] [illegible] dicuntur
[illegible] ibi que edificata [illegible]
[illegible] dicuntur [illegible]
[illegible] [illegible] ibi mille clipei
[illegible] enim dictum est quod [illegible]
[illegible] [illegible] caput
est christus [illegible]
[illegible] ad corpus, scilicet ad ecclesiam
corpus ecclesia [illegible] a capite.

christo per collum scilicet [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] et [illegible]
hoc collum turri huic comparat
[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
[illegible] que [illegible] [illegible] constantia
a david [illegible] a manu forti [illegible]
est [illegible] [illegible]
hec turris describitur [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] mille clipei
qui pendent ex [illegible] mille
[illegible] [illegible] [illegible]
[illegible] a deo [illegible] [illegible] ne
[illegible] possint omnis arma-
tura fortium [illegible] [illegible] paulus
[illegible] ad [illegible] [illegible] induite vos
armaturam dei ut possitis stare
adversus insidias diaboli quia
non est nobis colluctatio adversus
carnem et sanguinem sed adversus
principes et potestates [illegible] adversus
mundi rectores tenebrarum [illegible]
[illegible] [illegible] [illegible] turris [illegible]
[illegible] [illegible] [illegible]
mali [illegible] [illegible] [illegible]
[illegible] [illegible] exempli david, collum
tuum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] collum [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] sicut collum capiti
[illegible] [illegible] [illegible] capiti
christo per caritatem ad [illegible]
[illegible] nos [illegible] a caritate
christi [illegible] sicut collum est medium
inter corpus et caput [illegible]
[illegible] [illegible] [illegible]
et aliis bonis [illegible]
[illegible] sicut [illegible] de quo
[illegible] [illegible] [illegible] [illegible]

sunt angeli deputati per prelatos Cantici
quarto resistit ire dei et colli
gitur istud sed extenti prelatorum et doc
torum dicitur esse sicut turris da
vid. patri salomonis. ysaie quin
per ipsum signatur. dauid enim int
erpretatur manu fortis vel visu
desiderabilis. Primo quia sicut
turris est alta ne ruinam
patiatur sic ipsi debent habe
re altitudinem fidei super alii dili
gunt etc. et quo ad hoc signatur
per turrim ananeel de qua Ier. 31
edificabitur ut ciuitas a turre ana
neel usque ad portam anguli
ananeel enim interpretatur gracia dei
et signat omnes prelatos et doc
tores qui per rectitudinem fidei
deo sunt accepti ad hebreos xi sine
fide impossibile est placere deo. Item
secundo dicuntur esse turris dauid
propter altitudinem spei, qui enim spe
rant in deo assument pen
nas ysaie xl. et quo ad hoc
signantur per illam turrim iudicum
xi fuit autem turris excelsa in
media ciuitate ad confugiendum
viri simul et mulieres. Tercio debet
habere latitudinem caritatis sicut turris
est lata ad continendum ut ca
piat. ps. cxviii° latum mandatum
tuum nimis et signatur per illam
turrim [illegible] Item turris quo
[illegible] debent enim esse turris
[illegible] quia omnes debet [illegible]
[illegible] per latitudinem caritatis
turris est latitudinem, ita ipsi et
[illegible] amplecti per latitudinem
caritatis amatores [illegible] diligere omi
nes [illegible] et cum [illegible] nos
Item quarto dicuntur turris virtute for
titudinis vel sicut illa turris
de qua in Iudicum ix turris fortissima
a facie vinea, vel sicut turris
est apta ad speculandum sic
et ipsi per virtutem prudencie

malis per [illegible] sicut sepe
tes et [illegible] voluntate et
signauit per turrim plantatam
in medio vinee. ysaie v. Item
quarto sicut turris est ad male
factores arcendos sic
ipsi mouent malos [illegible]
malefactores dicuntur [illegible]
[illegible] per virtutem temperantie, et
possunt esse turris Eburnea
Item 4° sicut turris est refugium
contra hostes sic ipsi debent esse
refugium bonis, et hoc per virtutem
iusticie et sic signatur per turrim
Siene de qua Ezech. 29 dabo
terram egipti in solitudinem a
turre Siene usque ad terminos — Item per quinto turris
ethiopie, que edificata est in
qua notatur [illegible] ps ubi dicit quia
lex debet eligi unde et que
turris s. collateralis prelatorum et doc
torum edificata est cum propugna
culis. i. diuersis virtutibus quibus
bonis et omnibus Eccl. xxviii°
prouide de [illegible] plebe virtutis
potentes et [illegible]
[illegible] quibus est [illegible], et qui
oderunt auariciam Et nota quod
in propugnaculis huius cardinales
virtutes quibus debent communire
prelati et doctores propugnacu
la sunt ad defendendum contra
ad fortitudinem, tam ad [illegible]
contra ad temperantiam ad specu
landum contra ad prudentiam
ad propugnandum contra ad iusti
ciam. Eccl. xxviii° fabricate
et prudentiam, date iusticiam
et virtute. de ipsis dicitur supra
iiii° [illegible] in qua est edificata
sunt cum propugnaculis argentea
mille clipei [illegible] ps [illegible]
dicit omnes debent per manum
[illegible] dicuntur mille
clipei. i. mille exempla vel
mille verba bona quibus debent

expugnari diabolus sicut pz
[illegible] domine [illegible] dixit ei [illegible]
vade sathanas scriptum est enim
dominum deum tuum adorabis, et soli
illi servies et sequitur, tunc
relinquit eum diabolus, vbi ad-
dunt scuta clipea sicut dicit glo[illegible]
[illegible] [illegible] [illegible]
i. ab omni parte et suppliciter
depingatur, clipeus est contra
insultus temptationum [illegible]
i. in deum et [illegible] [illegible]
de sua sapientia, vel [illegible]
exempla bona [illegible]
et [illegible] [illegible]
[illegible] [illegible]
quo [illegible] non reperit maior
in [illegible], pendent i. pendere
debent ex ea i. ex turre et tollere
[illegible] illa et hec [illegible]
merito. exemplo [illegible]
et tu hoc omnis armatura for-
cium s. debet pendere ex ea, [illegible]
instrumenta [illegible] et exempla
vel sic [illegible] et turris [illegible]
[illegible] ergo [illegible] aut
[illegible] quia [illegible]
a domino, et [illegible] ad [illegible]
[illegible] que turris de [illegible] alti-
tudine, [illegible] fortitudine
et similia, ex ea pendent mil-
le clipea i. omnia [illegible] quia
et ex ea pendet tota lex et
prophete, vel mille clipea i. omnes
virtutes quibus [illegible]
pugnatur, et quia [illegible]
ex ipsa pendent, hic ergo [illegible]
omnis armatura i. [illegible]
[illegible] que debet [illegible]
[illegible] in cuius figura
legitur exodi xxviii° quod in veste
poderis aaron totius orbis
terrarum et [illegible] magna-
lia [illegible] ordinibus [illegible]
lapidum sculpta et magnificen-
tia in dyademate capitis illius
erat scripta, istam armaturam

determinat apostolus ad ephe. 6 accipite
armaturam dei ut possitis stare [illegible]
[illegible] in [illegible]
lorica iusticie, et calciati pedes in
preparatione euangelii pacis, in omnibus
sumentes scutum fidei, in quo possitis
omnia tela nequissimi ignea
extinguere et galeam salutis assu-
mite et gladium spiritus quod est verbum
dei [illegible] sic
[illegible] ista [illegible] turris [illegible]
[illegible] in scripturis ponitur
esse aut [illegible] nominis, aut
officium [illegible] aut [illegible] gesta
[illegible] Siquidem in [illegible]
[illegible] hec tria notantur scilicet [illegible]
[illegible] i. [illegible] nominis que
est rex iusticie, et officium regale
et sacerdotale, sacrificium panis et
vini [illegible]
[illegible] qui est rex iusticie, et verus
sacerdos qui obtulit in sacrificio
corporis sui panem et vinum, David
et in david tria consideranda,
[illegible] nominis qui
est desiderabilis vel manu fortis
et officium quia est rex et [illegible]
et res ab eo gesta quod pugnans
goliam superavit. [illegible]
[illegible] qui est rex glorie, et
[illegible] desiderabilis in quem
angeli desiderant prospicere et est
verus [illegible] quia [illegible]
[illegible] manu fortis quod forte
diabolum [illegible] vicit, [illegible]
[illegible] turris autem [illegible]
[illegible] ab hostibus [illegible] ergo
[illegible] in scripturis [illegible]
[illegible] verbis et exemplis [illegible]
sicut turris david inexpugnabilis
[illegible] est sicut [illegible] a christo
vero david s. desiderabili et manu
forti [illegible] turris fundata [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] a christo sunt
firmati ad defendendam fidem

edificata ad repellenda hostium tela
ut muniat cives civitatis qui sunt
in ea. Ut veri christiani a turribus
babilonis, que sunt scilicet iudei
pagani, mali christiani, que turris
edificata est cum propugnaculis
hoc est celique dei munita est
inexpugnabiliter, scilicet sententiis
doctorum quibus se defendat ab
inimicis. Vel apta sunt cives pro
pugnaculis, quia armis paciencie
vincunt infideles pugnantes, scilicet cum
humilitate contra superbiam, mansuetudine
contra crudelitatem, fide contra infidelitatem.
Mille clipei pendent ex ea, quia
diversimode doctorum descriptionibus
vallate sunt ille turres quibus se
ab adversariis defendant, et ibi
pendent omnis armatura fortium,
huic ad exemplum ei proposita sunt
omnia opera illorum qui fortiter vicia
vicerunt ut Joseph luxuriam,
Moyses avariciam, David superbiam.
Sic isti qui sunt collum istius et
turris David quia etiam Christo
iuncti et muniti ab hostium impug-
nationibus. Sunt propugnacula autenti-
cis libris, unde mille clipeos
habet diversis sententiis et
doctorum descriptionibus, hic enim
armatura fortium, scilicet omnes passio-
nes martirum, pietates et virtutes
sanctorum, plus proponuntur. Aliter turris
David est scriptura ad mu-
nimentum ecclesie sponse sue contra hos-
tes a vero rege Christo constituta.
Hec edificata est cum propugnaculis,
i. in autenticis libris, in quibus
ecclesie et apta cives propugnaculis
pro ea pugnant et eam defendunt.
In hac turre pendent mille
clipei, quia sunt omnia documenta
veteris et novi testamenti
et omnis armatura fortium, quia sunt
exempla omnium sanctorum que alias
contra omnia fortes faciat. Mille

narius numerus multiplicatus per de-
narium et centenarium, deci-
es enim centum sunt centum
decem sunt mille, et denarius
decies repetitus efficit cen-
tenarium, et iste centenarius
decies repetitus efficit mille-
narium, per denarium intelligitur
primo [illegible] in ecclesia sub decalogo legis
laborantibus promissum, per
centenarium multiplicatus
numerus qui fiet per decalo-
gum repetitum, per millenarium
vero plenitudo gaudiorum, que
dabitur victoribus pro ipsa
pugnantibus. Mille ergo clipei
sunt omnes doctrine qui sub
decalogo nostris vixerunt in
multiplicitate [illegible] pro ple-
nitudine gaudiorum, quibus ar-
mati ecclesiam muniunt qui
collum eius existunt. Sed in
membris [illegible] sunt [illegible]
[illegible] David collum tuum etc.
De collo supra diximus quod docto-
res signat [illegible] qui eciam
de spiritualibus reficiendo ali-
[illegible] et augmentant et
[illegible] exhortationibus in fide
confirmant. Sed et de hoc quod
collum in medio positum capiti
[illegible] corporis aptissime convenit
[illegible] ministerio [illegible]
ecclesia Christo. Qui sunt alimenta
vite ab ipso domino percepta
tradiderunt. De quibus apostolus
[illegible] commendans
dicit: Que tu primum a me
[illegible] et domini
ab his qui audierunt in nos
confirmata est. Sicut de ipso
scriptum est, et dedit discipulis
suis panes, discipuli autem
turbis apponebant et manduca-
verunt omnes et saturati sunt.
[illegible] ita corporaliter factum est
ut [illegible] spiritualiter fieri sig-
nificaret. Et [illegible] [illegible]

pane dextre, ipse primus doctus
fuit magister videlicet apostolus
bo miserit quem ille mox
facto sibi cum [illegible] ecclesie cor
pori manducauit atque sic fuerat
dentibus sibi per ordinem mis
tris ubi ad tota per orbem
plenitudine salutaris re
fectio peruenerit, ad vide
licet collum. Sicut turris Dauid
similiter dicit: Si cuius ciuitatis
Dauid ecclesia est, que turris
turris in tali urbe inexpugnabilis
est doctorum et predicatorum
constantia que ad defendenda
fidei edificia, et repellenda
hostium tela, et sancte matris
et desiderabilis regis qui nomine
Dauid sonat fortissimam pre
ceteris fidelibus in altitudine
constructa. Propugnacula autem
cum quibus hec turris edifi
cata est, uel scripturarum sacrarum
uel diuinorum miraculorum
carismatum intelliguntur. Quia
muniuit autem collum suum spon
se cum dedit primos ecclesie ma
gistros data sancti spiritus gra
tia hostibus suis insupera
biles fecit, addidit turri
propugnacula, cum eis et sacre
doctrine [illegible] dona contulit
ut nemo dubitaret apostolis
diuina esse que nouiter
predicabant asstruentes, sanans
quoque morbos corporalibus ad
salutem [illegible] sanguinis quos
erudiebant, adiungens. Addidit
turri propugnacula cum aperuit
illis sensum ut intelligerent
scripturas, et sic [illegible] predicatores
propheticum [illegible] dictis robo
rare [illegible]. Mille clipei
mille clipei qui debiti Dauid pendent
[illegible] sunt diuina presidia
defensionis quibus sancti

predicatoribus adiuncti sunt, ut a dia
bolo vinci possent ab hostibus
et ad vincendos eos suos corum in
ternis hostium siue inuisibilium
siue visibilium docent. Atque o
mnis armatura fortium est
constituta ut operatoribus ut
doctrine celestis, quia eis docto
ribus non solum [illegible] sed et pre
parant arces [illegible] malignorum
ab illorum [illegible] plurimos
et quos deceptos tenuerunt
predicando eripiunt, ac de vasis
ire in vasa [illegible] transferunt.
Et hinc ubi spiritualis belli sit
mentio, ubi turris Dauid, non
turris Salomonis in exempla ponit
cum utriusque regis nomen et
persone representare soleant. Quia
pugnare regem cum arma Dauid
manu fortis siue desi
derabilis interpretatur, [illegible]
nomine designatur ubi dominus
bellat cum hostibus [illegible]
ut pro [illegible] terra ad eternam
[illegible], qui ab illo [illegible]
[illegible] nequit ad [illegible] peruenit
[illegible] nutriuntur [illegible]
quasi [illegible] desiderabilem noluit
esse faciem ad [illegible]
hoste sit preuentura [illegible]
[illegible] sicut turris
Dauid collum tuum [illegible]
[illegible] longinqua [illegible]
[illegible] alium [illegible]
doctores et [illegible]
alium [illegible]
Hec itaque sicut turris Dauid
collum ecclesie [illegible] quia sancti doctores
et predicatores [illegible]
hostes [illegible] speculantur et
[illegible] resistunt, et non minus
[illegible] defendunt [illegible] et pre
[illegible] ab [illegible] hostium [illegible]
[illegible] diuersitatibus [illegible]
contemplantur [illegible]
speculacionum, turris non [illegible] fortitudinem

et ipsi regnum celestium gaudiorum
contemplationis, que turris david
recte esse dicitur, quia david ma-
nu fortis interpretatur, per quod signi-
ficatur quod est quedam fortitudo
per exercitium orationum, de qua
dicitur canticorum: edificata est cum
propugnaculis, mille clipei pen-
dent ex ea omnis armatura
fortium. Cum propugnaculis turris
david esse dicitur edificata
quia sicut doctores et predicatores
contra adversarios hereticos sancte
sunt muri et armati, contra
varia autem clipeis se muniunt
quia nec spiritualibus hostibus succumbunt
virtutibus se defendunt in armis
omnis armatura fortium pendet
quia quicumque hostium [illegible]
fortiter voluit resistere in eius
exemplo videt quibus armatos
hostes sternere et superare valet.
mille autem hic pro perfectione ponitur
quia in millenario omnis nu-
merus completur. Tercio hic
[illegible] pro ordine primo cum predicato-
res sint colla ecclesie militantis
ideo [illegible] vocantur ad
~~[illegible]~~
~~[illegible]~~
~~[illegible]~~
[illegible] quod [illegible] in quo [illegible]
[illegible] predicatores vocantur colla
ecclesie militantis [illegible]
[illegible] vocantur colla ecclesie
[illegible] providentiam quia debet col-
[illegible] colla enim ex
[illegible] longe prospicit, sic
predicatores debent [illegible]
[illegible] hostium de longe venientem
speculatorum de longe [illegible] debet
[illegible] hereticos vel [illegible]
[illegible] vitia [illegible] in [illegible]
[illegible] mediatorum [illegible] cor-
poris et capitis, mediante enim
collo [illegible] capiti
sic ipsi debent esse medii inter

deum et subditos [illegible]
[illegible] collum [illegible]
[illegible] descendit [illegible]
ad corpus et hoc [illegible]
[illegible]
[illegible]
[illegible] collum
[illegible] qui cottidie [illegible]
[illegible] corporalia
[illegible] naturalia [illegible]
[illegible] discordia, quia [illegible]
[illegible] quia [illegible]
quia [illegible] de hac collo
habetur [illegible] [illegible] [illegible]
[illegible] fortitudine autem [illegible]
[illegible] collo eius [illegible]
dicit glossa quod hic predicatoris nota-
[illegible] primo enim predicator
[illegible] fortis [illegible]
[illegible]
[illegible]
[illegible] debet esse [illegible]
[illegible]
[illegible]
esse [illegible]
[illegible] capiti et [illegible]
et [illegible]
[illegible]
[illegible]
libro de doctrina christiana predicatorem
laborare ut intelligatur ut
libenter ut obediente audiatur
et hoc se posse magis [illegible]
[illegible] oratoris facultate
non dubitet ut orando pro se
ac pro aliis quos est allocuturus
esse [illegible] orator [illegible]
et ipsa hora accedens [illegible]
[illegible] linguam
ad deum [illegible]
ut [illegible] quod biberit [illegible]
[illegible] hec ille
[illegible] quia [illegible]
[illegible] predicantis
et gesta [illegible]
[illegible] apud homines
[illegible] apud deum [illegible]
[illegible]
[illegible] in quo [illegible]
quod [illegible] ad predicatorem

respondetur secundum [illegible] quia secunda
constancia quoad actum et
hec tangitur ibi cum dicit bella-
toribus turribus cum inexpugna-
bilibus propugnatoribus constancia
ita turres sunt turres pugna vi-
gilantes contra martirum: hu-
militatis, [illegible] cum columen
tectus sunt. Una civitas in qua
1 [illegible] sunt eminentes qui sunt angeli-
ca que a deo et ab angelis
diligitur, ut dicit quibus in hoc
de assignis quia virginitatis
super [illegible] cum [illegible] hu-
mane nature quia homines an-
gelis assimilantur maiori
gracia [illegible] virginum quam angelorum
angeli enim sine carne vivunt
virgines autem in carne triumphant.
Sed quia perfecte integri-
tas mentis corrupta, melius
est [illegible] coniugium quam su-
perba virginitas unde augustinus super
psalmum xcix que est virginitas
mentis integra fides so-
lida spes sincera caritas [illegible]
[illegible] magistri
quibus preceptis [illegible]
iniuste ut a quibus vicijs
debent abstinere sicut ante et
in seculo [illegible] deo esse
et [illegible] post hunc vite
resolucionem in claritate ce-
lesti [illegible] et ideo in hoc
ad [illegible] Damiani
[illegible] publicos
[illegible] et plateas
frequentare [illegible] in
domo [illegible] opera [illegible]
[illegible] ut [illegible]
[illegible] est martirum [illegible]
[illegible] sustinentes tri-
bulacionem una civitas esse
videtur in qua martirium
qui sunt eminentes et exigit
unde augustinus [illegible] de ci[vitate] dei
[illegible] infelicitas
felices sunt, martires autem
feliciter infelices sunt.
unde [illegible] sunt martirum
[illegible] in publicum [illegible]

in [illegible] et in actu [illegible]
martires esse possunt vel [illegible]
nullo [illegible] deum, [illegible] in [illegible]
martirum [illegible] est [illegible]
epulas [illegible] vestes [illegible]
et [illegible] aliquas [illegible] inter
divicias quas offert mundus
quas ostentat malignus
quas [illegible] ut appetitibus
[illegible] pariter [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] temptacione [illegible]
sicut in passione [illegible] absque dila-
cione [illegible] in [illegible] in quadri-
[illegible] [illegible] [illegible]
[illegible] sunt martirum [illegible]
esse [illegible] [illegible] bella
[illegible] sunt [illegible] una civitas
[illegible]
in qua [illegible] [illegible]
[illegible] est [illegible]
[illegible] contra [illegible]
[illegible] [illegible]
[illegible] dicitur [illegible] David
in quo [illegible] David [illegible]
[illegible] ad [illegible]
[illegible] quo ad [illegible], David
cum [illegible] manu [illegible]
[illegible] a quo [illegible]
[illegible] fuit [illegible]
[illegible] salomonis. et [illegible]
ad [illegible] David [illegible]
et [illegible] salomonis, quia fortitudine
opus esse in bello tam spirituali quam
corporali [illegible] in
[illegible] in pace [illegible] constancia
[illegible] [illegible]
[illegible] esse [illegible]
[illegible] ad actum [illegible] tangitur
ibi cum dicit [illegible]
esse [illegible]
sunt in [illegible] auctoritatibus
[illegible] [illegible] et [illegible]
[illegible] sententie quibus [illegible]
[illegible] sunt [illegible] ab
[illegible] se [illegible]
et ibi tangitur sapiencia [illegible]

Armatura aut[em] consistit magn[a] di-
cendo gradua et hec tangit[ur] ... v[bi]
de aquile clipea pendebant et ca-
glo[sa]. clipeus iste fortissima
varo est quia frequenter sp[iritu]aliter
cum hostibus confligit et se
ammirabile q[uo]d illa confri-
unt auctoritate scripture et vincit
variis ... illos. Sunt
ergo clipei portabat diversa quia
h quia mille dicuntur, non quinque
quia singularis est vis quia
singulas · i · sponsus qui singula-
lia · i · inestimabilia · generatur gi-
gantum hec clipea, primus est
fervens, secundus ... tercius
... centum ... primus
est obstinacionis, secundus ...
largus, tercius ...
... primus est rebellionis ...
... secundus ...
diligencium, primum portavit Saul
et in montibus gelboe subito
prostratus est et interiit et periit
cum filiis suis. I reg[um] 31 dixit
[margin: ...] Saul ad armigerum suum evagina
gladium tuum et percute me ne for-
te veniant incircumcisi isti et in-
terficiant me illudentes mihi et no-
luit armiger eius, fuit enim
nimio terrore perterritus. Arripuit
itaque Saul gladium suum et irruit
in eum. Quod cum vidisset armiger
eius, scilicet quod mortuus esset Saul
irruit etiam ipse in gladium suum
et mortuus est cum eo, et tres
filii eius, et omnes viri in die
illa pariter mortui sunt. Et dixit
David II reg[um] I. Montes gelboe
nec ros nec pluvia veniat
super vos neque sint agri pri-
miciarum quia ibi abiectus est
clipeus fortium, et clipeus Saul
quasi non esset unctus oleo ...
clipeus obstinacionis, secundum
[margin: // ...] ... portabat goliath qui graciam
cum eo cum David aquo est prostratus

et in ... ut habetur I reg[um]
xvii°. Tercium ... similitudi-
nis et ... quo ...
... simulatoris
... clipeus est argenteus
quem portabat ... et ...
... a fortibus
...
... quem portabat ...
... quem ...
... et
refulsit sol in clipeos aureos
et ... montes
... lampades
... ad
... [margin: affluenciam]
ad ...
ad ...
... ad ... De
primo ...
...
...
... De secundo ...
...
... De tercio ...
... similitudine
...
...
... sicut ergo
...
...
...
...
...
...
... De ...
...
...
...
...
...
...
...
... job ...
est ... job ...
... aqua job ...
... clipeum habuit Saul
qui ...
... et ...
... et ... montibus

gelboe .i. sulphure et astringens
abraham est clipeus ille
s. per iniquitatibus suis, Secundus
est eneus appositum qui vi-
detur esse aureum splendorem
et non est aurum sed apparentie
vocatur pati ex veritate quam
sentit ex vanitate, et hoc
extendunt tamen ut nitentes
[illegible] unde
sathan dicit Job pellem pro
pelle et cuncta que habet
dabit pro anima sua Job ii° Secunda est
[illegible] cum parant aliquid temporale
emolumentum s. quia quilibet
existimat veritate sed aut
apparens ad [illegible] et qui a
veritate [illegible] declina-
mant sunt existimantes questum
esse pietatem .i. [illegible]
qui ideo predicant ut lucrum
temporale accipiat s. [illegible]
[illegible] vel honorem [illegible] aut
alium questum est autem [illegible] ma-
gnus s. lucrum magnum [illegible]
[illegible] debet [illegible] et in
[illegible] pietatis cum sufficientia
s. [illegible] plus
[illegible] quia [illegible] est ad [illegible]
[illegible]
[illegible] est cum parant [illegible]
laudes hominum sed qui [illegible]
minat facies suas ut ap-
pareant hominibus ieiunantes
Math vi° hic erat clipeus
golie et iste clipeus erat
eneus de quo i Reg xvii°
et iste vocabat [illegible]
et in eo erat tota fiducia
philistinorum qui [illegible]
[illegible] et eius clipeus in-
expugnabilis sub quo tunc
credidit et [illegible] est sic
est de quolibet ypocrita. Tertius
clipeus dicitur est argenteus
hic est [illegible]
s. que in homine est sana et
temperata complexio humorum

que tum non est pre [illegible]
mala voluntate [illegible]
[illegible] habuit Josue qui cum ex-
pugnaret urbem hay [illegible]
[illegible]
elevavit clipeum suum in altum
ad mandatum domini [illegible]
[illegible]
[illegible] et ad [illegible]
Josue viii° [illegible] clipeum
istum dimittunt in terram [illegible]
[illegible]
[illegible] in altum
levat s. qui ad hoc [illegible] ut [illegible]
in deo [illegible]
[illegible]
quasi [illegible]
ad [illegible] adiuvant
hanc Job [illegible]
[illegible] ab amicis suis [illegible]
ego Job xii° [illegible]
et [illegible]
lampas contempta apud cogitationes
divitum Quartus clipeus est au-
reus s. pacientia que ex sola
veritate habetur ipsa portat in
se [illegible]
fulgore [illegible]
[illegible]
[illegible] sol in clipeis aureis
[illegible]
et resplenduerunt montes ab
eis quasi lampades ignis
[illegible] fulgorem qui
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
a [illegible]
[illegible] qui [illegible]
[illegible]
[illegible]
aut [illegible] quod faciat [illegible] Job xii

qui dicitur in Job decimo nono capitulo ipse
iniquit tolerat / supplicat manum
suam et sumdedat nuc Job
idem si flagellat amicat
senuit et abakuc iii° propte
dicitur putredo in ossibus meis
et subter me scateat ut requi
escam in die tribulacionis
talibus ceterum occurrunt in turri
que est ecclesia sponsi militantis
contra quorum pugnatorum est specto
quo ad operanda · ecce tangitur
ubi omnis armatura fortium glo
i · operatorum virtuose fortunas scit
evadunt insidias demonum et
vicia hominum racionis · hec est ecclesia
virtutibus muralite mystice nunc hec
quibus hostes expugnant · i · vicia
que sunt hostes anime · que debent
expugnari virtutibus eius oppositis
ut luxuria castitate · superbia hu
militate · tenacitas pietate
Queritur hic primo de quo primo
an fortitudo sit virtus secundo an sustine
re sit principalis actus fortitudinis
Tercio an martirium sit actus fortitudinis
quarto an timor sit ...
... in quo queritur an fortitudo
sit virtus et videtur quod non sit
virtus quia dicit apostolus in Corinthiis
quod virtus in infirmitate perficitur
fortitudo infirmitati opponitur ergo
fortitudo non est virtus hec dicitur
virtus aut theologica aut intellectua
lis aut moralis / sed fortitudo
non continetur inter virtutes theo
logicas / neque inter intellectuales
ut ex se notum est / neque etiam
videtur virtus moralis quia
ut philosophus dicit quarto ethicorum
videntur aliqui esse fortes
propter ignoranciam aut etiam propter
experienciam sicut in bellis quidam
... ad artem magis quam ad
virtutem moralem / quidam etiam dicuntur
fortes propter aliquas passiones
puta propter timorem comminacionum

ut de comparacionibus aut etiam
propter iram / ... seu spem
virtutis aut non operatur ex passione
sed ex electione actio propter finis
fortitudo maxime consistit
in actu / ... bona qualibus
...
... in ... ut saltem
corporis ... regum
quod ... quod fortitudo non sit
virtus sed ... est quod augustinus
in libro de moribus ecclesie ...
... ...
... quod ... virtus
est que facit bonum habentem
et bonum opus eius reddit
unde virtus hominis de qua
loquimur est que bonum facit
hominem et opus eius bonum
reddit / bonum autem hominis
secundum racionem esse secundum dyonisium
... de divinis nominibus et ideo ad
virtutem humanam pertinet ut
faciat hominem et opus eius
secundum racionem esse / quod quidem tripli
citer contingit uno modo secundum quod ipsa
racio rectificatur quod sit per virtutes
virtutes intellectuales alio modo
secundum quod ipsa rectitudo racionis
in rebus humanis instituitur
quod pertinet ad virtutem iusticie
... secundum quod tollitur impe
dimentum huius ... in
rebus humanis ponende duo
autem impediunt voluntatem hu
manam ne rectitudinem racionis
sequatur / uno modo per hoc quod
attrahitur a quodam delectabili
ad aliud quam quod rectitudo racionis
requirit / et hoc impedimentum
tollit virtus temperancie alio modo
per hoc quod voluntatem repellit
ab eo quod est secundum racionem propter
aliquid quod incumbit difficile et ad
hoc impedimentum tollendum
requiritur fortitudo mentis quia
sicut ... difficultatibus

resistat, sicut et quod per fortitudinem corporalem homo corporalia impedimenta superat et repellit. Unde commentator super isto: fortitudo est virtus inexpugnabilis secundum quod nomen suum prebet. Ad primum ergo dicendum quod virtus anime non perficitur in infirmitate anime, sed in infirmitate carnis, de qua apostolus loquebatur. Hoc autem ad fortitudinem mentis pertinet quod infirmitatem carnis fortiter toleret, quod pertinet ad virtutem patientie vel fortitudinis / et quod homo propriam infirmitatem [illegible] cognoscat pertinet ad perfectionem que dicitur humilitas. Ad secundum dicendum quod exteriorem virtutis actum quandoque aliquis efficit non habens virtutem ex aliqua alia causa quam ex virtute, et ideo philosophus in 3° ethicorum ponit quinque modos eorum qui similitudinarie dicuntur fortes quasi exercentes actum fortitudinis preter virtutem. Quod quidem contingit tripliciter. Primo quidem quia feruntur in id quod difficile est sicut in non difficile. Quod in tres modos dividitur, quandoque enim hoc accidit propter ignorantiam quia scilicet homo non percipit magnitudinem periculi, quandoque autem accidit hoc propter hoc quod homo est bone spei ad pericula vincenda, puta cum expertus est se sepe pericula evasisse, quandoque autem hoc contingit propter scientiam et artem quandam, sicut contingit in militibus, qui propter peritiam armorum et exercitium non reputant gravia pericula belli estimantes se per suam artem posse contra ea defendi, sicut Vegetius dicit in libro de re militari, nemo facere

metuit quod se bene didicisse confidit. Alio modo agit aliquis actum fortitudinis sine virtute propter impulsum passionis vel tristitie quam vult repellere vel etiam ire. Tertio per electionem non quidem finis debiti sed alicuius temporalis commodi acquirendi puta honoris voluptatis vel lucri, vel alicuius incommodi vitandi puta vituperii afflictionis vel damni. Ad tertium dicendum quod ad similitudinem corporalis fortitudinis dicitur fortitudo anime que ponitur virtus ut dictum est. Nec tamen est contra rationem virtutis quod ex naturali complexione aliquis habeat naturalem inclinationem ad virtutem ut supra dictum est.

Ad sextum consequenter queritur an sustinere vel aggredi sit principalior actus et videtur quod sustinere non sit principalior actus fortitudinis. Virtus enim est circa difficile et bonum ut dicitur in 2° ethicorum, sed difficilius est aggredi quam sustinere, ergo sustinere non est principalior actus fortitudinis. Preterea maioris potestatis esse videtur quod aliquis possit in aliud agere quam quod ipsum ab alio non immutetur, sed aggredi est in aliud agere, sustinere autem est immobiliter perseverare. Cum ergo fortitudo perfectionem potentie nominet videtur quod magis ad fortitudinem pertineat aggredi quam sustinere. Preterea magis distat ab uno contrario aliud contrarium quam simplex eius negatio, sed ille qui sustinet habet solum hoc quod non timet, qui autem aggreditur contrario movetur quam timens quia insequitur. Ergo videtur quod cum fortitudo maxime retrahat animum a timore quod magis pertineat ad eam aggredi quam sustinere. Sed contra est quod philosophus dicit in 3° ethicorum, fortitudo magis est circa timores reprimendos quam circa audacias moderandas et quod ipsum [illegible] quod est [illegible] audacie et timoris de se [illegible] aliquid ad repressionem audacie /

[illegible]

sed oportet ad augmentum virtutis ag-
grediendi aut pertinet ad fortitudinem
sicut quod moderatur audaciam sed
sustinere sequitur ex repressione timoris
et ideo principalior est actus fortitudinis
sustinere scilicet immobiliter sistere in
periculis quam aggredi. Ad primum dicendum
quod sustinere est difficilius quam ag-
gredi triplici ratione. Primo quidem
quia sustinere videtur aliquis ab
aliquo fortiori invadente, qui
autem aggreditur invadit per modum
fortioris; difficilius est autem
pugnare cum fortiore quam cum de-
biliore. Secundo quia ille qui sustinet
iam sentit pericula imminentia, ille
autem qui aggreditur habet ea ut futura;
difficilius autem est non moveri
a presentibus quam a futuris. Tertio
quia sustinere importat diuturnitatem
temporis, sed aggredi potest aliquis ex
subito motu; difficilius est autem
diu manere immobilem quam subito
moveri motu ad aliquid arduum.
Unde philosophus dicit 3° ethicorum quod quidam sunt
prevolantes ante pericula, in ipsis
autem discedunt; fortes autem e contrario
se habent. Ad secundum dicendum quod sustinere
importat quidem passionem corporis,
sed actum anime fortissime inherentis
bono, ex quo sequitur quod non cedat
passioni corporali iam imminenti.
Virtus autem magis attenditur circa
animam quam circa corpus. Ad tertium dicendum
quod ille qui sustinet non ti-
met iam presente causa timoris,
quam non habet presentem ille qui ag-
greditur. Ad [illegible] in quo
querebatur an martirium sit actus
fortitudinis. Et circa hoc queruntur quinque.
Primo an martirium sit actus virtutis.
Secundo cuius virtutis sit actus. Tertio
de perfectione huius actus. Quarto
de pena martirii. Quinto de causa.
Ad primum sic proceditur. Videtur quod mar-
tirium non sit actus virtutis.

Primo omnis enim actus virtutis est
voluntarius. Sed martirium quandoque
non est actus voluntarius, ut patet
de innocentibus pro Christo occisis,
de quibus dicit Hylarius super
Matheum quod in eternitatis profectum
per martirii gloriam profecerunt.
Ergo martirium non est actus
virtutis. Secundo nullum illicitum
est actus virtutis. Sed occidere se
ipsum est illicitum, ut supra habitum
est. Sed tamen martirium per hoc
consummatum est. Dicit enim Augustinus in primo
de civitate dei quod quedam sancte
femine tempore persecutionis, ut
insectatores sue pudicitie
devitarent, se in fluvium
deiecerunt, eoque modo de-
functe sunt, earumque martiria
in catholica ecclesia veneratione
celeberrima frequentantur.
Non ergo martirium est actus
virtutis. Tertio laudabile est
quod aliquis se sponte offerat
ad exequendum actum virtutis,
sed non est laudabile quod aliquis
se martirio ingerat, sed magis
videtur esse presumptuosum
et periculosum. Non ergo martirium
est actus virtutis. Sed contra
est quod premium beatitudinis non
debetur nisi actui virtutis;
debetur autem martirio secundum illud
Mathei V Beati qui persecutionem
patiuntur propter iustitiam, quoniam
ipsorum est regnum celorum.
Ergo martirium est actus virtutis.
Respondeo dicendum quod sicut supra
dictum est quod ad virtutem
pertinet quod aliquis in bono
rationis conservetur. Consistit
autem bonum rationis
in veritate sicut in pro-
prio obiecto, et iustitia sicut in
proprio effectu. Pertinet autem
ad rationem martirii ut
aliquis stet firmiter
in veritate et iustitia contra

p(re)cognoscitur incipiens vnde
manifestum est q(uod) martiriu(m)
est actus virtutis ad quem
quo ad hoc q(uod) in martiribus
acceleratus est impetus
sc(ilicet) vsus. li. ar. illa q(ue) est
valitatiue martirium p(ro)ssi
sunt s(ed) quia hoc p(er) auctoritate(m)
scripture non p(ro)batur ideo me
lius dicendum est q(uod) martirizati
quia in aliis g(rati)a non acqui
ritur illi p(ro)pter occasione(m) p(er)
dei graciam sunt assecuti in
effusione sanguinis p(ro)pter xpm
virtutem gratie baptismi vn(de)
sicut baptismus flu(m)inis
p(er) graciam baptismi nullum
xpi operatur ad palmam obti
nendam gratia in adultis p(ro)
p(ter) xpm nisi martirium xpi
operatur ad palmam martirii
consequendam vnde dicit aug(ustinus)
in quodam sermone de epiphania
quasi nobis alloquitur ille
de vita eterna dubitabit
in passione xpo qui est
p(ro) nobis baptismi p(er) se esse vi(?)
estimat non debatis etatis
tempus quia in passio
ne xpm tradidit s(ed) habebat
tamen maria x(?) xpo pas
sionis passione superveniente
ad p(ro)p(ositu)m dicit q(uod) sic angelis
dicit esse amplius q(uod) aliqs
fidedignis testificationibus
omnia p(er)vagatur auctoritatis
ecclesie ut doctorum sanctorum in(?)co
niam honoratur ad hunc hoc
q(uod) p(re)cepta legis dantur
de actibus virtutum nam q(uo)dam
legis precepta tradita sunt s(ecundu)m p(ro)p(or)
cionem ai(?) ut p(ate)t si homo
p(re)datus hac vel illa sancti
tu(?) sicut oportunitas dat et
et aliquid p(er)tinet ad actum

virtutis s(ecundu)m p(ro)porcionem ad ut s(ecundu)m supra
meatte(?) tali casu hoc sanctum martirium
agatur et hoc p(ro)pterea h(abe)tur assignatur
in primo q(uod) consistit in debita susti
nentia passionum iniuste inflictarum
non aute(m) donatur hoc circa(?) dare
alia iniuste agendi sed s(ecundu)m alii iniuste
agentis ope(ra) [illegible] voluntate
ad p(ro)p(ositu)m sic p(ro)batur videtur q(uod) p(r)imi
non sit actus fortitudinis s(ed) cum martir
in greco testis, testis in autem redditur
fidei xpi s(ecundu)m illum actum tertius(?)
imitari testes in celum et ma
xime d(icit) in quadam sermone martirii
fideli (?) est in gloria illustris
albere suo sanguine conspergit quo
minime patet est actus fidei q(uod) fortitudinis
hoc actus laudabilis ad illa virtutem
p(ro)p(ri)e p(er)tinet que ipsum inclinat
et que ab ipso manifestatur, q(uo)d
sine opera ipse non valet. Sed ad
martirium p(ro)prie inclinat cari
tas xpi in quadam sermone marie d(icit)
caritas xpi in martiribus sinit vi
cit maxime vero caritatis p(er)actu(m)
martirum manifestatur s(ecundu)m illud io(hannis)
xv maiorem caritatem nemo habet
vim(?) ut animam suam ponat quis
p(ro) amicis suis sicut gal te reservi(?)
[illegible] s(ecundu)m illud i ad cor(inthios) xiii
Si tradidero corpus meum ita
ut ardeam caritatem autem non habeam
nil mihi prodest, quo nimis est vi(?)
actus caritatis q(uo)d fortitudinis
aug(ustinus) dicit in quodam sermone de s(an)c(t)o
vincencio facile est martirem ce
lebrando venerari, magnum vero
fidem eius et pacienciam imitari
sed in eiusmodi actu virtutis p(ro)p(r)ie
p(ro)ut laudabilis redditur virtutis
hunc est actus quo minus ma(ior)
est actus patientie q(uam) fortitudinis
est q(uod) dicit gregorius in epla ad mar
tires et confessores o beati martires
quibus vos laudibus p(ro)sequar

o militibus fortissimum robur ceteris
vni quo prelia explicet Cirillus
aut laudabilis de virtute nunquam actu
exercet ergo maximum est actus fortitudinis
per hunc secundum doctorem vbi quod ad
fortitudinem pertinet vt homo in bono
virtutis recte firmus et precipue contra
pericula mortis et maxime cuius
est in bello manifestum est quod in
quo homo firmiter consistat in bono
virtutis sicut fidem et iustitiam non
deserit propter imminentia pericula mor
tis que ei in quodam certamine
bellum a persecutoribus imminent
vel usque in quodam presente
ad martires pertinet fortitudo celeste
eternitate et in prelio stetisse
nos [illegible] voce liberam, recte
nupta virtute eterna [illegible] manifestum
est quod maxime fortitudinis actus est
propter hoc de ambobus legitur ecclesia fortes
facti sunt in bello, dicendum
ergo quod in actu fortitudinis duo
sunt consideranda quorum vnum est bonum
in quo fortis firmatur et hoc est
fortitudinis finis aliud est ipsa firmitas
qua quis non cedit contrariis
impugnantibus ab illo bono et in hoc
consistit essentia fortitudinis secundum [illegible] hoc
aut fortitudo ciuilis consistit que
firmat animum hominis in iustitia humana
propter cuius conseruationem mortis pericula
sustinet ita et fortitudo gratuita
firmat animum in bono iustitie dei
que est per fidem ihesu christi vt dicitur
ad romanos iii. Cum enim martyrio ad
fidem et ad finem inquo [illegible]
ad fortitudinem autem pertinet eligere
ad fidem, dicendum quod ad actum virtutis in
[illegible] requiritur quod voluntarie et propter
[illegible] virtutis [illegible]
fortitudo autem se mortem sustinere propter
virtutis obtinentis et hoc est quod
virtutem virtutis manifestat, quod autem
sit incentiuum ex virtutis caritate

est et amicus Christi actus et
ideo sicut virtutis non valet
ad finem dicendum quod se debitum est
potior fortis ut actus est
sustinere ad quem est minime
non autem ad aggrediendum actum
qui est aggredi et quia patientia
deficit fortis in expulsione [illegible]
actus quem ipse sustinet inde
est quod eius totam vitalitatem
in [illegible] patientia committit
ad hunc sic et [illegible] videtur quod
omnium honestum atque maxime
perfectionis et ad perfectionem
videtur pertinere quod [illegible]
[illegible], non sub precepto
quia non sit non est de necessitate
salutis sed nunc videtur esse de
necessitate salutis dicit enim apostolus
ad romanos x. corde creditur ad
iustitiam ore autem fit confessio
ad salutem et i Johannis dicitur
quod nos debemus animas pro fratribus
ponere ergo martyrium non pertinet
ad perfectionem. Et hoc ad maiorem
perfectionem pertinere videtur quod aliquis
det deo animam quod sit per obedientiam
quis quod det [illegible] congregatum
sit per martyrium ergo est vel
maius quod obedientia [illegible]
virtutibus pertinet ergo martyrium
non est actus maxime perfectionis
et videtur meliorem esse iuuare
alios quod deesse commissum in
fiducia quia bonum gentis
melius est quam bonum
vnius bonum secundum philosophum in primo
ethicorum sed ille qui martyrium susti
net sibi soli prodest ille
autem qui docet prodest multis
ergo actus docendi et gubernandi
subditos est perfectior quam actus
martyrii sed contra est quod augustinus
in libro de sancta virginitate prefert
martyrium virginitati que ad perfectionem

pertinet ergo videtur martyrium
non esse ad perfectionem pertinere. Respondeo dicendum
quod de aliquo actu virtutis
dupliciter loqui possumus. Uno modo
secundum speciem ipsius actus prout
comparatur ad virtutem proxime
elicientem ipsum. Et sic non potest
esse quod martyrium quod consistit
in debita tolerantia mortis
sit perfectissimus inter virtutis
actus, quia tolerare mortem
non est laudabile secundum se
sed solum secundum quod ordinatur ad
aliquod bonum quod consistit
in actu virtutis, puta ad
fidem et dilectionem dei.
Unde ille actus virtutis cum
sit finis melior est. Alio
modo potest considerari actus virtutis
secundum quod comparatur ad primum
motivum quod est amor caritatis,
et ex hac parte praecipue aliquis
actus habet quod ad perfectionem vitae
pertineat, quia ut dicit apostolus
ad Col. iii° caritas est vin-
culum perfectionis. Martyrium autem
inter omnes actus virtuosos
maxime demonstrat perfectionem
caritatis, quia tanto magis
ostenditur aliquis aliquid
amare quanto pro eo rem
magis amatam contempnit
et rem magis odiosam
pati eligit. Manifestum
autem est quod inter alia omnia
bona praesentis vitae maxime
amat homo ipsam vitam
et e contrario maxime odit ipsam
mortem, et praecipue cum dolo-
ribus corporalium tormentorum,
quorum metu etiam bruta anima-
lia a maximis voluptatibus
abstrahuntur, ut dicit Augustinus libro
83 q. Et secundum hoc patet quod
martyrium inter ceteros actus hu-
manos est perfectior secundum suum
genus quasi maxime caritatis

signum, secundum illud Johannis xv: maiorem caritatem
nemo habet quam ut animam suam ponat
quis pro amicis suis. Ad primum ergo
dicendum quod nullus est actus perfectionis sub
consilio cadens quin in aliquo eventu
non cadat sub praecepto quasi de necessitate
salutis existens, sicut dicit Augustinus in libro de
adulterinis coniugiis quod aliquis
incidit in necessitatem continentiae servandae
propter absentiam vel infirmitatem
coniugis. Et ideo non est contra perfectionem
martyrii si in aliquo casu sit de necessitate
salutis. Est enim aliquod martyrium quod
non esse de necessitate salutis,
puta cum ex zelo fidei et caritate
fraterna multi leguntur sancti
martyres sponte se obtulisse martyrio.
Illa autem praecepta sunt intelligenda
secundum praeparationem animi. Ad secundum dicendum quod
nihil contemplationi [illegible] illud quod primum
in contemplatione esse potest, ut si aliquis sit
contemplans usque ad mortem, sicut de quibusdam
legitur quod [illegible] quod secundum [illegible] obviam
usque ad mortem [illegible]
sicut de [illegible] quod [illegible] abbe
[illegible] quod [illegible] illa [illegible]
de manu [illegible] accipiens
[illegible] non [illegible]
omnis actus virtutis [illegible]
est excellentior inter [illegible]
[illegible] sic [illegible] mors [illegible]
non sit de [illegible] cum
[illegible] in [illegible] de assumptione [illegible]
[illegible] quod dei genitrix virgo et
martyr fuit quamvis in pace
vitam finierit et [illegible]
[illegible] [illegible] de [illegible]
[illegible] pax [illegible] martirium quia et
carnis [illegible] sicco non subiacet
[illegible] gaudio carnis et gloria
in [illegible] quo absque passione
mortis [illegible] magis [illegible] vitae
[illegible] carnis [illegible] aliqui
[illegible] leguntur laudabiliter vitam
suam contempsisse et ita [illegible]
[illegible] integritatem carnis [illegible]
vel auferre intentant [illegible] confessione
fidei christianae [illegible] de [illegible] [illegible]

luxuria ergo videtur quod nimium magis de-
beat dici si aliqua virgo pro
defensione virginitatis carnis occideba-
tur etc. virtutem corporale proderit
unde Lucia dixit Si me invi-
tam feceris violari castitas mi-
hi duplicabitur ad coronam. Respondeo dicendum quod
sicut supra dictum est fortitudo ad sustinendum
[illegible] non solum mortis pericula
[illegible] sed etiam alias adversitates
ut dicit Augustinus in [illegible] sed
unde sed alie adversitates [illegible]
martyrium quas aliquis per-
sustinet pro fide Christi sed tamen
[illegible] virtutis bonorum usque ad
mortem. Unde et sicut apostolus
[illegible] nimium celebrant qui ex
[illegible] in carcere moriuntur. Ergo non
est de ratione salutis quod aliquis
penam sustineat mortis. Martyrium
est actus est actus meritorius
ut dictum est sed actus meritorius
non potest esse post mortem. Ergo
ante mortem et [illegible] magis non
est de ratione. [illegible] et cum
esse quod martyr de [illegible]
sumitur de martyrio quod vivant
fidem vincendo cum vivit
Christi fidem vincendo. Respondeo quod
sicut dictum est [illegible] dicitur quod
dictum est martyr dicitur quasi testis
fidei christiane per quam nobis visi-
bilia et invisibilia glorificanda
proponuntur ut dicitur ad hebreos xi
ad [illegible] ergo pertinet ut homo
testificetur fidem suam et opere ostendens
cuncta presentia [illegible] ut ad
futura et ad invisibilia bona
perveniat. Quamdiu autem re-
tinet homo vita corporalis
non [illegible] opere se ostendit cuncta
temporalia despicere consueverunt
enim homines et consanguineos
et omnia bona possessa contemnere
et etiam dolores corporis pati ut
vitam conservent unde et paganus

indixit et cum job pellem pro pelle
et cuncta que habet homo dabit pro
anima sua id est pro vita corporali. Et
ideo ad perfectam rationem martyrii
requiritur quod aliquis mortem
sustineat propter Christum ad primum ergo
dicendum quod ille auctoritates et
que similes inveniuntur
de martyrio loquuntur secundum
similitudinem ad primum dicendum
quod in [illegible] ante virginitatis
corpus [illegible] vel ad [illegible]
eam damnum occasione fidei
christiane non est apud homines
manifesta utrum hoc [illegible]
patiatur propter amorem fidei
christiane vel magis contemptu
castitatis et ideo apud homines
non accedit per hoc testimonium
sufficiens unde hoc non proprie
[illegible] sed apud deum
qui corda scrutatur et hoc ad
premium recipitur sicut Lucia
dixit ad tertium dicendum quod sicut
supra dictum est fortitudo principaliter
respicit [illegible] quia mortis
[illegible] aliud autem consequenter et
ideo nec [illegible] dicitur
pro sola tolerantia [illegible]
carceris vel rapine divitiarum
nisi forte [illegible] quod ex his
sequitur mors ad quartum dicendum quod
meritum martyrii non est post
mortem sed in ipsa voluntaria
sustinentia mortis prout
scilicet aliquis voluntarie
inflictionem mortis patitur.
Contingit tamen quod aliquis post
mortalia vulnera suscepta
pro Christo vel quascumque alias
tribulationes continuatas usque
ad mortem quas a persecutoribus
patitur propter fidem Christi diu aliquis
vivat in quo statu actum
martyrii meritorium est et eo ipso
tempore quo easdem afflictiones patitur.

[margin, right column:] pro

Ad quintum sic proceditur. Videtur quod sola
fides sit causa martirii.
Quia 1 Petri 4o: Nemo
vestrum patiatur quasi homi-
cida aut fur aut aliquid
huiusmodi. Si autem ut christianus,
non erubescat, glorificet autem
deum in isto nomine. Sed ex hoc
dicitur aliquis christianus quod tenet
fidem Christi. Ergo sola fides
Christi dat patientibus dignitatem
martirii gloriam. Praeterea martir
dicitur quasi testis; testimonium autem
non redditur nisi veritati.
Non autem dicitur aliquis martir
ex testimonio cuiuslibet veritatis
sed solum ex testimonio veritatis
divine. Alioquin si quis moreretur
pro confessione veritatis geo-
metrie vel alicuius alterius scientie spe-
culative esset martir, quod
videtur ridiculum. Ergo sola fides
est causa martirii. Praeterea
alia virtutum opera illa videntur
esse potiora que ordinantur
ad bonum commune, quia bonum gen-
tis est melius quam bonum
unius hominis secundum philosophum in primo ethi-
corum. Si ergo aliquod aliud bonum
esset causa martirii, videretur
quod illi maxime essent martires
qui pro defensione reipublice mo-
riuntur, quod observantia eccle-
sie non habet. Non enim militum
qui in iusto bello moriuntur mar-
tiria celebrantur. Ergo sola fi-
des videtur esse martirii causa.
Respondeo dicendum quod sicut supra
dictum est, martires dicuntur
quasi testes, quia scilicet corporalibus
suis passionibus usque ad
mortem testimonium perhibent
veritati, non tamen cuilibet veritati
sed veritati que secundum pietatem est, que
per Christum nobis innotuit.

Unde est quod dicitur martires vel testes qui [illegible]
patiuntur ... ad
martirium ... ad ...
que pertinent non solum fidei sed etiam alie
virtutes possunt esse martirii causa

Unde et martires Christi dicuntur quasi testes
ipsius. Huiusmodi autem est veritas fidei.
Et ideo cuiuslibet martirii causa est
fidei veritas. Sed ad fidei veritatem
non solum pertinet ipsa credulitas
cordis sed etiam exterior protestatio,
que quidem fit non solum per verba quibus
aliquis confitetur fidem sed etiam per
facta quibus aliquis fidem se habere ostendit
secundum illud Iacobi 2o: Ego ostendam tibi
ex operibus fidem meam. Unde et de
quibusdam dicitur ad Titum 1: Confi-
tentur se nosse deum, factis autem
negant. Et ideo opera omnium virtutum
secundum quod referuntur in deum sunt quedam
protestationes fidei, per quam nobis in-
notescit quod deus huiusmodi opera a
nobis requirit et nos pro eis
remunerat. Et secundum hoc possunt esse
martirii causa. Unde et beati Iohannis
Baptiste martirium in ecclesia celebratur,
qui non pro neganda fide sed pro re-
prehensione adulterii mortem
sustinuit. Ad primum ergo dicendum quod christianus
dicitur qui Christi est. Dicitur autem aliquis
esse Christi non solum ex eo quod habet
fidem Christi sed etiam ex eo quod spiritu Christi
ad opera virtuosa procedit, secundum illud Roma-
norum 8: Si quis spiritum Christi non habet
hic non est eius, et etiam ex hoc
quod ad imitationem Christi peccatis moritur
secundum illud ad Galatas 5: Qui Christi sunt
carnem suam crucifixerunt cum
vitiis et concupiscentiis. Et ideo
ut christianus patitur non solum qui
patitur pro fidei confessione que fit
per verba, sed etiam quicumque patitur
pro quocumque bono opere faciendo
vel pro quocumque peccato vitando propter
Christum, quia totum hoc pertinet ad fidei
protestationem. Ad secundum dicendum quod
veritas aliarum scientiarum non pertinet
ad cultum divinitatis, et ideo non dicitur
secundum pietatem, unde nec eius
confessio potest esse directe martirii

causa sed quia a cive inequale
pecunia est. ut supra habitum est [illegible]
[illegible] mediatum sunt quantumque vult
sit [illegible] mediatum est [illegible]
[illegible] legi [illegible] sic per esse causa
[illegible] ad [illegible] quod bonum rei
publice est principium inter bona
humana. sed bonum divinum quod est
ipsa causa universi [illegible] hu-
manum quia in bonum humanum
per esse divinum ut si referuntur
in deum per esse quodcumque bonum
humanum martyrum causa [illegible]
quod in deum refertur. [illegible]
est in quo queritur an timor
sit proprius. et videtur quod proprius ti-
moris non opponatur fortitudini
[illegible] pericula mortis
ut supra habitum est quod proprius ti-
mor non est nisi ad pericula
mortis quia supra illud [illegible]
in omnibus que timet [illegible]
[illegible] humanus timor iste quo
timeamus pati pericula corporis vel
[illegible] non bona [illegible]
[illegible] timor
[illegible] quod [illegible] est malus
timor. sed timor mortis timor
[illegible] et timor doloris non
[illegible] proprius [illegible] opponitur fortitudini
[illegible] convenit
in forti [illegible] exponit se
periculis mortis. sed [illegible]
[illegible] fugiat [illegible]
exponit se morti [illegible]
[illegible] de [illegible]
[illegible] qui [illegible] non [illegible]
[illegible] mortis se
[illegible] timoris [illegible]
opponitur fortitudini [illegible] magis [illegible]
similitudinem [illegible] omnis de-
[illegible] ex aliquo timore [illegible]
[illegible] non opponitur [illegible]
magis [illegible] ut supra habitum
[illegible] opponitur fortitudini

[illegible] est quod [illegible] in [illegible]
[illegible] timiditate
[illegible] fortitudini oppositam
[illegible] quod [illegible] supra habitum
[illegible] timor ex amore
[illegible] malis [illegible] timet [illegible]
[illegible] quod amat. amor
[illegible] ad [illegible]
[illegible] vel vitii [illegible]
[illegible] includit
[illegible] virtute. quia
[illegible] in [illegible] amor [illegible]
inordinatus includitur
[illegible] timor
[illegible] inordinatus procedit inor-
dinatus [illegible]
similiter inordinatus
timor includitur in quolibet
[illegible] timet [illegible]
[illegible] voluptatis [illegible]
[illegible] timor [illegible] est
[illegible] mortis [illegible]
[illegible] talis timoris
inordinatus opponitur fortitudini
que est circa pericula mortis
et [illegible] timidi-
tas fortitudini opponitur. [illegible]
[illegible] quod ille [illegible]
[illegible] de timore inordinato
[illegible]
[illegible] ad [illegible]
[illegible] quod [illegible]
[illegible]
[illegible]
[illegible] ad fortem [illegible]
[illegible] periculis exponit mortis
[illegible] sed ille qui se
periculis mortis exponit
ut fugiat [illegible]
aliquid [illegible] timor
[illegible] quod est fortitudini
[illegible]
[illegible] quod mori [illegible]
[illegible]
[illegible] non est
fortis sed magis timidus

mollities cum sit fuga labo-
riosa. Ad 3m dicendum quod sicut
dictum est quod sicut peccatum est
primum [illegible] audacia ita timor
est primum desperationibus vi-
tatur ad fortitudinem cum vitio et
audacia. moderate [illegible]
que opus [illegible] desperatio
[illegible] aliquo timore [illegible] non
autem contra quod quilibet desperatio
sit [illegible] timore [illegible]
[illegible] desperatio
aut [illegible]
ad aliud [illegible] et
[illegible] ad [illegible] timor
[illegible] et fortitudini que
[illegible] ad [illegible] mortis
[illegible] non [illegible] et
unde [illegible] timor
est peccatum [illegible] quod [illegible]
[illegible] refugit ad [illegible]
[illegible] refugiendum
[illegible] aut [illegible] timoris
[illegible] quod [illegible] in solo
appetitu [illegible] non [illegible]
[illegible] rationalis
appetitus [illegible] ut sit peccatum
mortale [illegible] solum veniale.
[illegible] non [illegible] timor
timoris [illegible] usque ad
appetitum rationalem [illegible]
voluntatis que ex [illegible]
[illegible] refugit aliquid non
[illegible] et talis timor
[illegible] timoris [illegible] est
peccatum mortale [illegible]
[illegible] quibus [illegible]
[illegible] quo refugit [illegible]
mortis vel quodcumque aliud
temporale malum [illegible]
[illegible] aliquid
[illegible]
aliquid [illegible]
in lege divina [illegible] timor
est peccatum mortale [illegible]
[illegible] peccatum veniale [illegible]
solum [illegible]

Duo vbera tua sicut duo
hinnuli capree gemelli
qui pascuntur in liliis do-
nec aspiret dies et in-
clinentur umbre. Hic est
secunda pars in qua describit pulchri-
tudinem sponse in membris
suis [illegible] lac [illegible]
[illegible] predicatores qui super celorum
[illegible] et [illegible]
[illegible] vocabulo
[illegible]
[illegible] quia [illegible]
[illegible] quia [illegible]
[illegible] mortificarunt et in
[illegible]
[illegible] quia [illegible] vitalem
[illegible] gaudia [illegible]
[illegible] dicuntur
quia [illegible] adhuc in [illegible] lac
[illegible] sicut
hinnuli capree [illegible]
[illegible] agenda sit
et que vitanda sit. [illegible]
hinnuli [illegible] et [illegible]
[illegible]
[illegible]
[illegible] in
[illegible] quia [illegible]
[illegible] liliis
[illegible]
[illegible] ad [illegible]
[illegible] autem [illegible]
[illegible] quia [illegible]
melior est dies una in atriis
tuis super milia [illegible]
[illegible] dies una [illegible]
[illegible] ibi [illegible]
[illegible] invariabiles
[illegible] que in
[illegible] quia
[illegible] est
[illegible] est [illegible] non
[illegible]
[illegible]
[illegible]

iusti sicut sol in regno patris eorum. Ad-
dit ergo duo ubera tua [illegible]
sicut turris David collum tuum.
i. virtus praelatorum in quo consistit
pulchritudo tua o sponsa, et com-
pactio membrorum tuorum vel in lac-
tatione spiritualium. Duo ubera
tua i. [illegible] caritas sancta
vel duo ubera quia aliis praebent
lac doctrinae, de quo i Cor. 3 lac
potum dedi vobis non escam.
Et dicuntur duo quia duo continent
praecepta dei, et proximi in quo
[illegible] in caritate erga alterum non
[illegible] affectum [illegible]
[illegible] debet, et dicuntur duo propter
duo testamenta vel quia fidem
et opera s. in [illegible] visum
[illegible] ad intellectum, et cari-
tate quantum ad affectum, et cari-
tate quantum ad exercitium operum
in [illegible] quantum ad
contemplationem caelestium. Vel duo
ubera tua glossa [illegible] sugunt
[illegible] mysteria [illegible]
[illegible] aliquis [illegible]
[illegible] ergo qui [illegible] dilec-
tos suos [illegible] et qui [illegible]
reputat, quos [illegible] simili-
tudinum varietate commendat.
Ubera ergo dicit praedicatores qui
[illegible] et dentes et [illegible]
[illegible] ubera [illegible] in
[illegible] lac doctrinae [illegible]
duo [illegible] et [illegible]
[illegible] duplex lac [illegible]
[illegible] de fide, aliud de moribus
[illegible] ad [illegible]
[illegible] sicut duo hinnuli ca-
preae. s. [illegible] visu, [illegible]
[illegible] affectu, veloces cursu in
[illegible], optima pas-
cua [illegible], [illegible]
[illegible] subtilius contempla-
[illegible], gemelli quia
eadem fide et natura eadem [illegible]

gemini sunt ut eadem [illegible]
ab eadem patre s. deo, et ab eadem
matre gratia [illegible]
pascuntur in liliis [illegible]
[illegible] in liliis i. in
floribus scripturarum sententiis
ut in [illegible] donec
aspiret dies s. [illegible]
[illegible] decima in
[illegible] et [illegible]
et inclinentur umbrae i.
recedat omnis obscuritatis
[illegible] et ignorantiae,
omnes [illegible] defectus
omnes [illegible] fugiet
et [illegible] evanescet
[illegible] noctem
i. obscuritatem [illegible]
[illegible] quia [illegible]
[illegible] dei [illegible]
[illegible] duo
ubera tua duo hinnuli ca-
preae gemelli, ubera ad [illegible]
[illegible] lac, lac parvulis [illegible]
[illegible] velantur [illegible]
[illegible] sunt in [illegible], ubera
[illegible] sunt [illegible] in [illegible]
[illegible] parvulis in [illegible]
[illegible] lac doctrinae [illegible]
[illegible] de [illegible] legis [illegible]
nuli sunt [illegible] et contempla-
tivi s. [illegible] et [illegible]
in fide [illegible] adhuc parvuli
[illegible] velantur [illegible] ad lac
doctrinae [illegible] legis vel
[illegible], et [illegible]
[illegible] de valle lacrimarum
[illegible] habitet in altis [illegible]
[illegible] sunt sicut duo hinnuli
capreae gemelli [illegible]
[illegible] sunt [illegible]
sub [illegible] alia [illegible]
de [illegible] et [illegible]
[illegible] sunt capreae
quia sicut caprea alta
petit [illegible] de lege ad

oculi eo
[illegible]

gratiam ascendit et eius hii
mundi sunt gemelli quia
sicut gemelli vno lacte
nutriuntur ita iudei et gen-
tiles eodem [illegible] doctrina
christi. et in medio eorum pascuntur
pastales sicut alium hinnu-
li pascuntur in liliis .i. fi-
deles in verbis vita delectantur
in laudibus illorum qui sunt
ut lilia candidi in casti-
tate et odoriferi in sanctitate
donec aspiret dies hoc est
donec veniat dies perpetue pro-
speritatis et inclinentur .i. de-
clinentur umbre ignorantie et
velaminum quibus hic in
mundo sunt. Vel aliter le-
gitur de alienis malis
eorum fugiunt in liliis .i.
in floribus spiritualium et
exemplis sanctorum pascuntur
postremo illa dies eterne
claritatis aduenerit et sol
iustitie christus illuxerit nec
decrescit nec discedit
ulterius tempus erit sed con-
summatis omnibus hinc ubi
tenebris omnes ut sol
fulgebunt quia deum sicuti
est in equalitate patris vi-
debunt. Nota hic quod septem
membra sponse a sponso
laudata .i. septem ordines
electorum in ecclesia. quia sunt
oculi in occulta perspiciunt
capilli .i. virgines [illegible]
[illegible] actus [illegible] portant
[illegible] dentes qui
[illegible] corrigunt labia
quod sunt [illegible]
[illegible] qui de peccatis
suis vel alicuius [illegible]
[illegible] colla qui [illegible]
[illegible] et [illegible]
[illegible] alia gaudia

administrat. Duo ubera doctores utriusque
legis, de duabus populis [illegible]
[illegible] sponsus sponse
membra collaudabat, cum postea in
singula opera fidelis anime comparat
habet quippe et ipsa sua membra
spiritualia quibus peragit pia
opera et officia que est anima
quam facit christi precepta que hic
de palma quam ab originali
et actuali labe est purgata
cuius oculi sunt puri et intentio
quarum actiones spirituales semper
respicit deum. et sequenda intendit
[illegible] sunt columbarum se
simplicitati implet que faciunda
sunt. Cuius capilli sunt subtiles
cogitationes de capillis eius
de mente procedunt que ut grex
caprarum ad galaad ascen-
dunt cum ad imitandos mon-
tes intendunt. Dentes eius
sicut greges meditationibus quibus
[illegible] spiritualis colligit et
in ventre memorie trahit
qui sunt ut oues detonse
quia a superfluis cogitationibus
sunt munde. Labia eius sunt
confessio quia ore confitendo ad
salutem aperit, quod tunc adaugetur
[illegible] quia labia sunt vitta coc-
cinea dum recolit sanguinem
christi precium redemptionis sue et
quod hic colligit capillos .i. cogi-
tationes suas a peccatis, cuius
gene sunt verecundia quia cum
[illegible] ut [illegible] eius gene
sunt sicut fragmen mali
punici quia [illegible] rubent
sanitate. [illegible] absconditur
castitate. Colla eius est [illegible]
qui [illegible]
[illegible]
[illegible] Collum est ut tur-
ris dauid cum propugnaculis
et mille clypeis quia intellectus

sapientis autem animus est in mille
scripturis sententiis, variis enim scientiis
sapientia et scientia quibus penetrat
in doctrinis eius doctrine qui sunt
ut humili capiti que parvulos
in Christo .i. humiles eius lacte
doctrine nutrit ut .i. ad alta
tantum pervolat anagogice sive
anagogen alicuius intelligitur
de ecclesia regnante, et nec alia
monachi per [illegible] et ecclesiam
Ioan. iii [illegible], dicam etiam per aliam et prius
de synagoga deinde de ecclesia
Synagoga est multitudo fidelium
sub lege ecclesia est multitudo
fidelium sub gratia synagoga
quasi congregatio quod pertinet ad irra-
tionalia ut ad boves ut ad lapi-
des quia iudei bacculo legis
congregabantur ut dicitur ad cul-
tum dei. ecclesia autem dicitur convocatio
quod pertinet ad homines qui rationa-
bili predicationis convocantur se
ad fidem Christi primitiva vero ecclesia
dicitur universalitas iustorum ab
abel usque ad Christum. hec autem primi-
tiva ecclesia est universalitas fide-
lium per Christum et apostolos de iudeis
et gentibus primo tempore collecta
ecclesia gentium est collecta per apostolos
et eorum successores de omnibus
gentibus ad fidem Christi conversa
universalis ecclesia est omnis Christi-
anitas per mundum diffusa, ecclesia
militans est presens in activa
vita degens qui hoc modo vult
tamquam non vivat, et dolorem
proximi sentiat. Dei enim virtus
contemplativa ecclesia est clerus
in contemplativa vita consistens
qui in divinum exercitus delectantur
dei legendo et orando intendentes
ecclesia regnans est in mundo
in alia vita suspirans ad ce-
lestia, ecclesia in celis regnans

est turba angelorum que per gratiam
Christi sui sponsi iam fruitur
ecclesia ergo regnans hec sola vi-
dentur sancti et primitiva ecclesia
habuit et scilicet ecclesie ante
legem ecclesia fuerunt patriarche
qui ex parte pugnaverunt ecclesie
ante sub lege ecclesia fuerunt prophete
qui in Christum sepius pervenerunt
ecclesie sub gratia ecclesia fuerunt
apostoli qui cum fugiunt etiam
multos ad Christum perduxerunt
ecclesie regnantis ecclesia sunt
ecclesia et alii prelati qui etiam
predicationibus et exemplis
ad vitam eternam perducunt que
amica Christi dicitur quia ad se
vota ecclesia vocavit cui
dicitur quam es tu pulchra quia
in activa et contemplativa
vita fide et oratione est spe-
ciosa, cuius capilli sunt
pueri et laici, dentes pre-
dicatores pauperes, labia canoni-
ci et monachi, collum ho-
mines prelati magni, ipsa
est columba quia septem
donis spiritus sancti plena
ipsa capra quia petit alta
ipsa ovis quia innocens
ipsa vitta quia religione
distincta ipsa malogranatum
quia omnibus bonorum operum ple-
na ipsa domus david quia
edificiis inexpugnabilibus
ipsa virga que eligit a
malis bona et habet [illegible]
in suis iudiciis regnat
iam in celis ecclesiam regi-
nantem prefiguravit
tabernaculum in tunc Moysi
ecclesiam regnantem posterius
Salomonis templa prefiguravit in qua
edificavit in tabernaculo
autem sancta in quibus prius
incedebant, sancta et sancti
sanctorum contemplativa vita

in qua spirituales laborant
sed et cuncta veteris ecclesie
misteria in illo taberna-
culo fuerunt expressa; taberna-
culum de loco ad locum por-
tabatur, et a populo ad patriam
tendente portabatur. Sic ecclesia
de virtute ad meliorem
statum ambulat donec post
hoc exilium cum Christo in
patriam paradisi transferatur.

templum Salomonis

Templum autem in patria
a Salomone septem annis
est constructum de lapidibus
marmoreis, scilicet de sectis lapi-
dibus de marmore politis
et de lignis cedrinis, et
de auro purissimo. Ecclesia
templum dei in patria parata
a Christo vero pacifico per septem
dona spiritus sancti in taberna-
culo dei construitur de tribus
ordinibus electorum scilicet de conju-
gatis in seculi tribulacione
quadratis, de continentibus
in virtutibus adornatis, de
doctoribus in adversitate ut
aurum examinatis in sa-
pientia fulgentibus. In hoc
templum translatum est taber-
naculum quia post ecclesia
transferetur in illum. Regem
regnantem Salomonem sola
regina austri de ethiopia
venit in illud templum
quia hec ecclesia de tenebris
gentium veniens intrabit in celeste
postea regem cum regina co-
lonius [illegible] vide [illegible]
ad [illegible] ad laba[illegible]
[illegible] in lege gerentis [illegible]
lium [illegible] sic glosatur, duo ubera
sunt due tabule testimo-
nii ex quibus sugit lac
sancte scientie et doctrine
[illegible] aspicit [illegible].

novi testamenti de quo dicitur
ad verbum XIIII nox precessit dies
autem appropinquavit vel dicitur lumine
lex et [illegible] usque ad Johannem
in qua incepit dies novi testa-
menti, et mulieres umbre
que in veteri testamento tegebantur
figuris [illegible] veritate tunc
quodam modo cum umbre [illegible]
[illegible] tamquam lucerna rubicunda
quasi manibus cadere et velut
[illegible], sed nunc beatam sic [illegible]
duo ubera tua sunt sicut [illegible]
[illegible] ut multis figurarum modis
[illegible] Christi misteria reperiuntur
[illegible] novi aliquid semper
[illegible], quod sub eisdem miste-
riis [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] amplius delectatur [illegible]
quod doctores qui sunt [illegible] vel
[illegible] sunt [illegible]
[illegible] designati, [illegible] vaccari
[illegible] exprimuntur, sicut quidam
[illegible] oculi [illegible] quia [illegible]
[illegible] [illegible] [illegible]
dentes quia [illegible] [illegible]
[illegible] [illegible] masticant
et in corpus ecclesie mollitas
[illegible] [illegible] [illegible]
[illegible] quia toto corpori [illegible]
[illegible] [illegible] [illegible]
[illegible] ministrant [illegible]
doctrine quibus ad salutem
[illegible] [illegible], ubera autem
[illegible] aptissime [illegible]
[illegible] [illegible] ad [illegible]
[illegible] salutem [illegible]
[illegible] [illegible] [illegible]
[illegible], duo ubera [illegible]
nulla [illegible] [illegible] nulla
[illegible] quam duo [illegible]
[illegible] duo ubera [illegible] duos
populos [illegible] [illegible]
et gentiles ad fidem [illegible]
[illegible], [illegible]
[illegible] et [illegible] et [illegible]
[illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] nichil

paries velo

et hec nard(us) suauitatis [illegible] nos in
gentibus. Alii autem in fidelibus
[illegible] in [illegible] missus
unde quid dicat. Sicut modo
geniti infantes rationabiles
sine dolo lac concupiscite ut in
eo crescatis in salutem. Si tamen gus
tastis quoniam dulcis est dominus. Quasi
[illegible] hec dicendo explanat [illegible]
[illegible] sacramentum cum hoc esse [illegible]
[illegible] lac concupiscite gustate quoniam
dulcis est dominus. Sursum [illegible]
qui in [illegible] missus est [illegible]
[illegible] ait et ipse [illegible]
[illegible], aut non et ego fratres non
potui vobis loqui quasi spiritualibus
sed quasi carnalibus tamquam parvu-
lis in christo lac vobis potum dedi
non escam. Hec autem duo ubera
sicut duo hinnuli capree gemelli
quia [illegible] sicut sunt [illegible] qui
[illegible] in hoc carmine de
similibus [illegible] capre-
[illegible] sicut duo hin-
nuli sunt capree qui [illegible]
[illegible] sunt [illegible] agenda
sunt [illegible] vitanda [illegible].
quia [illegible] via [illegible]
qui [illegible] declinando [illegible]
[illegible] sagaci [illegible]
pernici et veloci [illegible] bone [illegible] de [illegible] valle
[illegible]. [illegible] duo
sunt [illegible] ad [illegible]
quasi ambulantes de virtute
in virtute illa [illegible]
in [illegible] in [illegible]
[illegible] et per
[illegible] pectus et
[illegible] plurimum valent
unde [illegible] tempore
[illegible] qui videntur
[illegible] et [illegible]
[illegible] videntur [illegible]
duo hinnuli capree hinnuli
[illegible] gemelli [illegible]
[illegible] eadem [illegible]
[illegible]

doctores in unitate ecclesiam
quibus quasi [illegible] aggregat,
hinc [illegible] de [illegible] qui ex
[illegible] et petra
et qui [illegible]
pastum in liliis donec
aspiret dies et inclinentur
umbre, pastum [illegible] docto
res [illegible] ad [illegible]
[illegible] floribus
et [illegible] lac [illegible]
[illegible]
[illegible] in monte
[illegible]
[illegible] legunt et qui
[illegible] sua [illegible]
[illegible], et hec usque ad
[illegible] postquam
dies aspiravit illa [illegible]
[illegible] quia
melior est dies una in atriis
tuis super milia, quia non de
[illegible] descendit [illegible]
tempus erit impleta [illegible]
[illegible]
[illegible]
[illegible] omnes [illegible]
[illegible]
quia [illegible]
[illegible] fulgebunt iusti
sicut sol in regno patris
[illegible] singuli [illegible]
[illegible] dixerunt [illegible]
[illegible] aut [illegible]
ad [illegible]
[illegible]
[illegible]
[illegible] autem [illegible]
[illegible] est [illegible]
[illegible] sol [illegible]
[illegible]
[illegible] ex alia [illegible]
[illegible]
[illegible] et hec est
illa divisio [illegible]
quia divisit deus [illegible] lucem
et tenebras [illegible]
umbre [illegible]
[illegible]
[illegible] incipiunt

[illegible]

et sicut sol occidens stellis accesserit tantum hic conspectis. assurgit donec media nocte subito sub medietate solo ab [illegible] centro medium locum occupat, ac deinde procedente paulatim sole et ipse paulatim declinans in occasu usque dum apparente aurora penitus disparcant. Ideo autem stellas [illegible] sydera usque non pertingunt quia sol maior claritatis accumulata facit umbram usque [illegible] stellas tangit deficit et sol splendor [illegible] [illegible] diffusis late radiis que illustrat appareat. Nox [illegible] est vita presens, sol iustitie [illegible] cum homines hinc sepe [illegible] representat sicut [illegible] [illegible] abscondita cum [illegible] [illegible] distinguit a nobis tantum obscuratur [illegible] [illegible] tamen illustrat [illegible] autem hinc [illegible] [illegible] sit iam ac diffusis radiis [illegible] [illegible] ac caritatis tenebris [illegible] [illegible] esse qui tantum nec [illegible] omnia [illegible] palam sine [illegible] vite [illegible] processu obscurum reliquit sed velud stellas in celo singulis stationibus [illegible] [illegible] ascensu [illegible] in operibus [illegible] posuit. Sed solum intentum [illegible] esse [illegible] [illegible]. Duo [illegible] [illegible] duo [illegible] [illegible] in tempore alter in [illegible] designantur [illegible] duo [illegible] [illegible] quia et filii [illegible] [illegible] et [illegible] [illegible] contemplationi [illegible]

[illegible] [illegible] quia [illegible] [illegible] in [illegible] [illegible] donec assurit [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] contemplant [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] contemplationis [illegible] contemplationis [illegible] in [illegible] [illegible] duo [illegible] quia contemplan[illegible] [illegible] et exemplis [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] una [illegible] habens [illegible] [illegible] [illegible] magno [illegible] [illegible] ad [illegible] in [illegible] [illegible] [illegible] et in [illegible] celi [illegible] est [illegible] [illegible] [illegible] et [illegible] [illegible] de [illegible] [illegible] et de celo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] discipulis [illegible] et [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bone operationis [illegible] [illegible] [illegible] [illegible] duo [illegible] [illegible] [illegible] operationis bone [illegible] et [illegible] [illegible] quia [illegible] [illegible] debent esse [illegible] [illegible] bona [illegible] [illegible] et [illegible] vel duo [illegible] [illegible] [illegible] [illegible] que ad de[illegible] mali et [illegible] boni [illegible] duo [illegible] [illegible] [illegible] operationum [illegible] [illegible] [illegible] et [illegible] [illegible] quo ad [illegible] et boni[illegible] quo ad affectum [illegible] [illegible] [illegible] [illegible] et in [illegible] [illegible] [illegible] est [illegible] [illegible] ibi [illegible] [illegible] quia [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]

studium sacre lectionis et hoc notatur
ubi cum pascitur vel filius domus
[illegible] dicitur ut [illegible]
ac glo. ut hac quod [illegible] ex
[illegible] desiderant, pascitur floribus
scripturarum et exemplis sanctorum
[illegible] recolendo glo. gregorius ille
dicitur venit, ut doceri [illegible]
nec [illegible] temporis tui studia
[illegible] annis quinque [illegible]
fulgebit sol in regno patris eorum
[illegible] istorum tempore [illegible]
esse [illegible] studium sacre lectionis ut
refert hugo lib. 1o didascalicon.
prudens lector vel auditor omnia
libenter audit, omnia legit, nec scripturam,
nec personam, nec doctrinam [illegible]
[illegible] ab omnibus [illegible] quod sibi deesse
et quod deesse [illegible] [illegible] [illegible]
ignorare [illegible] studii est
assidua ac frequens [illegible]
[illegible] aliquid [illegible] [illegible]
[illegible] vel [illegible] [illegible]
re [illegible] et ideo quia [illegible]
sacra studia [illegible] [illegible]
[illegible] est et [illegible]
[illegible] qui non intelli
gunt aut qui ignorant artes [illegible]
imitantur artifices. hoc est quod
alias [illegible] [illegible]
in [illegible] ex quo [illegible] fundamento
[illegible] ad lu xxi c. studio
[illegible] omnia alia negligenda
sunt. ut [illegible] [illegible]
temporis satis magnum est [illegible]
a pueritia usque ad longissimam
etatem [illegible] vita [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] compassio [illegible]
[illegible], prima de [illegible]
de [illegible], [illegible]
esse prima in [illegible] [illegible]
[illegible] in temptatione et in
afflictione in [illegible] [illegible]
in [illegible] corporis in temptatione
[illegible] in afflictione [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] angeli
[illegible] de [illegible] [illegible] [illegible]

compatiens afflicti patientiam
[illegible] vas [illegible] in
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et Job [illegible] opera [illegible]
agebat dicitur Job 31 [illegible]
[illegible] solus [illegible]
[illegible] non [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
de utero matris mee
egressa est mecum de [illegible]
[illegible] ubi dicitur [illegible]
[illegible] dicitur [illegible]
[illegible] et [illegible]
[illegible] Job 29 oculus
fui ceco et pes claudo
et apostolus [illegible] tem (i. delectatio [illegible])
tatio vos non apprehendat
nisi humana [illegible] illa que
non [illegible] vitam in hac vita
[illegible] acquisita [illegible]
humana temptatio est [illegible]
delectatio [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] qui non [illegible]
[illegible] temptari ultra id
quod potestis sed faciet
cum temptatione [illegible] proven
tum ut possitis sustinere
de 2o Job 29 benedictio
perituri [illegible] super me
et cor vidue consolatus
sum, [illegible] pau
[illegible] est quadruplex [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
per [illegible] de qua apostolus
2 co [illegible] pauperes [illegible] habentes
[illegible] nec [illegible] [illegible]
[illegible] [illegible] [illegible]
de qua apostolus [illegible] [illegible]
qui divites [illegible] et [illegible]
[illegible] et [illegible] ego
et [illegible] quia miser
et miserabilis et pauper
et cecus et nudus suadeo

tibi a nunc erunt aurei i. sa-
pientiam ut locupletes stabis
et vestimentis albis in-
duaris ut non appareat
confusio nuditatis tue.
Tercia est fugienda quia
ducit ad ignominiam de qua
[illegible] xiii° est quasi dui-
ces qui nil habent quasi
illud magnum quod habet quasi
nil est reputandum sufficit
cit sibi, et est qui paupe-
rum in multis divitiis est
sicut hic est avarus cui
nil sufficit [illegible] ad [illegible]
[illegible] [illegible], dicitur est quia
non decepit tam quod habet
quam quod non habet, quia
[illegible] avaritia sua [illegible]
habitus non [illegible] et [illegible]
in [illegible] [illegible] Cito [illegible]
[illegible] [illegible] [illegible] qui pauperes
facti sumus nimis de
[illegible] hanc est appetenda
quia ducit ad gloriam
[illegible] [illegible] pauperes spiritu quo-
niam ipsorum est regnum celorum quia
[illegible] est vide [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quia est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] amplectenda
quia ducit ad [illegible] et
hoc de ista compassio-
[illegible] de [illegible] congratulacio-
nis que est de [illegible] bonis.
Tercia sunt in quibus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].
Primo in [illegible] de [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] salutis. [illegible]
[illegible] [illegible] [illegible] congratulam-
[illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] angeli
[illegible] [illegible] gaudium [illegible] [illegible]
[illegible] [illegible] [illegible], et
de filio prodigo [illegible] [illegible]
[illegible] [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible],

De [illegible] apostolus ad [illegible] non
[illegible] [illegible] [illegible] [illegible]
laboravi [illegible] [illegible] et [illegible] [illegible]
[illegible] post [illegible]. Gaudebo et con-
[illegible] vobis omnibus [illegible] [illegible]
vos congaudete et congratulamini
michi [illegible] quia non [illegible] hoc [illegible]
ad gloriam meam sed ad augmen-
tum glorie [illegible] et ad [illegible] xiii° [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ex [illegible] [illegible]
[illegible] [illegible] in qua [illegible]
[illegible] [illegible] [illegible] [illegible] congratulantes
et de [illegible] de [illegible], bonis [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
michi [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] congratulatur de
salute [illegible] [illegible] [illegible] [illegible] duo
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] ad compassionis
velocitatem, et [illegible] [illegible]
[illegible] [illegible] quod [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] est in compassio-
ne, habet in [illegible] [illegible]
[illegible] est in congratulacione, [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad velocitatem
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] angeli et [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in hoc [illegible] [illegible] [illegible] [illegible] quia
alia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] angelica [illegible] non
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] et [illegible]
angelicus [illegible] [illegible] [illegible]

Sed incomparabiliter superiorem
divinum quem facit beatum. Haec
ad tres oculos ostendere, videlicet
dei quae hic [illegible] habent, possunt
tribus visionibus distinguuntur, et
secundum triplicem visionem differen-
tia per tres oculos dividitur. Aliter
enim deus videtur per fidem, aliter
cognoscitur per rationem, aliter vero
per contemplationem. Prima visio ad
primum oculum, secunda ad secundum, tertia
ad tertium pertinet. Prima est infra
rationem. Secunda iuxta rationem. Tertia
supra rationem. Ad primum et secundum
possunt homines ascendere, sed
non ad illud quod est supra rationem
nisi per excessum mentis elevantur.
Ecce quomodo mens humana debet
respicere ad duo simul, id est ad
duo testamenta videlicet vetus
et novum. Mirabiliter enim
vetus novum respicit, et no-
vum se a vetere non avertit. Unde
et dicit Augustinus apud patriarchas et
[illegible], vitam suo tempore
laudabiliter peregerunt sed illi
sua [illegible] apostolis praedixerant
ut clamavit ad se invicem
duo testamenta, sed duo cherubim
[illegible] [illegible] [illegible] de-
centia [illegible] ille, et ordo de-
bitus ut vetus novum prae-
cedat, vetus tamquam rebus
infantium, novum sed perfectorum.
Unde dicit Augustinus in responsione
per lib. xiiii contra Faustum. Quamvis in-
tellectum magis [illegible] [illegible]
cum [illegible] claritate fide
[illegible] [illegible] nec dicere [illegible]
in [illegible] plenitudine [illegible]
[illegible] [illegible] doctrina [illegible]
testamenti veteris non praecessit
et [illegible] ante [illegible]
[illegible] qua [illegible] natus
et passus est legis et prophetas

[illegible] processit, [illegible]
[illegible] est [illegible] sola de
eadem veritate loquitur et utrumque
de illa persona divina et hu-
mana veritate quae de
se loquitur [illegible] veritatis
sed non eodem modo quia in
libris testamenti veteris
est de illa veritate figurata
sed in libris novi ma-
nifesta, dicit enim Augustinus
in libro xiiii contra Faustum: nihil
per in testamento veteri
[illegible] quae nunc nobis
ostensa cognoscuntur, et quae
ibi per prophetas [illegible]
bantur quae per apostolos praedica-
ta praesentata sunt et credita.
Ita quidem in hiis testamentis
concordant ut tamquam
unum [illegible] mystica
[illegible] [illegible]
[illegible] concordant, nam
cum [illegible] ab altero
dissonat sed quidem [illegible]
fidei regula concordant
quae [illegible] intellectum
[illegible] per caritatem [illegible]
[illegible], differentia tamen habent
duarum [illegible] quia in
illo fuit [illegible]
in isto gratia [illegible] in
illo [illegible]
[illegible] in isto
[illegible] possessio
in illo timor in isto a-
mor [illegible] hoc est
brevissima et apertissima
differentia duorum testamentorum
timor et amor illud
ad vetus hoc ad novum
[illegible] pertinet [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] quae per [illegible]
[illegible] et [illegible]

minus sanabatur quia illud testamentum vetus, hac autem novum propter novitatem spiritus quae hominem novum sanat a vitio vetustatis. Hoc est testamentum novum distinctum a veteri quia ibi veteris hominis formidantis timoribus, hic novi caritatis augustiis, hic novis hominibus spatiosa latitudine caritatis. Ex quo sequitur quod multi et soliti sufficiunt ad vetus testamentum, immo in patribus ipsius sed admodum dilectionis quia in vetere novum latebat et in novo vetus patebat. Sicut ergo intelligitur duo testamenta distinguuntur quia tamen sunt in vetere et in novo, sed ibi obumbrata hic revelata figurantur, ubi figurata hic manifestata. Ex quo sequitur quod in veteri testamento est occultatio novi, in novo est manifestatio veteris, sicut illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] veniali [illegible] [illegible] sunt hominum manifestationi [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] patriarchis, et nunc non [illegible] [illegible] [illegible] apta [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible] hic tria de veteri lege. Primo an vetus lex sit bona. Secundo an sit data a deo mediantibus angelis. Tertio an omnes obligavit. Quod primum ergo [illegible] in quo arguebatur an vetus lex sit bona, et videtur quod non fuit bona quia dicitur Ezechielis xx°

dedi eis praecepta non bona et iudicia in quibus non vivent. Sed lex non dicitur bona nisi propter bonitatem praeceptorum quae continet, ergo lex vetus non fuit bona. Secundo ad bonitatem legis pertinet ut quod saluti proficiant, sed [illegible] lex vetus non fuit salutifera sed magis mortifera vel nociva, dicit enim apostolus ad Romanos vii° sine lege peccatum mortuum erat, ego autem vivebam sine lege aliquando, sed cum venisset mandatum peccatum revixit, ego autem mortuus sum. Et ad Romanos v lex subintravit ut abundaret delictum. Ergo lex vetus non fuit bona. Tertio ad bonitatem legis pertinet quod sit possibilis ad observandum et secundum naturam et secundum consuetudinem, sed hoc non habuit lex vetus, dicit enim Petrus Actuum xv° quid temptatis imponere iugum super cervices discipulorum quod neque nos neque patres nostri portare potuimus. Ergo videtur quod lex vetus non fuit bona. Sed contra est quod apostolus dicit ad Romanos vii° itaque lex quidem sancta est et mandatum sanctum, iustum et bonum. Sed in contrarium dicitur in prima parte summe q. xcviii° quod absque omni dubio lex vetus bona fuit, sicut enim doctrina ostenditur esse bona [illegible] [illegible] quod consonat rationi recte, ita et lex ostenditur esse bona ex eo quod consonat rationi. Lex autem vetus rationi consonabat quia concupiscentiam reprimebat quae rationi adversatur, ut in illo mandato non concupisces rem proximi tui, quod ponitur Exodi xx°. Ipsa etiam omnia peccata prohibebat quae sunt contra rationem, unde manifestum est quod bona erat, et hec est ratio apostoli ad Romanos vii° condelector enim legi dei secundum interiorem hominem et iterum consentio legi quoniam bona est. Sed notandum quod bonum diversos gradus habet ut dicit Dionysius in iiii° c.

de di no / Est enim aliquod bonum
perfectum et aliquod bonum imperfectum.
Perfecta quidem bonitas est in
hiis que ad finem ordinantur
cum aliquid est tale quod per se suffi-
ciens est inducere ad finem. Im-
perfectum autem bonum est quod operatur
aliquid ad hoc quod perveniatur
ad finem, non tamen sufficit ad hoc
quod ad finem perducat / sicut me-
dicina perfecta bona est que ho-
minem sanat, imperfecta autem est que
hominem adiuvat quem tamen sanare
non potest. Est autem sciendum quod alius
est finis legis humane et alius
legis divine / legis enim humane
finis est / temporalis tranquillitas
civitatis / ad quem finem pervenit
lex cohibendo exteriores actus
quantum ad illa mala que pos-
sunt perturbare pacificum statum
civitatis. Finis autem legis divine
est perducere hominem ad finem fe-
licitatis eterne / quem quidem finem
impedit quodcumque peccatum et
non solum actus exteriores sed
etiam interiores. Et ideo id quod suffi-
cit ad perfectionem legis humane
ut scilicet peccata prohibeat et penam
apponat / non sufficit ad le-
gis divine, sed oportet quod totaliter homo
faciat se idoneum ad participa-
tionem felicitatis eterne / quod quidem fieri
non potest nisi per gratiam spiritus sancti
per quam diffunditur caritas in
cordibus nostris que legem
adimplet / gratia autem dei vita
eterna ut dicitur ad Rom vi. Hanc autem
gratiam lex vetus conferre non
potuit / reservabatur enim hoc xpo
quia ut dicitur Jo i lex per moysen
data est / gratia et veritas per
ihesum xpm facta est. Et inde
est quod lex vetus bona quidem est

sed imperfecta secundum illud ad hebr
vii. Nihil ad perfectum addu-
xit lex. Ad primum ergo dicendum
quod dominus ibi loquitur de preceptis
cerimonialibus que quidem
dicuntur non bona quia gratiam
non conferebant / per quam
homines a peccato mundarentur
licet per huiusmodi se peccatores
ostenderent. Unde signanter dicitur
et iudicia in quibus non vi-
vent i. e. per que vitam
obtinere non possunt. Et postea
subditur et pollui eos in
muneribus suis i. e. pollu-
tos ostendi cum offerrent
omne quod aperit vulvam
pro delictis suis / Ad secundum
dicendum quod lex dicitur occidisse non
quidem effective, sed occasionaliter
ex sua imperfectione inquantum
scilicet gratiam non conferebat
per quam homines implere
possent quod mandabat
vel vitarent quod vetabat.
Et occasio ista non erat data
sed sumpta ab hominibus. Unde
apostolus ibidem dicit: occasione accep-
ta peccatum per mandatum se-
duxit me et per illud occidit.
Ex hac etiam ratione dicitur quod lex
subintravit ut abundaret
delictum, ut sit ut teneatur
consecutive non causaliter
in quantum s. homines accipien-
tes occasionem a lege abundan-
tius peccaverunt / tum quia gravius
fuit peccatum post legis prohibi-
tionem, tum etiam quia concupiscentia
crevit. Magis enim concupis-
cimus quod nobis prohibetur.
Ad tertium dicendum quod iugum legis
servari non poterat sine
gratia adiuvante quam
lex non dabat. Dicitur enim
ad Rom ix: non est volentis

neque recentibus [illegible] velle et sue
in preceptis dei sed inhereret
dei unde in psalmo dicitur viam
mandatorum tuorum cucurri cum
dilatasti cor meum scilicet per donum
gratie et caritatis /
Ad secundum consequenter in quo que
batur cum vetus lex sit data
a deo mediantibus angelis
et videtur quod non fuit a deo da
ta dicitur enim deuteronomii xxxij dei
perfecta sunt opera sed lex fuit
imperfecta ut dictum est ergo
lex vetus non fuit a deo Preter
ecclesiastes iij° dicitur didici quod omnia
opera que fecit deus perse
verant in perpetuum sed lex ve
tus non perseveravit in perpetuum
dicit enim apostolus ad hebreos vij°
reprobatio quidem fit precedentis
mandati propter infirmitatem
eius et inutilitatem ergo lex ve
tus non fuit a deo Preterea
ad sapientem legislatorem
pertinet non solum mala
auferre sed etiam occasiones ma
lorum sed lex fuit occasio
peccati ut supra dictum est ergo ad
deum cui nullus similis in
legislatoribus ut dicitur Job 36
non pertinebat talem legem
dare Preterea ad thimotheum ij° dicitur quod de
// Notes us vult omnes homines salvos fieri
sed lex non sufficiebat ad
salutem hominum ut supra dictum
est ergo ad deum non pertinebat
talem legem dare lex ergo vetus
non est a deo Sed contra est
quod dominus dicit mathei xv° lo
quens iudeis quibus data erat
lex vetus irritum
fecistis mandatum dei propter
traditiones vestras Et paulo
ante premittitur honora patrem
tuum et matrem tuam quod
manifeste in veteri lege
continetur ergo lex vetus est

a deo Respondeo ad hoc quod lex vetus
a bono deo data est qui est pater
domini nostri ihesu christi lex enim vetus
homines ordinabat ad christum dupliciter
Uno quidem modo testimonium christo perhibendo.
unde ipse dicit luce ultimo oportet
impleri omnia que scripta sunt
in lege et in prophetis et psalmis de
me / Et Johannis v° si crederetis moy
si crederetis forsitan et michi /
de me enim ille scripsit / Alio vero
modo per quandam dispositionem dum
retrahens homines a cultu ydolatrie
concludebat eos sub cultu unius
dei a quo salvandum erat humanum genus
per christum unde apostolus dicit ad
galatas iij° priusquam veniret fides
sub lege custodiebamur conclusi in eam fidem
que revelanda erat / Manifestum
autem est quod eiusdem est dispo
nere ad finem [illegible] et perducere / et dico
eiusdem per se vel per suos subditos
non enim dyabolus legem tradidisset per
quam homines adducerentur ad christum
per quem erat eiciendus secundum illud mathei
xij° si sathanas sathanam eicit
divisum est regnum eius / Et ideo
ab eodem deo a quo facta est salus
hominum per gratiam christi lex vetus da
ta est / Ad primum ergo dicendum quod nil
prohibet aliquid non esse simpliciter
quod est perfectum secundum tempus / si
cut dicitur aliquis puer perfectus non
simpliciter sed secundum temporis condicionem Ita
etiam et precepta que pueris dantur
sunt quidem perfecta secundum condicionem eorum
quibus dantur et talia fuerunt pre
cepta legis unde apostolus dicit ad galatas
iij° lex pedagogus noster fuit in
christo Ad secundum dicendum quod opera dei
perseverant in eternum que sic deus
fecit ut perseverent in eternum
et hec sunt ea que sunt perfecta · Lex
autem vetus reprobatur tempore perfectionis
gratie non tamquam mala sed
tamquam infirma et inutilis
pro tempore isto quia ut subditur

vel ad peccatum adiuvit lex vetus. Ad quin-
tum dicit apostolus Gal. 3º: at ubi venit fides
iam non sumus sub pedagogo. Ad
3m dicendum quod sicut pater [illegible] deus
aliquibus permittit cadere ad peccatum ut
exinde humilientur, ita etiam voluit
talem legem dare quam suis viribus
omnibus implere non possent ut [illegible]
homines de se presumentes peccatores
se invenirent humiliati recurrent
ad auxilium gratie. Ad 4m dicendum quod
quamvis lex vetus non sufficeret
ad salvandum homines tamen aderat
aliud auxilium a deo hominibus
simul cum lege per quod salvari po-
terant scilicet fides mediatoris per quam
iustificati sunt antiqui patres sicut
et nos iustificamur et de eis
non deficiebat hominibus quin darent
eis salutis auxilium. Unde ad secundam
partem questionis in quo querebatur quod
mediantibus angelis data fuisset
lex vetus dicendum lex vetus non fuit
data per angelos sed immediate a deo
angelis enim ministris dei et non
angeli ministerium [illegible] non
dominium [illegible] [illegible] [illegible] duo
[illegible] angeli eius ministri. Unde
vetus lex dicitur tradita esse per an-
gelos dicitur enim [illegible] 20º locutus est
deus sermones hos et preceptum [illegible]
ego enim sum dominus deus tuus et
in omnibus loquendi fuerunt ut
patet in [illegible] et in libris consequentibus
legis quod lex immediate a deo data est
sicut dicitur Iohannis 1 lex per Moysen
data est [illegible] Moyses immediate acce-
pit a deo, dicitur enim Exodi 33º lo-
quebatur dominus ad Moysen facie
ad faciem sicut solet loqui homo ad
amicum suum ergo lex vetus immediate
a deo data [illegible] ad solu-
tionem [illegible] legem [illegible]
[illegible] dictum est [illegible] dicitur
esse [illegible] salutis [illegible] angeli

vel sunt administratorii spiritus in
ministerium missi. Ergo lex vetus
per angelos data non debuit
[illegible] ordinaverunt ad nostram salutem
[illegible] enim esse quod dicitur Gal. 3º apostolus
[illegible] lex data est per
angelos in manu mediatoris
[illegible] et actuum 7 dicit Stephanus
accepistis legem in dispositione
angelorum. Respondeo dicendum quod lex
data est a deo per angelos et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod divina debebat
[illegible] ad homines mediantibus
angelis [illegible] [illegible]
[illegible] legem veterem per angelos
dari oportuit debitum esse [illegible]
quod lex vetus imperfecta erat
sed disponebat ad perfectam
salutem generis humani [illegible]
[illegible] per Christum. Sic autem vide-
mus in omnibus potestatibus et artibus
ordinatis quod ille qui est superior
[illegible] et perfectum actum operatur
per seipsum ea vero que disponunt
ad perfectionem ultimam operatur
per suos ministros sicut navis
factor [illegible] navem
per seipsum sed preparat materiam per
artifices subministrantes [illegible]
[illegible] sunt [illegible] lex
[illegible] novi testamenti dari
immediate per ipsum deum hominem
factum. Lex autem vetus per mi-
nistros dei scilicet per angelos data
hominibus [illegible] [illegible]
apostolus in principio ad Hebreos
[illegible] [illegible] nove legis
ad veterem quia in novo
testamento locutus est deus in fi-
lio suo in veteri autem testamento
[illegible] sermo per angelos.
[illegible] [illegible] quod sicut dicit
[illegible] in [illegible] angelis
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] angeli
/ modo

significabat angelus videlicet
per hoc quod expressius loquendo
sentiebat, aliis autem qui inte-
rius per sermones loquendo certi-
tudinem nesciebant. Et inde
est quod in persona domini an-
gelus loquebatur. Ad secundum
dicendum quod sicut Augustinus dicit xii super
Genesim ad litteram capitulo xxvii dicitur
loquebatur Moysi dominus
facie ad faciem, et paulo
post dicit, ostende mihi glo-
riam tuam, sentiebat ergo quod
videbat, et quod non videbat
desiderabat, non ergo videbat
ipsam dei essentiam, et ita non
immediate a deo instruebatur.
Quod ergo dicitur quod loquebatur ei
facie ad faciem secundum opinionem
populi loquitur scriptura qui puta-
bat Moysen ore ad os
loqui cum deo, cum per subiectam
creaturam, id est per angelum et nu-
bem loqueretur et appareret.
Vel per faciei visionem intelligitur
quedam eminens contemplatio
et familiaris infra essentie
visionem. Ad tertium dicendum quod
licet principis est sua auc-
toritate legem instituere,
sed quandoque legem institu-
tam per alios promulgat.
Et ita deus sua auctoritate
legem instituit sed per angelos
promulgavit etc. Quinto queritur
an lex vetus omnes obligaret. Et videtur
quod sic, quod omnes obligarentur ad
legem veterem servandam, quia
quia quicumque subditur regi
oportet quod subdatur legi ipsius.
Sed lex vetus data est a deo
qui est rex omnis terre
ut in psalmo dicitur. Ergo omnes habitantes

terram tenebantur ad observantiam legis.
Preterea iudei salvari non poterant
nisi veterem legem observarent.
Dicitur enim Deuteronomii xxvii^o maledictus
qui non permanet in sermonibus
legis huius nec eos opere perficit.
Si ergo alii homines sine observantia
veteris potuissent salvari, peior
fuisset Iudeorum conditio quam aliorum.
Preterea gentiles ad ritum
Iudeorum et ad observantias legis
admittebantur. Dicitur enim Exodi xii: si quis
peregrinorum in vestram voluerit transire
coloniam et facere phase domini, circum-
cidetur prius omne masculinum
eius et tunc rite celebrabit
eritque similiter sicut indigena
terre. Frustra autem ad observantias le-
gales fuissent extranei admissi
per ordinationem divinam, si absque le-
galibus observantiis salvari po-
tuissent. Ergo nullus salvari poterat
nisi legem observaret. Sed contra
est quod Dionysius dicit ix c. celestis ierarchie
quod multi gentilium per angelos
sunt reducti in deum. Sed constat
quod gentiles legem non observa-
bant. Ergo absque observantia legis
poterant aliqui salvari. Respondeo
dicendum quod lex vetus manifestabat precepta legis
nature et superaddebat quedam propria
precepta. Quantum ergo ad illa que lex
vetus continebat de lege na-
ture omnes tenebantur ad observantiam
veteris legis, non quia erant
de lege veteri sed de lege nature. Sed
quantum ad illa que lex vetus super-
addebat non tenebantur aliqui
ad observantiam veteris legis
nisi solus populus Iudeorum. Cuius
ratio est, quia lex vetus sicut
dictum est data est populo Iudeorum
ut quandam prerogativam sanctitatis
obtineret propter reverentiam Christi

qui ex illo precepto naturalium tenetur
mentis dixit. stantum ad specialem
aliquorum sanctificationem non obligant
nisi illos sicut ad quedam obli-
gantur clerici qui incipiunt divino
ministerio ad que laici non ob-
ligantur. Similiter etiam et reli-
giosi ad quedam perfectionis opera
obligantur ex sua professione ad
que seculares non obligantur.
Et sic ad quedam specialia obliga-
batur populus ille ad que non ob-
ligabantur populi alii, unde dicitur Deuteronomii
xiiii^o. Perfectus eris et absque ma-
cula tibi domino deo tuo et per
hoc vel quadam professione verbali
unde Deuteronomii xxvi^o Profiteor hodie
coram domino deo tuo non ad primum
[illegible] quod quemlibet sicut magis
obligantur ad legem dei observ-
andam quia alius promisit sicut
si instituat aliquis clericus [illegible]
a suis familiaribus ministris
ad hoc ceteri non obligantur.
Ad secundum dicendum quod homo quanto
ad deum magis coniungitur [illegible]
efficitur melioris condicionis et
ideo quanto populus iudeorum erat astric-
tus magis ad divinum cultum dig-
nior aliis populis erat unde dicitur
Deuteronomii iiii^o Que enim est alia gens
sic inclita ut habeat cerimonias
iustaque iudicia et universam legem.
Et similiter etiam quantum ad hoc sunt
melioris condicionis clerici quam
laici et religiosi quam seculares.
Ad iii^m dicendum quod gentiles perfectius
et securius salutem consequebantur
sub observantiis legis quam sub so-
la lege naturali et ideo ad eas ad-
mittebantur sicut et nunc laici
transeunt ad clericatum et seculares
ad religionem quamvis absque hoc
possint salvari etc. Questio cvii

De secunda parte que est de nova
lege et de comparatione eius
ad veterem legem. Et queruntur
quatuor. Primo an lex
nova sit distincta sit alia
a lege veteri. Secundo an lex
nova impleat veterem.
Tertio an contineatur in veteri. Quarto
que sit gravior an nova
vel vetus. Articulus ad pri-
mum sic proceditur. Quo quidem an lex
nova distincta sit alia
a lege veteri. Et primo quo
ad primum videtur quod lex
nova non distinguitur. Quia
utraque nomine instituitur ut
legi obediat secundum illud ad
Hebreos v factus est omnibus
obtemperantibus sibi causa
salutis eterne deus dedit
hoc quoque quod homines
ei obediant. De ceteris quod non
Abraham omnibus obedivit igitur
ergo lex nova non distincta
Sed contra apostolus probat
ad Hebreos quod lex nova non
distinguitur quia ea ad
veniente promissio erat
sed nullo magis lex nova
[illegible] obtinebit. Item
Hebreos vero dignius est
per legem novam datam
Item secundum illud ad Hebreos
x irritam quis faciens
legem Moysi sine ulla
miseratione duobus vel
tribus testibus moritur
quanto magis putatis
deteriora mereri supplicia
qui filium dei conculcaverit
ergo lex nova non distincta
sicut nec vetus
Sed contra instituit est populus
efficitus dei [illegible] ad Hebreos
vii^o dicitur qui instituit
sed lex vetus fuit a deo
sed et nova lex ergo nova

lex magis non iustificat
quam lex vetus. Sed contra est
quod apostolus dicit ad Ro. I: Non
erubesco evangelium; virtus enim
dei est in salutem omni
credenti. Non autem est
salus nisi iustificatis.
Ergo lex evangelii iustificat.
Respondeo dicendum quod sicut dictum est
supra q. [illegible] ad legem
evangelii duo pertinent. Unum
quidem principaliter, scilicet ipsa gratia
spiritus sancti interius da-
ta. Et quantum ad hoc lex
nova iustificat. Unde Augustinus
in libro de spiritu et littera dicit: Ibi,
scilicet in veteri testamento extra-
positus data est lex quam
iniusti terrerentur; hic, scilicet
in novo testamento intra-
positus data est quam iusti-
ficaremur. Aliud est quod
pertinet ad legem evangelii
secundario, scilicet documenta fidei
et praecepta ordinantia
affectum humanum et humanos
actus. Et quantum ad hoc lex
nova non iustificat. Unde
apostolus dicit II Cor. III: Lit-
tera occidit, spiritus autem vivifi-
cat. Et Augustinus exponit in
libro de spiritu et littera quod per
litteram intelligitur quaelibet scriptura ex-
tra homines existens, etiam mo-
ralium praeceptorum qualia
continentur in evangelio. Unde
et littera evangelii occideret
nisi adesset interius gratia
fidei sanans. Ad primum ergo
dicendum quod illa obiectio procedit
de lege nova non quantum
ad hoc quod est principale in ipsa,
sed quantum ad id quod est secunda-
rium in ipsa, scilicet quantum ad do-
cumenta et praecepta exterius
homini proposita vel verbo vel

scripto. Ad secundum dicendum quod gratia novi
testamenti, etsi adiuvet hominem
ad non peccandum, non tamen ita confirmat
in bono ut homo peccare non possit;
hoc enim pertinet ad statum gloriae.
Et ideo si quis post acceptam gratiam novi
testamenti peccaverit, maiori poena est dignus,
tamquam maioribus beneficiis ingratus, et
auxilio sibi dato non utens.
Nec tamen propter hoc dicitur quod lex nova
non operatur iram, quia quantum est de se
sufficiens auxilium dat ad non peccandum.
Ad tertium dicendum quod legem novam
et veterem unus deus dedit, sed
aliter et aliter. Nam legem veterem
dedit scriptam in tabulis lapideis;
legem autem novam dedit scriptam
in tabulis cordis carnalibus,
ut apostolus II Cor. III. Proinde, sicut
Augustinus dicit in libro de spiritu et lit-
tera, litteram istam extra hominem scriptam,
et ministrationem mortis et ministrationem
damnationis apostolus appellat. Hanc
autem, scilicet novi testamenti legem, ministra-
tionem spiritus dicit et ministrationem iusti-
tiae, quia per donum spiritus operamur iustitiam, et a praevaricationis
damnatione liberamur. Tertio
ad quintum sic proceditur. Videtur
quod lex nova non sit alia a lege
veteri. Utraque enim lex datur fidem
dei habentibus, quia sine fide
impossibile est placere deo, ut ad
Hebr. XI. Sed eadem fides antiquorum
et modernorum, ut in glossa Matth.
XXI. Ergo etiam est eadem lex. Praeterea, Augustinus
dicit in libro contra Adimantum Ma-
nichaei discipulum, quod brevis differentia
legis et evangelii est timor et
amor. Sed secundum haec duo nova
lex et vetus diversificari non possunt,
quia in veteri lege proponuntur
praecepta caritatis: Levit. XIX, Diliges
proximum tuum; et Deut. VI, Diliges
dominum deum tuum. Similiter etiam
diversificari non possunt per aliam differentiam

quia assignat augustinus tamen secundum
quod vetus testamentum habuit promissa
temporalia, novum testamentum habet
promissa spiritualia et eterna, quamvis
licet in novo testamento promittuntur
aliqua promissa temporalia sicut
illud Math. x. accipietis centuplum
hic in tempore hoc domos et fratres
Et in veteri testamento sperabantur
promissa spiritualia et eterna sicut
illud ad Hebr. xi. nunc autem
meliorem patriam appetunt, i(d est)
celestem, quod dicit contra ...
probabiliter quo videtur quod nova lex
non sit alia a veteri. Secundo
apostolus videtur distinguere utramque
per legem ad Ro. iii. veterem
legem appellans legem factorum
legem vero novam legem fidei
Sed lex vetus etiam fuit lex
fidei sicut illud ad Hebr. xi. omnes
testimonio fidei probati sunt quod
dicitur de patribus veteris testamenti
Similiter etiam lex nova est lex factorum
dicitur enim Math. v. benefacite his
qui oderunt vos et Luce xxii
hoc facite in meam commemo-
rationem ergo lex nova non est
alia a lege veteri. Sed contra est
quod dicit apostolus ad Hebr. vii
translato sacerdotio necesse
est ut legis translatio fiat sed aliud
est sacerdotium novi et veteris
testamenti ut etiam apostolus probat
ergo etiam est alia lex. Respondeo
dicendum quod sicut supra dictum est
sicut supra dictum est quod omnis
lex ordinat conversationem humanam
in ordine ad finem aliquem
ea autem que ordinantur ad finem
secundum rationem finis dupliciter diversi-
ficari possunt uno modo quia ordinantur
ad diversos fines et hoc est
diversitas speciei maxime si

sit finis proximus alio modo secundum
propinquitatem ad finem vel
distantiam ab ipso sicut patet quod mo-
tus differunt specie secundum quod
ordinantur ad diversos terminos
secundum vero quod una pars motus
est propinquior termino quam alia
attenditur differentia in motu
secundum perfectum et imperfectum. Sic
igitur due leges distingui
possunt dupliciter. Uno modo quasi omnino
diverse utpote ordinate
ad diversos fines, sicut lex ci-
vilis que esset ordinata
ad hoc quod populus dominaretur
esset specie diversa ab illa lege que
esset ad hoc ordinata quod
optimates civitatis dominarentur.
Alio modo leges possunt distingui
per hoc quod una propinquius
ordinat ad finem, alia vero
remotius, puta cum una
et eadem civitate datur alia lex
que imponitur viris perfectis
qui statim possunt exequi ea
que pertinent ad bonum commune
et alia lex de disciplina puerorum
qui sunt instruendi qualiter
postmodum opera virorum exequantur.
Dicendum est ergo quod primo quidem
modo lex nova non est
alia a lege veteri quia
utriusque est unus finis
scilicet ut homines subdantur deo.
Est autem unus deus et novi
et veteris testamenti secundum illud
ad Ro. iii. unus deus est
qui iustificat circumcisionem
ex fide et preputium per fidem.
Alio secundum modo lex nova est alia
a veteri quia lex vetus est
quasi pedagogus puerorum
ut apostolus dicit ad Gal. iii.
lex autem nova est perfectionis
quia est lex caritatis de qua
apostolus dicit ad Coloss. iii.

quod est vinculum perfectionis ad
Col. iii. Ad primum quod unitas fi-
dei utriusque testamenti attestatur
unitati finis, dictum enim est
supra quod obiectum theologicarum
virtutum inter quas est fides
est finis ultimus. Sed tamen
fides habuit alium statum
in nova et in veteri lege
nam quod illi credebant futu-
rum nos credimus factum. Ad se-
cundum quod omnes differentiae quae assig-
nantur inter novam legem
et veterem accipiuntur secundum
perfectum et imperfectum, praecepta
enim legis cuiuslibet dantur de
actibus virtutum. Ad operanda
autem virtutum opera aliter
inclinantur imperfecti qui
non habent virtutis habitum et
aliter qui sunt per habitum perfecti
// virtutis. Illi enim qui non habent
virtutis habitum inclinantur ad
agendum virtutis opera ex aliqua
causa extrinseca puta ex com-
minatione poenarum vel ex
promissione aliquarum extrinse-
carum remunerationum puta
honoris vel divitiarum vel
alicuius huiusmodi. Et ideo lex
vetus quae dabatur imperfectis
id est nondum consecutis gratiam
spiritualem dicebatur lex ti-
moris inquantum inducebat
ad observantiam praeceptorum
per comminationem quarundam
poenarum. Et dicitur habere temporalia
quaedam promissa. Illi autem
qui habent virtutem inclinantur
ad virtutis opera agenda propter
amorem virtutis non propter aliquam
poenam vel remunerationem
extrinsecam. Et ideo lex nova
cuius principalitas consistit

in ipsa spirituali gratia indita cor-
dibus, dicitur lex amoris
et dicitur habere promissa spiritualia et
aeterna quae sunt obiecta virtutis
praecipue caritatis. Et ideo per se in
ea inclinantur non quasi in extranea
sed quasi in propria. Et propter hoc lex vetus
dicitur cohibere manum et non animum
quia qui timore poenae ab aliquo
peccato abstinet non simpliciter eius
voluntas a peccato recedit, sicut
recedit voluntas eius qui amore
iustitiae abstinet. Et propter hoc lex
nova quae est lex amoris dicitur
animum cohibere. Fuerunt tamen aliqui
in statu veteris testamenti habentes
caritatem et gratiam spiritus sancti
qui principaliter expectabant spiritualia
promissa et aeterna. Et secundum hoc
pertinebant ad legem novam.
Similiter etiam in novo testamento sunt
aliqui carnales nondum pertingentes
ad perfectionem novae legis, quos
oportuit etiam in novo testamento
induci ad virtutis opera per timorem
poenarum et per aliqua temporalia
promissa. Lex autem vetus etsi
praecepta caritatis daret, non tamen per eam
dabatur spiritus sanctus per quem
diffunditur caritas in cordibus
nostris ut dicitur ad Rom. v. Ad tertium
dicendum quod sicut supra dictum est, lex
nova dicitur lex fidei inquantum eius
principalitas consistit in ipsa gratia
quae interius credentibus
unde dicitur gratia fidei. Habet autem secundario
aliqua facta et moralia et
sacramentalia, sed in his non con-
sistit principalitas legis novae
sicut principalitas legis veteris
in his consistebat. Illi autem qui
in veteri testamento Deo fuerunt
accepti per fidem, secundum hoc ad
novum testamentum pertinebant, non enim

iustificabantur nisi per fidem Christi qui
est auctor novi testamenti. Unde ad Roma.
iii dicit apostolus ad Hebr. xi quod ma-
iores divicias estimans the-
zauro Egypciorum improperium Christi.
Et patres quidem nostri credebant. Tamen
lex nova implens veterem totaliter
vocatur in veteri lege, nunc quoad
perfectum. Arguitur: videtur quod lex
nova legem veterem non impleat.
impletio enim contrariatur evacuationi.
sed lex nova evacuat vel ex-
cludit observancias legis veteris.
dicit enim apostolus ad Gal. v: si
circumcidimini Christus nihil vobis pro-
derit. ergo lex nova non est imple-
tiva veteris legis. Item contrarium
est impletivum sui contrarii. Sed dominus in
lege sua nova posuit quedam
precepta contraria preceptis veteris legis.
dicit enim Matth. v: audistis quia
dictum est antiquis: quicumque di-
miserit uxorem suam det ei libellum
repudii. Ego autem dico vobis: qui-
cumque dimiserit uxorem suam facit eam
mechari. Et idem consequenter patet in
probatione iuramenti et etiam in ex-
hibitione talionis et etiam in inimicorum
odio. Similiter etiam videtur dominus evacu-
asse precepta veteris legis de dis-
tinctione ciborum Matth. xv: non quod
intrat in os coinquinat
hominem. ergo lex nova non est
impletiva veteris. Preterea quicumque
contra legem agit non implet
legem. Sed Christus in aliquibus
contra legem fecit. Tetigit enim le-
prosum ut Matth. viii quod erat
contra legem. Similiter videtur sabbatum
pluries violasse. Unde dice-
bant iudei Ioh. ix: non est hic
homo a deo qui sabbatum non
custodit. ergo Christus non implevit

legem. Item lex nova data
est a Christo, non iste veteribus in
plenitudine creator. Item veteri
lege continebantur precepta ce-
remonialia et iudicialia
ut supra dictum est. Sed dominus Matth.
v ubi quantum ad aliqua
legem implevit videtur
minime videtur sicut de iu-
dicialibus et ceremonialibus.
ergo videtur quod lex nova non
sit totaliter veteris impletiva.
Sed contra est quod dominus dicit Matth.
v: non veni solvere legem
sed adimplere, et postea subdit
iota unum aut unus apex
non preteribit a lege donec
omnia fiant. Respondeo dicendum quod sicut
supra dictum est quod lex
nova comparatur ad veterem
sicut perfectum ad imperfectum. Omne
autem perfectum adimplet illud
quod imperfecto deest. Et secundum hoc
lex nova implet veterem
legem in quantum supplet
illud quod veteri deerat. In
veteri autem lege duo possunt
considerari scilicet finis et precepta
contenta in lege. Finis vero cu-
iuslibet legis est ut homines
efficiantur iusti et virtuosi
ut supra dictum est. Unde et finis
veteris legis erat iustificatio
hominum. Quam quidem lex efficere
non poterat, sed figurabat qui-
busdam ceremonialibus factis
et promittebat verbis. Et
quantum ad hoc lex nova im-
plet veterem legem iustificando
virtute passionis Christi. Et hoc
est quod apostolus dicit ad Roma. viii:
quod impossibile erat legi, deus mit-
tens filium suum in similitudine

terrenus peccati dampnavit peccatum in carne ut iustificatio legis impleretur in nobis. Et quantum ad hoc lex nova implevit quod lex vetus promittebat secundum illud II ad Cor. I: quotquot promissiones Dei sunt in illo est. Et iterum quantum ad hoc implevit quod vetus lex figurabat. Unde ad Coloss. II dicitur de ceremonialibus quod erant umbra futurorum, corpus autem Christi. Unde et lex nova dicitur lex veritatis, lex autem vetus umbre vel figure. Precepta vero veteris legis adimplevit Christus et opere et doctrina. Opere quidem quia circumcidi voluit et alia legalia observare que erant illo tempore observanda, secundum illud ad Gal. IIII: factum sub lege. Sua doctrina autem implevit precepta legis tripliciter. Primo quidem verum intellectum legis exprimendo, sicut patet in homicidio et adulterio, in quorum prohibitione scribe et pharisei non intelligebant nisi exteriorem actum prohibitum. Unde dominus legem adimplevit ostendendo etiam interiores actus peccatorum cadere sub prohibitione. Secundo adimplevit dominus precepta legis ordinando quomodo tutius observaretur quod lex vetus statuerat. Sicut lex vetus statuerat ut homo non periuraret, et hoc tutius servatur si omnino a iuramento abstineat nisi in casu necessitatis. Tertio adimplevit superaddendo

quedam perfectionis consilia, ut patet Matth. XIX, ubi dominus audienti se observasse precepta legis veteris dicit: Unum tibi deest. Si vis perfectus esse, vade et vende omnia que habes et da pauperibus et sequere me. Ad primum ergo dicendum quod lex nova non evacuat observantiam veteris legis nisi quantum ad ceremonialia, ut supra dictum est. Hec autem erant in figuram futuri. Unde ex hoc ipso quod ceremonialia precepta sunt impleta, perfectis his que figurabantur, non sunt ulterius observanda, quia si observarentur, adhuc significarent aliquid ut futurum et non impletum. Sicut etiam promissio futuri doni locum iam non habet promissione iam impleta per doni exhibitionem. Et per hunc modum ceremonie legis tolluntur cum implentur. Ad secundum dicendum quod, sicut dicit Augustinus contra Faustum, precepta illa domini non sunt contraria preceptis veteris legis. Quod enim dominus precepit de non uxore dimittenda non est contrarium ei quod lex precepit. Neque enim ait lex: qui voluerit dimittat uxorem, cui esset contrarium non dimittere. Sed utique nolebat dimitti uxorem a viro qui hanc interposuit moram ut in discidium animus preceps libelli conscriptione refractus absisteret. Unde dominus ad hoc confirmandum ut non facile uxor dimittatur solam causam fornicationis excepit. Et idem etiam dicendum est in prohibitione iuramenti, sicut dictum est. Et idem etiam patet in prohibitione talionis. Taxavit enim modum vindicte lex ut non procederetur ad immoderatam vindictam, a qua dominus perfectius removit eum quem monuit

omnino a vindicta abstinere. Circa
vero odium inimicorum intelligunt
secundum phariseos intellectum vos
iugiter ut persona odio non
haberetur sed culpa. Circa vero di
vortium [illegible] que [illegible]
[illegible] [illegible] mandaverunt ut
licet non observarent. Quod ideo dicit
quia nulli ibi secundum [illegible] [illegible]
[illegible] sed solum secundum [illegible]
[illegible] dicendum quod [illegible] malia
precepta legis non communicavit
[illegible] vel [illegible] obstina
[illegible] [illegible] [illegible] ut dicitur
sed de iudicialibus preceptis eo
[illegible] preceptum talionis
ut quod de hoc dicitur a quibus
aliis esse intelligendum [illegible] quod
quia precepto docuit legis
intentionem non esse ad hoc
quod pena talionis quereretur
propter livorem vindicte quem ipse
excludit monens quod homo
debet esse paratus etiam maiores
iniurias sufferre sed solum propter
amorem iustitie quod adhuc in
nova lege remanet. Ad quartum
dicendum quod [illegible] legis erat [illegible]
in lege antiqua [illegible] [illegible]
quandam irregularitatem [illegible]
sicut etiam [illegible] mortui
sed [illegible] [illegible] mandator
legis [illegible] non po
terat, per ea autem que fiunt
in sabbato, sufficienter non sol
[illegible] secundum [illegible] sicut
ipse in [illegible] manu ostendit
[illegible] quia non [illegible]
[illegible] [illegible], que [illegible]
in [illegible] [illegible] quia [illegible]
[illegible] faciebat [illegible]
[illegible] in die sabbati
[illegible] [illegible] quia [illegible] ratione

[illegible] [illegible] [illegible]
in sabbato [illegible] colligere
[illegible] sed [illegible] solum secundum
[illegible] [illegible] intellectum [illegible]
[illegible] quam [illegible]
a [illegible] [illegible] esse in
die sabbati abstinendum
quod [illegible] [illegible] legis
[illegible] [illegible] [illegible] in
quo [illegible] cum lex nova
in veteri [illegible] et videtur
quod non. Quia lex nova
[illegible] in [illegible] [illegible]
[illegible] de lege [illegible]
[illegible] [illegible] sed multa [illegible]
[illegible] in nova lege,
que non [illegible] in veteri
lege ergo lex nova non [illegible]
[illegible] in [illegible] [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
legis [illegible] [illegible]
non [illegible] mandatum [illegible]
[illegible] [illegible] in [illegible] non
[illegible] [illegible] lex nova
non [illegible] in veteri
[illegible] quod [illegible] in altero
[illegible] [illegible] [illegible] illi
[illegible] lex nova [illegible]
[illegible] [illegible] [illegible] veteri
lege [illegible] et [illegible]
[illegible] [illegible] veteri lege
[illegible] [illegible] nova, [illegible] lex
nova [illegible] in veteri
sed [illegible] [illegible] quod [illegible]
[illegible] [illegible] in [illegible] vel novum
testamentum in veteri ut [illegible]
[illegible] [illegible] dicendum quod aliquid
[illegible] in alio [illegible]
in actu [illegible] [illegible] in [illegible]
alio [illegible] [illegible] in
[illegible] [illegible] [illegible] in
[illegible] sicut [illegible]
[illegible] [illegible] et sicut
tota arbor [illegible] in
semine et [illegible] [illegible]

nova lex continetur in veteri dicendum quod eo modo quo nova lex comparatur ad veterem sicut perfectum ad imperfectum unde crisostomus exponens illud quod habetur marci iiii° ultro terra primo fructificat herbam, deinde spicam deinde plenum frumentum in spica sic dicit primo herbam fructificavit in lege nature post modum spicas in lege moysi, postea plenum frumentum in ewangelio sic igitur est lex nova in veteri sicut fructus in spica. Ad tertium ergo dicendum quod ea que credenda traduntur in novo testamento, explicite et aperte traduntur credenda in veteri testamento sed implicite sub figura et secundum hoc etiam quantum ad credenda lex nova continetur in veteri. Quantum ad quod precepta nove legis dicuntur maiora quam precepta veteris legis non quantum ad explicitam manifestationem sed quantum ad ipsam substantiam preceptorum novi testamenti omnia continentur in veteri testamento unde augustinus dicit contra faustum quod pene omnia que monuit vel precepit dominus ubi adiungebat ego autem dico vobis inveniuntur etiam in illis veteribus libris sed quia non intelligebant homicidium nisi peremptionem corporis humani aperuit dominus omnem iniquum motum ad nocendum fratri in homicidii genere deputari et quantum ad huiusmodi

manifestationes precepta nove legis dicuntur maiora veteris legis preceptis [illegible] in [illegible] continetur in veteri ut [illegible] quod illud quod implicite datum est aperte explicatur. Et ideo post veterem legem latam oportuit et novam legem dari. Ad quartum in quo querebatur an nova lex sit gravior quam vetus hec est que sit gravior illa. Et videtur quod lex nova sit gravior quam vetus quia crisostomus super mathei v super illud qui solverit unum de mandatis istis minimis dicit mandata moysi in actu facilia sunt, non occides non adulterabis, mandata autem christi scilicet non irascaris non concupiscas in actu difficilia sunt ergo lex nova gravior est quam vetus. Item difficilius est tribulationes perferre quam uti prosperitate temporali sed in veteri testamento observantiam veteris legis consequebatur prosperitas temporalis [illegible] observatores autem nove legis consequuntur multe adversitates ut dicitur ii ad cor. vi exhibeamus nosmetipsos sicut dei ministros in multa patientia in tribulationibus, in necessitatibus, et angustiis ergo lex nova est gravior quam vetus. Tertio quod se habet ex additione ad alterum videtur esse difficilius sed lex nova se habet ex additione ad veterem nam lex vetus prohibuit periurium, nova lex etiam iuramentum, lex vetus prohibuit discidium uxoris sine libello repudii, lex autem nova omnino discidium prohibuit ut mathei v secundum expositionem augustini. ergo lex nova est gravior quam vetus

Sed contra est quod dicitur Matth. XI Ve-
nite ad me omnes qui labo-
ratis et onerati estis quae verba expo-
nens Hylarius dicit legis diffi-
cultatibus laborantes et peccatis
seculi oneratos ad se advocat
et postmodum de iugo evangelii
subdit iugum enim meum suave
est et onus meum leve ergo lex
nova est levior quam vetus
Respondeo dicendum quod circa opera virtutis de
quibus precepta legis dantur duplex
difficultas attendi potest una quidem
ex parte exteriorum operum que ex se
ipsis habent difficultatem et gra-
vitatem et quantum ad hoc lex ve-
tus est multo gravior quam nova
quia ad plures actus exteriores
obligabat lex vetus in multi-
plicibus cerimoniis quam lex
nova que preter precepta nature
paucissima addidit in doctrina
Christi et apostolorum licet aliqua sint
postmodum superaddita ex insti-
tutione sanctorum patrum in
quibus etiam dicit Augustinus moderationem
attendendam ne conversatio fidelium
onerosa reddatur dicit enim ad
inquisitiones Ianuarii de qui-
busdam quod ipsam religionem
nostram quam in manifestissimis
et paucissimis celebrationum
sacramentis dei misericordia voluit esse
liberam servilibus premunt oneribus
adeo ut tolerabilior sit conditio
Iudeorum qui legalibus sacramentis
non humanis presumptionibus
subiciuntur alia autem difficultas
est circa opera virtutum in interi-
oribus actibus puta quod aliquis
opus virtutis exerceat prompte
et delectabiliter et circa hoc
difficilis est virtus hoc enim
non habenti virtutem est valde dif-
ficile sed per virtutem redditur
facile et quantum ad hoc pre-
cepta nove legis sunt gra-
viora preceptis veteris legis
quia in nova lege prohibentur
interiores motus animi
qui in veteri lege expresse
non prohibebantur in omnibus
etsi in aliquibus prohiberentur
in quibus tamen prohibendis
pena non apponebatur
hoc autem est difficillimum
non habenti virtutem sicut etiam
philosophus dicit in V Ethicorum quod
operari ea que iustus operatur
facile est sed operari ea eo
modo quo iustus operatur
scilicet delectabiliter et prompte
difficile non habenti iustitiam
et est quod dicitur I Iohannis V
quod mandata eius gravia
non sunt quod exponens Augustinus
dicit quod non sunt gravia ama-
nti sed non amanti gravia
Ad primum ergo dicendum quod auctoritas illa
expresse loquitur de difficultate
nove legis quantum ad ex-
pressam cohibitionem interiorum
motuum Ad secundum dicendum quod
adversitates quas patiuntur
observatores nove legis non
sunt ab ipsa lege imposite
sed tamen propter amorem in quo
ipsa lex consistit faciliter
tolerantur quia sicut dicit Augustinus
in libro de verbis domini omnia
seva et immania levia et
facilia et prope nulla efficit amor
Ad tertium dicendum quod ille additiones
ad precepta veteris legis
ad hoc ordinantur ut facilius
impleantur quod vetus lex mandabat
sicut Augustinus dicit et ideo per hoc non
ostenditur quod lex nova sit gravior
sed magis quod sit facilior

Vadam michi ad montem myrre et ad collem thuris. Veni de Libano et [illegible] loquitur sponsus sponse. Unde hec est vox sponsi [illegible] magna promittit augmentum nulla [illegible] et dicit hec [illegible] promittit sic sponsus venturum ad sponsam qui aliquid ei conferat [illegible] et [illegible] angelo ego sponsus vocat in [illegible] ad ipsum veniat et [illegible] ubi veni de Libano [illegible] ostendit ipse quid ea vocat quia [illegible] amor eius ibi [illegible] tur [illegible] ideo [illegible] est [illegible] tam amat quia pulcra est ubi [illegible] pulcra [illegible] dicit [illegible] ad [illegible] tam [illegible] ego [illegible] ipse quid ibi tota pulcra es [illegible] in myrra mortificatio carnis [illegible] passionum [illegible] tolerantia [illegible] vel [illegible] orationis [illegible] montis aut myrre et collis thuris est ipsa sublimitas mentis, carnem [illegible] vincat, et ad amorem celestium ardentius levans; ad quem montem et collem vadit dicens quia illorum corda quibus [illegible] studeat [illegible] et [illegible] dignabitur, hoc est [illegible] re, frequentibus [illegible] et pia devotione et [illegible] ego et loquar sponse mee ad [illegible] et

[illegible] et hec [illegible] et hec ibi [illegible] aut sibi [illegible] quia singularis amoris [illegible] accipit. [illegible] est [illegible] sponsa [illegible] anima ideo sponsam sponsa
quia dominus [illegible] ideo sponsa quia [illegible] amore illi [illegible] ideo sponsa quia [illegible] anima [illegible] suscepit. [illegible] est anima [illegible] et anima spiritualis [illegible] est quia [illegible] sapien[illegible] spiritualis [illegible] quia [illegible] accipiens [illegible] et quia [illegible] hoc [illegible] vadam inquit ad montem myrre. Myrra est [illegible] que [illegible] carnis et [illegible] aut quod [illegible] ad quia [illegible] glosa
pulcra es amica mea et ipsa pulcritudinem [illegible] quia vadam michi [illegible] visitando [illegible] est [illegible] quia visitat [illegible] ad gloriam [illegible] ad montem myrre id est ad illos qui sunt in statu penitentie [illegible] est [illegible] myrra [illegible] myrra [illegible] est infirmorum [illegible] mortis [illegible] est in angustia [illegible] que est electa [illegible] gloriosissima

pacientia et cuius dulcedine pa
ciunt ... Et sicut vitta
... labia eius ...
... labia pecc... confitentur
peccata sua in amaritudine ...
sunt ... gaudent sponsi
sue sponsi ... De quo Cant. xxv°
... myrra electa dedi suavi
tatem odoris. ...
... cum ...
... mamme mee distilla
verunt myrram et ... auri
myrra probatissima. Et ...
... hoc ... myrram, scilicet condita
... cum condita est vinum ar
dente, ... auro et ...
aromatum dulcedine, vinum ...
est austeritas in penitentia in
satisfactione ... Aurum
... est caritatis splendor et ...
...
fragrantia. Aromata ... est
... saporis affluentia.
In figura ...
... vinum mixtum ...
... myrra designat ...
... devotionis ...
... In figura ...
magi ... aurum thus et myr
ram ... Jam
myrra et gutta et cassia a
vestimentis tuis a domibus
eburneis ex quibus delectaverunt
te filie regum in honore tuo.
... de qua myrra ...
...
... et notat ...
... que ...
... a ...
...
a ...
... gutta. ... aromata ...
... a ... que ...
...
... et cassia que est

genus ... et crescit in
locis ... et optimum
odorem ...
... a ... quia ...
...
...
... liquor ...
pellit morbos et ...
... odore suo ...
... que a dore ...
... reddit ... ad I Cor. xii
Christi bonus odor sumus
deo et ... magis ...
... hec ...
... a vestimentis tuis id est
a fidelibus tuis qui tibi
... Ysa. xlix vivit
... quia omnibus his
ornamentis vestieris, et ...
... a domibus ebur
neis que sunt domus in
quibus habitas per caritatem
... castitatem
...
... de ... casto ... elefan
te, ex quibus scilicet ...
... filie regum id est nobiles
... delectaverunt te
id est delectabilem habuerunt te
... in honore tuo ...
primo ... effusum nomen
tuum ideo adolescentule di
lexerunt te nimis, ... ergo
... vallem ... tuam
vallem ... vallis
... est ...
... que debet
esse vallis ... humili
... planum
ad te ...
... campus est ...
...
... campo ... equa
litas planicies ... vallis
est ... augmento.

Sicut dicit. que auget vir-
tutes et bonis operibus
Sed montis mirre est a-
maritudo et desiderio
celestis patrie. Et de isto po-
terit dici quod sequitur sponsa
vado scilicet illuminando et conside-
rando versus Christum. qui con-
creati sunt patribus eius ut
possint invenire illam gloriam
celestis patrie. Ad montem
mirre id est ad illos qui in
magna amaritudine
et desiderio celestis patrie
Et ad valles libani id est ad
illos qui mundati sunt a
peccatis primis et libantur
per castitatem corporis et mentis.
Vel libani id est ad illos qui
vacant devotioni scilicet medita-
tioni et orationi assidue. Et nota
quod vallis libani est oratio
pro dimissione culpe. Sicut
dimitte nobis debita
nostra sicut et nos dimit-
timus debitoribus nostris.
Sanguinis orando et accipiant
que ibi erant, omnia talia
dicunt de nobis hodie
valles orando et esse vestri
misterie, ubi et nos
intemus in templum
amoris orando et desiderio
glorie celestis dicentes Adveniat
regnum tuum. Et loquar scilicet
[illegible] virtutes scilicet vite
doctrine et instantie. Quibus
cum modis loquitur ad sponsam
scilicet ad quamlibet animam fidelem
aliter ad formam et
aliter ad sponsam, aliter
ad sordidam, aliter ad pul-
chram. aliter ad perfectam
aliter ad insti[illegible],
Prime scilicet [illegible] incipit
[illegible] pulchritudinem laudat
[illegible] mire [illegible]

accessit in statum laudando ad amo-
rem, illi loquitur cum ea
culpas scilicet vires id est peccata, ista quan-
do [illegible] que dotabat ei ad incorrupti-
onem [illegible] dicit ego loquitur sponsus
ante scilicet ad eandem sponsam qua
passus sum purpura mea [illegible]
nostra. Sed secundum Honorium sic expo-
nitur pastorum vel colonum [illegible] regina
[illegible] [illegible] rex singulis
ad montem mirre id est ad libanum
abiit. Cum libano quippe arbo-
res crescunt, de quibus mirra
et thus colliguntur, quia regi-
na cum filiabus syon ad videndum
regem Salomonem est secuta
et ab eo datur laude scilicet suscepta
Tota pulchra es amica mea
et macula non est in te. Sciendum
ad literam quod rex gloriosissimus Salomon
domum in libano regibus [illegible]
fecit in qua [illegible] in estate
solitus erat propter temperiem
aeris que [illegible] fluenta
Jordanis. Sed et hoc magno
[illegible] quod in hoc regali
amoris solum modo [illegible]
[illegible] representant [illegible]
sub intelligentia relinquitur
quod [illegible] caritatis
in thoris [illegible] a
[illegible] representant in can-
tilenis Allegorice Allegoria
[illegible] est [illegible] ecclesia [illegible]
in [illegible] Christi esse accepta
et a [illegible] corporis [illegible]
est [illegible], mox [illegible] in
monte mirre [illegible] et
[illegible] in vallem libani fuit
[illegible], quia [illegible]
[illegible] regem [illegible]
[illegible] martirum [illegible]
tyrannos bellum [illegible]
et [illegible] pugna
[illegible]
corpora mortuorum [illegible]

Mons vero in scripturis sacris ponitur [illegible] ratione [illegible] mons mirre est multitudo martirum qui in altam sublimitatem [illegible] ad instar montis [illegible], qui variis tormentis [illegible] mortificati sunt. Collis vero thuris est [illegible] confessorum qui in silentio [illegible] collis [illegible] et sic in [illegible] offerebant [illegible] monte [illegible] collem [illegible] Vadam ad montem mirre et ad collem thuris, quod dicitur [illegible] ad se [illegible] agmen [illegible] martirum [illegible] in [illegible] Vadam ergo [illegible] auxilium [illegible] et [illegible] gratie [illegible] confessorum [illegible] sapientiam [illegible] et [illegible] vadam [illegible] pugnam [illegible] castitatis [illegible] et [illegible] In hoc monte et in hoc colle Christus [illegible] et [illegible] [illegible] laudavit [illegible] talia [illegible] [illegible] et [illegible] est [illegible] [illegible] Vadam ad montem mirre [illegible] montem thuris [illegible] altam [illegible] ad montem [illegible] et ad collem

thuris [illegible] et [illegible] ad [illegible] et [illegible] [illegible] et [illegible] [illegible] tota pulchra es amica mea et macula non est in te [illegible] Vadam ad montem mirre et [illegible] in mirra mortificatio carnis [illegible] passiones [illegible] collis [illegible] [illegible] collis thuris est ipsa sublimitas [illegible] et [illegible] et ad amorem [illegible] celestium [illegible] [illegible] corda qui [illegible] laudavit [illegible] et singula [illegible] Vadam ad montem mirre et ad collem thuris quod est [illegible]

vobis et ipsa processit illustre
rore celestibus [illegible] quos in spe-
ciem specie ornatus virtutibus
sublimatus esse conspicio ac
mirum sapientis et [illegible]
apud vos facit quod ab
inquinamento corporis et anima
et spiritus [illegible] [illegible]
in timore domino [illegible] vel
quod tamen quia laudat de sponsa
[illegible] ad alios [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sunt aggregari
et tamen [illegible] [illegible] animam
dilatat [illegible] [illegible] [illegible]
et de synagoga [illegible]
que in fine ventura est
intellige [illegible] [illegible]
[illegible] desperacio [illegible] in
[illegible] illo inuento [illegible]
[illegible] [illegible] sunamitha
[illegible] [illegible] [illegible] in domum
[illegible] [illegible] et primo
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de
mistica [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] cancelli qui [illegible]
in labiis sponse apparent duos
et [illegible] [illegible]
id est doctores [illegible] [illegible] qui
duos [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in fine seculi
[illegible] appropinquabit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
// fb [illegible] [illegible] vadam
ad montem mirre et ad
collem thuris [illegible] [illegible]
tam in altitudine [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ab [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sic

[illegible] [illegible] [illegible] de [illegible] [illegible]
sub amplissima [illegible] pulchritudine
[illegible] [illegible] [illegible] [illegible]
[illegible] de mirra [illegible] [illegible] [illegible]
[illegible] esse [illegible] [illegible]
vel sic [illegible] vadam ad [illegible]
post [illegible] [illegible] [illegible] [illegible]
amore sponsi et sponse [illegible]
[illegible] [illegible] de egypto et
[illegible] in deserto [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
ad [illegible] id est ad [illegible] [illegible]
et [illegible] in [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad statum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] ubi [illegible] [illegible] [illegible]
[illegible] [illegible] esse [illegible] [illegible]
et sponse qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
vadam ad montem mirre et
id est ad [illegible] [illegible] que est [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] que est [illegible]
[illegible] sponse [illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sunamitha [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
magis [illegible] commendat [illegible]
tota [illegible] [illegible] [illegible] [illegible]
pro aliorum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] usque ad adventum
sponsi ad [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] ad sponse [illegible] [illegible] [illegible]
[illegible] in [illegible] de [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible] sponsi
est [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] alia forma [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] est

usque ad adventum sponsi ad montem mirre
sit ponere [illegible]

aliquid formiter causatum in alio
existente, exemplum sicut calor aut
quod sit causa esse calidi primo per se
ad rationem scilicet in exemplo quod causa
esse causa formalis unde cor-
poralis eam nulla sit mediante
corpore unitur, causa autem uni-
tur [illegible] non sicut causa formalis
sed sicut causa efficiens unde
[illegible] sit cadit media quia
sicut paries fit albus formaliter
effective albedine mediante
albedo non nulla sit mediante
quod facit album sed vel [illegible]
adveniens sponsi ad sponsam
quia facit [illegible] sponsam effec-
tive sed [illegible] formaliter
sponso [illegible] ad ista [illegible]
primum an aliquid causa sit
motivum adventus sponsi ad
animam quamvis [illegible] an adven-
tus sponsi ad sponsam sit [illegible]
[illegible] adventus sponsi ad
sponsam sit causa [illegible]
[illegible] ad [illegible] sponsi ad sponsam
sit [illegible] [illegible] in
[illegible] an aliquid causa
sit motivum adventus sponsi
ad animam [illegible] dicendum quod duo
sunt cause motive adventus
sponsi ad animam, scilicet prima
bonitas [illegible] sponse
[illegible] caritatis [illegible]
[illegible] tangitur ibi [illegible]
ad [illegible] [illegible]
vel ad sublimes quam fructus mar-
tirii [illegible] [illegible]
[illegible] [illegible]
[illegible] passionis sufferunt [illegible]
ad mortem [illegible] [illegible]
aut de [illegible] pena non facit mar-
tirem sed causa [illegible] aut per [illegible]
aut [illegible] aut [illegible]
et [illegible] [illegible] [illegible] mar-
tirii [illegible] in nocte, aliud

in nocte sit et in abdito ita
quod martires esse possumus
etiam sine ullo ferro persecutoris
[illegible], martirium quippe
a sequente martirium in apto
opere esse, ferre non totum
habens adiunctum se diligere
martirium est in occulta
cogitatione, Zacharias filius
Barachie et Zacharias hono-
ravit per martirium [illegible]
ut [illegible] quod [illegible] habet
[illegible], [illegible] [illegible]
[illegible] per martirium vitam
finivit, sed tamen martiris
[illegible], de passione quam
non suscepit in corpore
[illegible] in nocte et nos
[illegible] hoc exemplo sine ferro
esse martires possumus
si patientiam in animo veraciter
custodiamus [illegible] distinguit
tria genera martirum, scilicet volunta-
te non nece ut Johannes,
voluntate et nece ut Stephanus,
nece et non voluntate ut in-
nocentes. Ergo tangitur hic
et ad [illegible] [illegible] [illegible]
[illegible] quos quidam
[illegible] ad [illegible] [illegible]
ut sunt [illegible] [illegible] aut
[illegible] aut castitate aut
virginitate [illegible] [illegible]
[illegible] [illegible] ad
[illegible] [illegible]
[illegible] [illegible] aliquando
illa celestis [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] bonitatis
et [illegible] [illegible]
[illegible] bonitatis [illegible]
[illegible] [illegible] [illegible]

paruulos / nescio quos / sed
deliciosissimus ad bonos
nec [illegible] se per [illegible]
lucis [illegible] et speculum sine
macula / quos claritati se
coniungit ipse quod dicit can-
dam sua ampla gratia qua
cunctos [illegible] inferiore-
bo [illegible] vadam s. libere ad
montem mirre .i. ad multum
martirium quam in altum quam
[illegible] constantie
ascenderunt . hi stantes in
hoc monte mirre dicunt
vno ore illud apostoli ad Ro-
manos quis separabit nos
a caritate christi . que diffusa
[illegible] in cordibus nostris . an tribu-
latio an angustia an fames
an nuditas an periculum
an persecutio an gladius sicut
scriptum est quia propter te mortificamur
tota die .i. toto tempore vite nostre
estimati sunt omnes occisio-
nis in hiis omnibus superamus
propter eum qui dilexit nos /
isti ergo sunt montes mirre
.i. pacientie et constantie / qui
variis tormentis mortifi-
cati sunt propter christum ut vici-
tores eius ex quibus [illegible]
venit toti mundo consolatio
scilicet ex eorum bonitate fame vite
[illegible] causa [illegible]
sponsus ipse quod vadit ad
eos . Alii autem sunt in colle
libani / in [illegible] cor-
fortes ut sunt illi qui
contra hostium triplicis insidias
carnis mundi et dyaboli for-
titer dimicaverunt / carnem
cum vitiis cum vigiliis
et orationibus et ieiuniis
dyabolum expugnant cum eius
insidias et temptationes
cum dei adiutorio superant

mundum deuicerunt cum eius ob-
lectamentis et vanitatibus et
temporalibus . Alii autem sunt in
thure orationis ut illi qui
corpus suum et mentem seruant
in castitate / ut est virginibus
[illegible] vsque [illegible] in lau-
de sacras virgines / aut sim-
plices viros et [illegible] sim-
[illegible] commissi [illegible] custodia
et nec incessu nobili nec
in [illegible] aut dicto nobili
nec originalitate [illegible] nec corpo-
re [illegible] omni [illegible]
in alio sit causa peccati . et ad
tales vadit sponsus tanquam
ad colles libani et thuris
Isti nobiles stante [illegible]
[illegible] ad ista [illegible] . Duo
motiua sunt que mouent cum
[illegible] sponsum ut veniat
ad montem mirre et ad colles
libani et thuris [illegible] bonitas
vite et claritas fame patet
ex nobili premisso . Ad hoc
[illegible] bonitas fame vite [illegible]
[illegible] aliquis [illegible] bona
[illegible] [illegible] absque omni
[illegible] / sicut [illegible]
in libro [illegible] / aliquis [illegible]
[illegible] sicut maria [illegible]
[illegible] ad [illegible] militibus [illegible]
in illis bona militia [illegible]
[illegible] et bona [illegible] / [illegible]
[illegible] [illegible] [illegible]
[illegible] ex quibus [illegible]
et [illegible] quos [illegible]
ut [illegible] blasfemat
[illegible] bona operatione [illegible]
[illegible] bonum [illegible] / [illegible]
magis [illegible] bona
[illegible] [illegible]
[illegible] [illegible] ab [illegible]
in omnibus [illegible] exemplum
[illegible] bonum [illegible] bona
[illegible] bona melodiam
bonus status bona [illegible] exemplo

omnis sermo malus ex ore tuo
non procedat sed si quis bonus est
ad edificationem fidei ut det gratiam
audientibus, ad Ephe. iiii^o. bona
doctrina habet exemplum. Item bona
conversationem sicut religiosorum bonorum
quorum arbor bona [illegible]
in [illegible] conversatione vitam bona
[illegible] [illegible] [illegible] bona
intencionem sicut viator viam
[illegible] corporis [illegible] simpli
cem [illegible] [illegible] [illegible]
[illegible] ut [illegible] qui [illegible]
in corpore peregrinantur a domino, per
fidem enim ambulamus, et non
per speciem. Audiamus ergo et bona
voluntatem habemus magis peregrinari
a corpore et presentes esse ad deum.
Item bona forma [illegible] ut
corona bona [illegible] [illegible]
[illegible] [illegible] bone fame
[illegible] quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] est bonum nomen
quam [illegible] [illegible] [illegible]
bona facit [illegible] [illegible] bonum
[illegible] [illegible] bonum [illegible]
[illegible] [illegible] bonum [illegible]
hic [illegible] et [illegible] tu [illegible]
eris. ut tu [illegible] [illegible]
[illegible] bona [illegible] [illegible] [illegible]
[illegible] [illegible] bonam [illegible]
[illegible] bona [illegible]
ad [illegible] [illegible] bonum [illegible]
fidei [illegible] vitam [illegible] ad
[illegible] [illegible] [illegible] [illegible] bo
nam [illegible] [illegible] [illegible] testi
bus [illegible] tibi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] bona [illegible]
[illegible] [illegible] [illegible] tibi [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] hoc [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

de [illegible] [illegible] de claritate fame
[illegible] [illegible] [illegible] est [illegible]
ad [illegible] [illegible] [illegible] [illegible]
magnum bona [illegible] [illegible]
deo [illegible] [illegible] [illegible] [illegible]
et [illegible] de [illegible] omnibus [illegible]
omnia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est sed quod
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] de
de rebus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quecumque [illegible] quecumque
bone fame, si qua virtus,
si qua laus, hec cogitate
que didicistis et accepistis
et audistis et vidistis
in me. unde claritas [illegible]
[illegible] nobis sufficit [illegible]
deo si [illegible] est et [illegible]
[illegible] [illegible] claritatis debet
nobis sufficere [illegible] [illegible]
[illegible] [illegible] non debet
[illegible] aliqua [illegible] [illegible]
[illegible] [illegible] debet
[illegible] in nobis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nos
[illegible] [illegible] [illegible]
venerit ad nos [illegible]
[illegible] et fama [illegible] tibi
fama [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] martirum [illegible]
tate et [illegible] facto est [illegible]
[illegible] [illegible] [illegible] [illegible]
martirum facto et [illegible] volun
tate est [illegible] [illegible]
[illegible] [illegible] martirum [illegible]
et facto est [illegible] [illegible]
[illegible] patet hec [illegible]
[illegible] [illegible] [illegible] hec [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est aliquis [illegible] [illegible]

ha iuxta electa est cum
visionis [illegible] Tercia probatissima
est cum maxima voluntate
et sancto. Patet de isto tribus
sanctis in illo cuius luce.
Signa autem adventus eius
ad montem mirre sunt
tria. Primum quia per abstinentiam
scilicet quod totum spiritu [illegible]
[illegible] carnis occidit. Secundum
quod etiam adventum suo
tempore [illegible] quia per [illegible]
cordis [illegible] [illegible]
abstergit. Tertium quasi [illegible]
dic ad colloquium sponse
venientis de sponso suo [illegible]
attendit et [illegible]
ad celestia, iam talis mens
dicitur mirre quia in abstinentie
sua [illegible] temptatione de
bet esse constans. Deinde
et colle libani [illegible] in
successu virtutis [illegible]
[illegible] humilitas, in monte
quod nunc [illegible] [illegible] for
titudine [illegible] carnis [illegible]
[illegible] quia in vallibus libani
illuminatum [illegible] [illegible]
[illegible] In colloquium sponso
sit caritate [illegible] maiori
[illegible], pater a ad [illegible]
[illegible] ad [illegible] caritas
ad [illegible] scilicet [illegible] [illegible]
[illegible] [illegible] montis
mirre, colles libani, et
[illegible] colloquium sponse.
Ad primum venit [illegible] [illegible]
[illegible] [illegible] calamitate
ad secundum [illegible] pro
[illegible] [illegible] ad [illegible] offe
rens [illegible] In [illegible]
suo exemplo nobis [illegible]
ad [illegible] [illegible]
sunt in [illegible] [illegible]
[illegible] omnibus in [illegible]
dat nobis viam salutis
Audi [illegible] [illegible] [illegible]
languentis [illegible] [illegible]

et dolores [illegible] [illegible] portavit
et nos putavimus eum quasi
leprosum et percussum a deo et
humiliatum. [illegible] autem vulnera
tus est propter peccata nostra. [illegible] attri
tus est propter [illegible] [illegible] Audi
[illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] Audi [illegible]
clamabant, [illegible] [illegible]
veni ad [illegible] nobis [illegible]
[illegible], venit [illegible] [illegible] ad
vallem [illegible] [illegible] ad vallem
[illegible] [illegible] ad montem mirre,
[illegible] ad vallem [illegible] [illegible]
[illegible] [illegible] ad vallem
[illegible] [illegible] et de
[illegible] ad montem [illegible]
[illegible], vallis ad quam venit
fuit [illegible] humilitas. [illegible]
[illegible] sanctitas montis
[illegible] [illegible], venit
[illegible] ad vallem [illegible] ad colle
[illegible] [illegible]. Ad montem
[illegible] ad [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] passionem.
De valle [illegible] [illegible] [illegible] [illegible]
Joseph a patre suo [illegible] de valle e
[illegible] venit in [illegible] [illegible]
quod [illegible] errantem in agro et
interrogavit quid quereret et ille
[illegible] fratres meos quero indicate
michi ubi pascant greges [illegible]
quod [illegible] [illegible] [illegible] de isto
loco Audivi [illegible] [illegible] [illegible]
in dathaim. [illegible] [illegible]
post fratres suos et invenit eos
in dathaim, vallis [illegible] [illegible]
[illegible] [illegible] ad visitandos fratres suos,
hoc est [illegible] missus a patre ad
[illegible] fratres suos [illegible]
De vallibus habetur. [illegible] [illegible]
[illegible] colles [illegible] [illegible] colles
[illegible] [illegible] [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], De monte [illegible] qui [illegible]
monte ascendit calvarie [illegible]

[illegible] de [illegible] [illegible] [illegible] [illegible]

Michee iiii. Erit mons domus domini
preparatus in vertice montium et sub-
limis super colles, i. super omnes
prophetas ad ea [illegible] ad montem
mary [illegible] usque montem
s. calvarie quem dicit montis mir-
[illegible] consuetudine prophetas
Christus [illegible] in toto tempore et
in omni loco corporis. Decuit
deitatem homini, decuit angelo
decuit sibi [illegible] ut
ut totum [illegible] legalis
i. adversitate, decuit homini
ad magistrum, angelo ad [illegible]
ditate, sibi ad similitudinem
homini ad magistrum ut redimeretur
angelo ad [illegible] ut ange-
lica [illegible] reparentur, ad sublimita-
tem deitatis exaltaretur. De quo
clamabant patres antiqui veni
ad redimendum nos in brachio
extento quemadmodum cantat ecclesia
in una antiphona de adventu
[illegible] in nativitate Christi
[illegible] angelis [illegible] de celesti
militie laudantium et dicentium
Gloria in excelsis deo et in terra
pax hominibus bone voluntatis
[illegible]
in ps. 29 Exaltabo te domine
quoniam suscepisti me. Exaltabo
te deus meus rex et
benedicam nomini tuo in seculum
et in seculum seculi. [illegible] sunt colles
[illegible] sunt colles [illegible] sunt
colles libani [illegible]
[illegible] qui imitantur
[illegible] in [illegible] qui ele-
vantur in [illegible] et
potentia [illegible]
De [illegible] omnis mons
et collis humiliabitur i. omnis
superbus et [illegible] humiliabitur
hic flagellis et in futuro penis
De [illegible]

[illegible] de extasi [illegible]

colles [illegible] i. excelsi [illegible]
modo ab [illegible]
eius. De [illegible] ps. 11
Significat [illegible]
[illegible] et colles [illegible]
[illegible]
[illegible] humilitatem
ad pedes ut [illegible]
equitate ad [illegible]
[illegible] humilitate sui
equitatem [illegible]
[illegible] ad [illegible]
[illegible]
colles sic elevant ad superbia
[illegible] caput erigitur, lingua
dissolvitur, manus extenditur
caput superbum ad [illegible]
i. in malo [illegible]
lingua dissolvitur ad [illegible]
gaudium, magnus ad [illegible]
[illegible] Sed confessio caput
i. cogitationem stultam que est
[illegible] abscidit in
contritione, linguam in [illegible]
[illegible] manum in satisfactione
hoc totum [illegible]
[illegible] Iude Machabei de
[illegible] cum quo [illegible]
[illegible] i. [illegible]
[illegible] quod dicit
[illegible] i. exultatio [illegible]
[illegible] quod dicit
confessio que [illegible]
elephantibus [illegible]
[illegible] quia super-
bia inflexabilis est [illegible]
[illegible] et abscidit
caput eius et manus.
ut habetur i machabeorum [illegible]
[illegible] in corde [illegible]
[illegible] qui confessionem
[illegible] Timor dolor
pudor. Timor [illegible]
[illegible] magnum, dolor
[illegible] pudor
[illegible] turpitudinem [illegible]

replet terra que gessit
multo rubescit confitem
sed vid ultimam multo
dolore ingemiscit sed autem
magnitudine multo timore
languescit tremulus isti
in lapis sunt repetuntur
in lapidibus palmarum pedum
oleum lapis manus oleum
superfundit lapis super
voluit manus lapidibus
tacendo voluit oleum hoc
ingenuitatis afflicte lenit
asperitatis prime qui lapis
petra scrupulos terit
duritatis contritione magis
sordes tergit hoc est oleum
sanctus hic est lapis angu
laris hic est dextera dei
patris primum lenit secundum
premit utrumque primo
de ira dolore lenit secundo
aut timore premit secundo
opere manum suam dextram
porrigit hac de causa valle
ad ecclesiam ad equitatem magi
tat que sic sit primo debet
vanitas consule secundo in summum
ad immisso separatio tertio utrique
qui sunt de tradere consulere
ergo regem palam multa
rex indutum mactare propter
secundo gladium afferri secundo
infantem dividi tertio utrumque
precium sua dari et vero
hac de sede tollitur a nobis
qui invitat ad veritatem ut
teneat viam fidei. Tertio que
ut sciant quid amat quod
sperare debeant ne inveniam
in fide scrupulum erroris
in spe defectus boni in
caritate offendiculum rancoris
et fidei ego inveniat bonum operis
strenuitas operibus eius desiderio
caritatis et spiritualibus discordia
propter fidem que est de aliis
vias inventi exploratoris verita
tis absconditur propter caritatem
parum fidelis sunt et cibus sapo
sunt propter spem semita
tormentum in senectute nusquam
isti sunt valles abrupte vel terminis
ad quos descendit. Tantus iste quanta
ante quos latet in ardore propter
fidem bonos ergo intrat propter
caritatem tertio sinum mittit propter
spem que habet defere quando
vere quaerunt in solo deo ergo
sunt omnia quecumque desiderant.
Dixi in tertio ad eos qui querunt
an adventus sponsi ad sponsam
sit utilis. Nota quod in hoc verbo
declaratur est utilitas adventus
sponsi ad sponsam prima est
illuminatio rationalis potentie
que quidem illuminatio ex divina bonitate
procedit quia ipse de plenitudine sua et
aliis rationalibus communicat sua
proportione. Et ideo non solum intel
lectum communicat eis de sua bonitate
qui nisi sunt bona et perfecta
sed etiam alius proprium largitur
secundo quaesiendo respondendo et hic
est nobilissimus modus commu
nicationis unde dicit dyon
in de ecclesiastica hierarchia quod omnium
divinius est dei cooperatorem fieri
et inde procedit quod unus quisque
illuminat alium sic superiores prout
illuminat propterea inquantum
ministrantes per inferiora ministerio
illuminat discipulos secundo illu
x aliqua media ideo Iohannes in
de bono quia messias venit
in xxxiiii est de ecclesia
ergo venit ille annuntiabit
nobis omnia dicit ei ihesus ego
sum qui loquor tecum hic e-
sup spiritu patribus qui se quispiam

Et Jo. Si quis diligit me diligetur
a patre meo et ego diligam eum
et manifestabo ei meipsum
Et Job: quando tu illuminas lu-
cernam meam, i. hec illa que in
me est illuminata spiritualis
deus meus illumina tenebras
meas, i. hec illa que in me
est tenebrosa quia nondum perfecte
illuminatus sum. 2a virtutis
fortificando fragiles que per re-
murmurat [illegible] malo. Zacharie
2o Lauda et letare filia Syon quia
ecce ego venio et habito in
medio tui. Et Za. 9 Exulta
satis filia Syon iubila Ierusalem
quia ecce rex tuus venit tibi.
3a complementi gratie spiritualis
Dei [illegible] 3 modum habuisti
antequam veni ad te, et nunc
[illegible] [illegible], benedixit
[illegible] tibi [illegible] [illegible] [illegible]
dixit Jacob ad Laban. Dicit
ergo sponsus: ego promotus
[illegible] vite sponse, et [illegible]
[illegible] [illegible] sunt pulchre
facie eius, vadam ergo ad
eam, vadam ut illuminem
et letificem et completa
facta et ampleam eam gratia
spirituali [illegible] nobili promissio.
[illegible] 2a hec questio ad istam
[illegible] [illegible]. Adventus sponsi
ad sponsam i. ad animam
est [illegible] visibilis [illegible] [illegible]
[illegible] [illegible] [illegible] visibili
et [illegible], patet [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Johannis [illegible] 16
[illegible]. Advenit sponsus ad sponsam
[illegible] venit ad eam, venit ad eam
subveniendo. Illa venit ad illum
illi obediendo. Venit ille illu-
minando. Venit illa nubendo
venit ille implendo sua gratia

venit illa capiendo gratiam
ut sit ei [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] illa. Iste ergo
adventus est [illegible] [illegible]
et visibilis. Et [illegible] [illegible] 18 [illegible]
[illegible] [illegible] sponsus a sponsa
[illegible] [illegible] [illegible] [illegible] loco
[illegible] [illegible] [illegible] [illegible]
[illegible] non pedibus sed
moribus. Et venit ad illos
qui [illegible] ad illud [illegible] [illegible] facie
[illegible] [illegible] et fide
et accedunt ad eum non corpore
sed mente. Et [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] re-
[illegible] ad [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible]
est ad [illegible], et [illegible]
[illegible] qui venit, nec [illegible]
[illegible] [illegible] et ad [illegible]
venturus est, [illegible] dixit
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] quod
[illegible] [illegible] hec [illegible] [illegible]
[illegible] [illegible]. Adventus sponsi
ad sponsam est visibilis [illegible] illumina
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est, quia [illegible]
est [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
que [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Adventus sponsi
ad sponsam est visibilis [illegible]
[illegible] [illegible] [illegible]
[illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
que [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

1) Duo adventus domini [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
misericordiam que [illegible] ex [illegible]

Carnis thus adventus sponsi
ad sponsam est valde [illegible]
contemplabilis contemplationi
paro [illegible] quia contemplabilis
corpus est [illegible] malis
[illegible] quod mali ex illo
sequitur ut dicit augustinus [illegible]
o peccator si te [illegible] tibi deus
placet et multum placet
sed quia te [illegible] tibi
placet et mihi displicet
veniet deus qui erit tibi
nec multum placebit [illegible]
rio quod mortuus est sine
pena et gloria, tibi non
quia [illegible] in [illegible]
[illegible] [illegible] ad [illegible]
ista maledictio in valde
est adventus domini ut [illegible]
[illegible] maledictum [illegible]
Dixi in [illegible] celo quod [illegible]
dum adventus sponsi ad
sponsam .i. ad animam sit [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible] [illegible]
in motu et mutatione
[illegible] motus [illegible] est ergo
aliquid affirmative significatum
abicitur, et aliud affirma
tive signatum acquiritur, est
enim motus de [illegible] in [illegible]
[illegible] in [illegible] [illegible] aut
[illegible] intelligitur aliquid
affirmative [illegible] ut
album et nigrum [illegible]
motus alterationis est
quo album abicitur et nigrum
acquiritur [illegible] in mutatione
[illegible] sicut [illegible] et [illegible]
[illegible] [illegible] [illegible] est [illegible]
[illegible] de non [illegible] ad [illegible]
ut de non albo in album,
[illegible] non est mutatio
de [illegible] ad non [illegible] ut de albo
in non album et ideo in [illegible]
[illegible] affirmativi et [illegible]
alterius oportet duas mutationes
intelligi quarum una sit [illegible]
et alia [illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] ergo [illegible] in [illegible]
qui est de albedine in nigredine
[illegible] motus [illegible] motus
[illegible] [illegible] ablationem [illegible]
[illegible] alterius non aut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
non est sicut [illegible] alterius
[illegible] aut [illegible] motu
ad iustitiam sicut de albo motu
in albedine, quoniam et [illegible]
iustificatio [illegible] formalem
iustitie [illegible] iustitia iusti
ficat sicut albedo facit album
si ergo iustificatio accipiatur ut
[illegible] [illegible] oportet [illegible]
motus intelligi [illegible] [illegible]
aufertur et iustitia [illegible] [illegible]
[illegible] iustificatio [illegible] [illegible] [illegible]
differunt solum [illegible] sicut ambo
[illegible] motum [illegible] [illegible] unum
[illegible] respectu ad terminum [illegible]
[illegible] non [illegible] respectu ad terminum
[illegible] si [illegible] accipiatur iustificatio
per viam [illegible] [illegible] alia
mutatione [illegible] iustificatio
[illegible] iustitie, et aliam
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aut iustificatio [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
aut modo iustificatio accipitur
oportet quod a [illegible] iustitia [illegible]
[illegible] [illegible] [illegible] [illegible] sit
[illegible] et motus est de [illegible] in
[illegible] et [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]

Dei autem iustitia tertio dicitur modo scilicet
prout est quaedam specialis virtus aliis
cardinalibus condivisa. Prout iustitia
comparationis dicitur in quibus omnes ve-
niunt in communicatione vitae secundum statum
civitatis divisim. Haec autem virtus non
est omnis virtus simpliciter sed tamen illius
partes sunt circa singulos communicantes
sicut fortitudo temperantia et
alia singula virtutes, sic non specialis
iustitia. Secundum alio dicitur iustitia le-
galis quae secundum philosophum est omnis virtus
sola ratione a virtute differens.
Virtus enim secundum quod actum suum in
bonum commune ordinat, ad quod tunc
intendit legislator, iustitia legalis
dicitur quia legem sequitur. Sic fortis
in actu fortitudinis consequitur propter salutem
rei publicae. Undique patet quod
omnis virtus sic iustitia legalis
quodammodo. Non tamen quilibet actus
virtutis est actus legalis iustitiae,
sed ille solus qui est ad bonum
commune ordinatus, quod sic contingit
de actu cuiuslibet virtutis. Sic per oppositum
nec omnis actus peccati iniustitiae
legali opponitur. Unde iniustitia legalis
legali dicitur ut iustificatio quae est
remissio peccatorum. Alio iustitia
nominat quendam statum secundum quem
quis se habet secundum debitum ordinis
ad deum, ad proximum et ad seipsum
ut scilicet in eo inferiores vires
superiori subdantur, quod appellat philosophus
in V ethicorum iustitiam metaphorice dic-
tam. [illegible] nisi [illegible] viris
completum [illegible], per dictam semper
[illegible] nisi [illegible] regnans
et cum iustitiae omne peccatum oppo-
nitur [illegible] peccatum aliquid de peccato.

ordine corporalis et ideo ab
hac iustitia iustificatio
nominatur sicut secundum motus
a termino sicut secundum effectum formalis
a forma. Ideo iustificatio fit
ab eo quod a iustitia legali
quae est omnis virtus sed quasi
iustitia quae dicit rectitudinem instituit
in qua a qua vel partes eius
a qua iustificatio denominatur,
quia sicut iustitiae dicte
et immediate omne peccatum
opponitur tamen [illegible] partes
attingebat, quia vero [illegible] in
iustitia [illegible] attingentis
[illegible] partes [illegible] / a qua sicut partes
modo [illegible] iustificationis
[illegible] iustificationis vero
est remissio peccatorum. Medium autem
est confessio, sicut [illegible]
satisfactio. Quae omnia [illegible]
[illegible] motum [illegible]
[illegible] quia [illegible]
[illegible] iustificationis [illegible]
[illegible] non descendit
peccatum [illegible] iniquasti
iustificationem [illegible]
[illegible]
usque ad satisfactionem. [illegible]
[illegible] veniunt ad te. [illegible]
iustitia est ordinatio [illegible]
[illegible] nisi [illegible]
[illegible] nisi [illegible]
[illegible]
[illegible] bestiali
[illegible] sic [illegible] patet
devenire ad iustificationem
[illegible] ad quam venit
motu sine [illegible] quia [illegible]
[illegible] ad iusti-
ficationem [illegible]
[illegible] ad [illegible]
[illegible] iustificatio [illegible]
ta [illegible] ad
[illegible] ostenditur in
remissione peccatorum. [illegible]
[illegible] et [illegible]

p(ro) Cor. 6 In illo habeo ad vos
dicitur ipsius vocavit hos
et iustificavit. Ergo remissio
facit peccatorum. Ergo remissio
peccatorum est iustificatio, quia
sit adventus sponsi ad spon-
sam, ille ergo iustificatio
capit deus ipsi cum spiritus
tollit nos secundum supradictam
apparitionem aliquam ab ipso
peccatorum. Dicit tamen
dimittendi peccata cum
solo deo nostro ... latitudo
cum peccato est, et qui in
visibilis est actus tan-
tum fide tollit, quia
dum in hac carne vivimus
exanimitur ergo sit homo
et quamvis habeam non sit in-
venit quod peccatum ad
iustificationem non agit
gratis illi qui debet gratias
agendo gratias de causa de
dit, peccatis, et quod non diri-
mit, datum est nisi de-
lectus est et ydonem
fecit quasi angeli sunt. Epistola
ad Ro. quarto: iustifi-
cati gratia non ex operibus.
Et dicit iustificatio impri-
mis est ex ipsa factis
peccati non de ... non per
proprietatem penitentiae ...
iustitia ... iusti-
ficatus est ut iustus sit
non ut peccator sed habere
debet; animas ut dicit August.
in ... In ... deo
aut iustificabit omnes
viventes, quamquam quicumque
hic vivit quamlibet
iuste vivat, ut illi sit
cum illo convenit mediatori
dicens una ex alio peccata

arrogantiis et superbos sic obiur-
gat. Ut quid dicitis, quomodo
in iudicio contendere mecum voluistis?
Omnes dereliquistis. Nolite ergo in iudicio
contendere secundum ... caritas, ut essetis
iusti et quicumque fuistis iusti
... te peccatorum et ... (?)
... de ... nemo iustificatur
nisi quod Christus iustificavit
ubi licet ... iustificaverit, charis-
ma ... et nos ... illo charitate charitatis
quia nulla tamen ... nobis
pervenit et sanctum, quod et ...
sunt ... salvati ... regenerati
pervenit autem ut ... sed
... ut iustificati ...
sit ... in illo ... quia
sunt illo ... peccatum ...
iustitia ergo est causa remissionis
peccatorum. Ergo ... per aliquam virtutem
sit peccatorum remissio per illam pri-
mo ... debet quae ... per peccatum ...
esse non potest; haec autem est caritas
quae ... est iustificantis ergo
remissio peccatorum non debet iustitiae
... sed magis caritatis, et per quam
iustificatio fit per caritatem et non
per iustitiam ... quod caritas ... enim
remissio peccatorum ... per cari-
tatem ... deo a quo quibus
a peccato tollit, non enim communis ...
quam immediate caritati opponitur
sed solum peccatum odii opponitur caritati
directe. Alia autem mediate ...
inducunt ad dei contemptum,
qui non est diligendus super omnia.
Unde caritas est in ...
... quia si iste ...
sit peccatum mortale, modo non
omne peccatum mortale excludit caritatem
nisi illud quod est in ...
ut dicit August. in libro de ... in
illud peccatum sit ... vel
non est caritas, vel non est ...

Ideo dicit origenes non arbitror quod aliquis
ex hiis qui in summo perfectionis
constiterunt gradu ad subitum evacuetur
aut decidat sed per partes et paulatim
cum ita esse defluit, subito quippe
aliquis ruinis [illegible] penitus mortale
solo casu [illegible] qui esse in perfecto sta-
tu [illegible] non decidit a carita-
te primum actum peccati mortalis cre-
dulitatis perstare in peccato mortali
[illegible] sic [illegible] instituitur [illegible] non
[illegible] quod [illegible] angeli non sic esse
[illegible] intelligunt quod ipsi peccavit mortali-
ter [illegible] non subito [illegible]
tate amittit [illegible] quia [illegible]
defectum quod [illegible] statim
a principio mortaliter peccat semper
negligentia et diversa peccata
venialia disponitur ut tandem
labatur in peccatum mortale, unde
et [illegible] dicit quod caritas in petro
qui christum negavit non fuit
extincta sed sopita sed petrus
negando christum peccavit mortaliter
quod videtur quod caritas sit venia-
lis [illegible] in peccato mortali [illegible] quod
[illegible] non videtur sufficiens
nisi caritas intelligatur in ipso
[illegible] non fuisse extincta quia cito
restringit, ea cum que parum
distant [illegible] distare videntur
ut dicitur in [illegible] physicorum, petrum
[illegible] sic debilissima [illegible] non
[illegible] fundata [illegible] caritate
[illegible] nisi [illegible] sit voluntarie
[illegible] subtrahat et ex quo ita est
quod iustitia que est rectitudo operis
[illegible] et [illegible] oppositum [illegible]
[illegible] quod [illegible] quod instituerunt
[illegible] in [illegible]
esse [illegible] et [illegible]
in anima [illegible] [illegible] paulo
ut in [illegible] per [illegible]

[illegible] in [illegible]
est [illegible] aut bonum et
malum aut virtute et
vitium aut complacentiam
et displicentiam [illegible] est
[illegible] est deformatio
illa [illegible] rationabilis
[illegible] esse in [illegible] ut in cli-
[illegible] esse in libro
[illegible], quia ut dicit altissiodorensis
[illegible] est [illegible]
quia ab id quod est [illegible]
[illegible] indurato [illegible]
[illegible] complacentie [illegible] illud quod
indurato [illegible], clarum est
et ita est in voluntate
[illegible] actus [illegible] velle nolle
[illegible] esse ut in oblatione
[illegible] esse in [illegible] que non
[illegible] peccato quia
illud quod [illegible]
[illegible] voluntatis, non requiritur
[illegible] in [illegible] [illegible] seu
delectatio admittitur [illegible] in
[illegible] sed [illegible]
[illegible] in [illegible]
ad imperium voluntatis [illegible]
[illegible] iudicio rationis,
[illegible] patitur debent
[illegible] et [illegible]
[illegible] quod iustitia [illegible]
[illegible] omnibus [illegible]
[illegible] et [illegible]
[illegible] debet [illegible]
de [illegible] esse quod
[illegible] affectu [illegible]
[illegible] amicitiam
[illegible] quod [illegible]
[illegible] alteri sit [illegible]
[illegible] bonum [illegible] et sibi [illegible]
[illegible] non est
de ratione [illegible] et [illegible]
[illegible] esse [illegible] et [illegible]
[illegible] non [illegible] de
[illegible] in [illegible] non [illegible]
delectatio [illegible] complacentia [illegible]

Ex qua reliqua sic deducitur hec
infero vna tercia prima
Adventus sponsi in iustifi-
catione impii dicitur esse
in gratia primi [illegible] Hoc tamen
R. per illud quod recordatus
quia tantum fuit spiritus vadens
et non rediens. Glosa spiritus va-
dens in peccatum et non rediens
per se a peccato, ideo dicitur per gratiam
revertitur homo et per se redire
non potest. Et ad videndum modo
iustificationis respectus per primus
gratiam. Ideo sine gratia non
potest fieri iustificatio impii
et hoc fuit gratia gratificante
facto habitu quia in peccato duo sunt
scilicet aversio et conversio, remissio
et reatus peccati respiciunt
conversionem sed magis aversionem.
1ma Sunt autem tria propter aversio-
nem scilicet concomitantia reatus culpe
vel remissio non potest esse, scilicet
aversio offensa dei et reatus.
Aversio est enim a bono in-
commutabili que non potest re-
moveri nisi per conversionem ad
bonum incommutabile, a quo
homo per peccatum discessit hec autem
non potest fieri nisi per gratiam dei.
Offensa etiam dei quia offendit
infinitum deum non potest aboleri
sine infusione gratie, nec deus
remittit illam offensam. Reatus
etiam culpe non solum est obli-
gatio ad penam temporalem
sed etiam ad penam dampni
que est carentia glorie, pri-
vationem non tollitur nisi dum deus
non dat habitum unde possit
ad gloriam pervenire hec autem
est gratia ideo sine gratia non
fit remissio peccatorum. Sed con-
tra sicut ista [illegible]
[illegible] sufficit per se ipsum
ad destruendum peccatum ergo et

per se ipsum sufficit ad destruendum et
ita remissio peccatorum potest esse sine
gratia. Ad 2m [illegible] gratie
destruendum, etiam quia remissio
est destruendo [illegible]
peccatum [illegible]
[illegible]
[illegible]
[illegible] requirit [illegible] que
[illegible] et [illegible]
Cartum sequitur ad iustificationem im-
pii requiritur motus arbitrii liberi
in deum hoc tamen est apta ad
videndum modo ubi dicitur reputabitur
fides ad iustitiam credentibus
in eum qui iustificat impium
[illegible] sequitur quod ad hoc quod impius
iustificetur requiritur motus fidei
in deum, motus autem fidei pertinet
ad intellectum quem fides illuminat
ab erroribus et heresibus. Sed quia
iustitia [illegible] est in affectu
ideo si [illegible] intellectus [illegible]
deum [illegible] non [illegible]
[illegible] iustitiam recipit [illegible]
affectum [illegible] iustificationem non posset
requiritur ergo quod non solum intellectus
[illegible] ad deum sed etiam affectus
in quo debet esse amor
ut [illegible] diligit deum
[illegible] habeo [illegible]
[illegible] ad iustificationem im-
pii requiritur gratie infusio et
culpe remissio, [illegible]
quia infusio gratie et remissio
culpe non fuit [illegible]
hoc patet sic, [illegible]
[illegible] distinguuntur
[illegible] gratie [illegible]
[illegible] dando, remissionem
[illegible] culpe. est [illegible] non esse,
[illegible] esse et non esse [illegible]
[illegible] ideo adveniente [illegible]
[illegible] habitu, [illegible]
[illegible] [illegible] ergo [illegible]

1 [illegible]
[illegible]

Continuo ad actum carnis in quo quelibet
anima locucio sponsi ad sponsam spi-
ritualis. Et iste actus tangitur in bre-
ui dicit: Et loquar sponse mee
vel anime fideli. Unde in allocucione
sponsi notantur gradus communi-
cacionis [illegible] parata ad primum [illegible]
ad filium vadens ad sponsam suam
dicit: Ego loquar cum ipsa sponse
mee. Non enim, ut dicit Augustinus in libro de
essentia divinitatis Dei, quod loqui
Dei seu sponsi est corporaliter
sine sono vocis vel corporalibus
strepitibus [illegible] in mente sponse
vel in interioribus [illegible]
[illegible] intellectum in
[illegible] seu futurum sed sanctis
[illegible] revelat. Quia locucio
Dei ut quidam volunt tribus
modis accipitur: primo per subiectam
creaturam sic loquitur primis
parentibus in paradiso in creatura
corporali de qua audierunt vo-
cem eius ambulantis in para-
diso ad vesperam. Sic per quod lo-
quebatur patribus sicut [illegible]
[illegible] in nube [illegible] in somp-
nis [illegible] ymaginibus [illegible].
[illegible] Job 38 per sompnium
in visione nocturna quando so-
por solet occupare homines
et dormiunt in lectulo tunc
aperit aures virorum
et erudiens eos instruit
disciplina. Sic loquebatur
Jacob et Joseph ut fugeret
in Egyptum et ista est [illegible]
[illegible] in sompnis
[illegible] tercio mo-
do [illegible] inspiracione [illegible]
[illegible]
[illegible] loquentibus [illegible]
quemadmodum in libro [illegible]
legitur hic dicit [illegible]

loquitur ut in scriptura sua ad
[illegible] et [illegible]
locucio Dei verbum Dei est, verbum
Dei Christus est. Verbum illud non
sonat [illegible] sed [illegible] in mo-
mutabiliter [illegible]
per quod facta sunt omnia. Sic ergo
loquitur solum ad [illegible]
[illegible] ad spirituales vel ad
intellectuales non solum [illegible]
sed et illuminandas [illegible]
[illegible] locucionem eius [illegible]
est in verbo [illegible] quod [illegible]
[illegible] apud Deum per quod facta sunt
omnia. [illegible]
non possunt [illegible] loquitur Deus [illegible]
[illegible] loquitur aut
[illegible] spiritualem [illegible] in somp-
nis [illegible] in [illegible] in si-
militudine [illegible] corporali
aut [illegible] corporalium
[illegible] corporis ut [illegible]
[illegible] apparuit ut [illegible]
vocis. [illegible] ergo loquitur
Deus ut sponsus sponse
[illegible] et ineffabili modo
[illegible] corporalibus [illegible]
[illegible] hic loquitur
dicens et loquar sponse mee.
Et duobus modis loquitur
Deus ad sponsam seu ad animam,
aliter ad [illegible] seu
malam. Et aliter ad sponsam
iustam et bonam. Aliter ad
[illegible] aliter ut [illegible]
aliter ad proficientem aliter
ad [illegible] aliter ad [illegible]
[illegible] aliter ad [illegible]
aliter ad [illegible] aliter
ad [illegible]
[illegible] pulchritudine
laudat [illegible] pulchra [illegible]
[illegible]
[illegible]
istam laudando [illegible]
[illegible] sic loquitur [illegible]

ei maculas suas et vulnera
peccatorum suorum ostendit sponso dicens
in [illegible] illorum ut pru
te Christe loquitur qui dona
que tribuit ei ad memo
riam reduxit ut ei gratias
agendo referat. Dicit Gislebertus
quam sponse mee aliter
enim alloquitur stultam
aliter errantem aliter
honestam. Hic inter increpat
et [illegible] vitia laudat.
Item dicit [illegible] sub
arbore malo suscitavi
te ibi corrupta est mater
tua ibi violata est geni
trix tua. Aliter Filius Dei sponso
si ignoras te o pulcherrima
mulierum egredere et abi
post vestigia gregum et
pasce edos tuos iuxta
tabernacula pastorum. Ite
rum [illegible] ecce tu pulchra
es amica mea ecce tu
pulchra es oculi tui columbarum.
Et Gislebertus [illegible] dicit et
[illegible] Deus nos alloquitur
[illegible] meum [illegible]
[illegible] xxx [illegible]
Dei loquitur [illegible]
[illegible] pluraliter sonans
[illegible] lingua [illegible]
et quibus plenius [illegible]
audiunt tanto ab [illegible]
in [illegible] propius [illegible]
[illegible] audiens [illegible]
Et in [illegible] dicitur audiam
quid loquatur in me dominus
Deus qui loquitur [illegible]
ipsorum [illegible] ad [illegible]
in qua Deus [illegible] in [illegible]
[illegible] sua [illegible]
[illegible] ibi habitant
ibi non loquuntur. Et dicitur
[illegible] qui habet au
res audiendi audiat

Et Apocalipsis v si quis habet aures
audiendi audiat quid spiritus
dicat ecclesiis. Richardus
[illegible] dicit. Aures audi
endi habet iste qui [illegible]
intelligendi et affectum [illegible]
[illegible] et [illegible] que
dicuntur ut [illegible]. Ideo
[illegible] audiunt
non [illegible] et a [illegible]
non [illegible] et [illegible]
[illegible] ad audiendum Dei [illegible]
Ideo dicit hic sponsus sponse [illegible]
Et loquar sponse mee [illegible]
[illegible]
[illegible] alii
[illegible] loquatur ad sponsam
sponsus [illegible]
[illegible] ut [illegible] loqui ei [illegible]
[illegible]
[illegible]
[illegible] ascendunt
cogitationes in corde tuo et
[illegible] apud te [illegible]
[illegible] verba ubi facta
[illegible] et [illegible]
ad aurem [illegible] nisi illa audivit
[illegible] loquentem sibi et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] loquitur non
verbum loquitur [illegible] quia
[illegible] non habet unde loquatur
nisi [illegible] sibi verba
formavit ad loquendum
[illegible] sed [illegible]
[illegible] loqui [illegible]
[illegible] intelligi que dicuntur
[illegible] unde audiens vel
[illegible] pariter
colloqui [illegible] in
[illegible] sibi ymaginari
quasi [illegible]
[illegible] colloquendum

apparent ymaginacionis audi[illegible]
cuius quod [illegible] sit in [illegible]
cogitandum. Spiritus est [illegible]
spiritus et habent linguas
[illegible] quibus se alterutrum
colloquuntur [illegible]
et [illegible] quod lingua
sanctorum [illegible] eius. [illegible]
[illegible] communis [illegible]
[illegible] [illegible]
lingua [illegible]
[illegible] celeste [illegible]
[illegible] dei [illegible] [illegible]
[illegible] [illegible] eligunt e
[illegible] [illegible] que [illegible]
non [illegible] et non [illegible] sibi [illegible]
[illegible] verbo
dei [illegible] dei [illegible]
[illegible] lingua [illegible]
[illegible] ad [illegible] loqui non
[illegible] non [illegible]
est [illegible] dei [illegible]
[illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] est [illegible]
[illegible] [illegible]
quia [illegible] intelligimus
[illegible] corporalibus [illegible]
a [illegible] hoc cognoscat [illegible]
[illegible] et [illegible] Et [illegible]
[illegible] [illegible] dei [illegible]
[illegible] sua [illegible]
[illegible] non [illegible] non solum
quia [illegible] est [illegible]
verbum dei [illegible] lingua
[illegible] ad loquendum
et [illegible] loquitur [illegible]
spiritualiter quia [illegible]
[illegible] spiritus [illegible]
[illegible] et [illegible]
[illegible] [illegible] verbum [illegible]
qua [illegible] [illegible]
[illegible] [illegible]

[illegible] locucio sponsi ad sponsam
est infusio [illegible] [illegible]
responsio sponse est [illegible]
[illegible] hec [illegible] sit [illegible]
[illegible] [illegible]
locucio [illegible] est infusio
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] sponse [illegible] de
omnibus [illegible]
et [illegible] plus [illegible] diliget
et admirari [illegible]
quia illa [illegible] eius [illegible]
[illegible] Ecce tu pulchra es amica mea
ecce tu pulchra [illegible]
[illegible] laudat [illegible]
[illegible] ecce tu pulcher es dilecte
mi. et decorus [illegible] et non
[illegible] est [illegible] pulchr[illegible]
[illegible] [illegible] et decori. [illegible]
[illegible] [illegible] illa [illegible]
[illegible] [illegible] sicut [illegible]
[illegible] loquitur [illegible]
[illegible] [illegible] et sicut
[illegible] [illegible]
[illegible] [illegible]
ut [illegible] [illegible]
[illegible] Ita [illegible]
[illegible] [illegible]
significantibus quoddam [illegible]
[illegible] est [illegible] eloquencia
locutus est deus [illegible]
[illegible] quia [illegible] angelos [illegible]
[illegible] [illegible] locutus est
[illegible] apostolos [illegible] et [illegible] fideles
[illegible] [illegible] loquitur [illegible]
[illegible] [illegible]
[illegible] loquitur
videte [illegible] loquendo [illegible]
[illegible] [illegible]
et organa [illegible] sonat [illegible]
tangendo [illegible]
[illegible] [illegible]
[illegible] locucio dei [illegible]
et [illegible] est [illegible]
[illegible] ad [illegible] [illegible]

Tota pulchra es a-
mica mea et macu-
la non est in te.
In precedenti lectione dixit sponsus
ad sponsam: vadam scilicet ad la-
crimas [illegible]. sponse mee
que dicit: [illegible] hoc facit quia
ipse pulchritudinem sponse
quam quidem non a se habet
sed a sponso. Ideo dicit
tota pulchra es amica mea scilicet [illegible]
[illegible] et vadam [illegible]
[illegible] et [illegible] quia [illegible]
[illegible] et in maioribus
et in minoribus, vel in sin-
gulis membris, vel in uni-
verso pulchra es. Sicut enim sin-
gula membra pulchra sunt
et decenter ad invicem [illegible]
[illegible], amica mea
scilicet [illegible] nubilatis que [illegible]
operibus [illegible] pulchra es
[illegible] et iuste [illegible]
et [illegible], vel pulchra simpliciter
cordis [illegible] sola [illegible]
[illegible], [illegible] actibus [illegible]
[illegible], pulchra in vita, pul-
chra in doctrina, pulchra in [illegible]
[illegible] observantia [illegible] in
[illegible] [illegible] sine. Et
macula non est in te scilicet
criminalis culpe, neque in
[illegible], in [illegible] fuit [illegible]
[illegible], et [illegible]
[illegible] [illegible] [illegible]
[illegible] est sine macula
quia nec [illegible] [illegible]
in intellectu, nec macula
culpe in affectu, nec [illegible]
[illegible] [illegible] in effectu
ad effectum ut exhibeat sibi gloriosam
ecclesiam non habentem maculam
aut rugam [illegible] [illegible]
aut aliquid huiusmodi sed ut sancta
et immaculata. Dicitur vero sic [illegible]
[illegible]: Tota pulchra es amica mea et
scilicet non in maioribus tantum
membris electorum, id est maiorum [illegible],
pulchra es verum etiam in illis qui
pusilli videntur ac fragiles
et [illegible] fulgens [illegible], [illegible]
[illegible] criminalis [illegible], [illegible]
[illegible] omnibus [illegible] [illegible]
[illegible] et [illegible] [illegible]
in apostolo [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible]
[illegible] aliquid [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible] sunt in
[illegible] [illegible] [illegible] aut [illegible]
sunt non quod in hac vita [illegible]
[illegible] ut [illegible] [illegible]
[illegible] ut [illegible] esse possit
[illegible] [illegible] [illegible]
sit, quia non est homo in terra
iustus qui faciat bonum et
non peccet. Sed quod [illegible]
[illegible] [illegible] est, et [illegible]
[illegible] [illegible] sit et [illegible] si quid
non [illegible] [illegible] [illegible]
attigerit, [illegible] hoc ad [illegible]
[illegible] [illegible] ab ea sit [illegible]
ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
est illud [illegible] [illegible] omnis
qui natus est ex deo peccatum
non facit quoniam semen ipsius
in ipso manet, et non potest
peccare quoniam ex deo natus est.
[illegible] [illegible] semen [illegible]
[illegible] [illegible] fuit [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aut [illegible]
[illegible] [illegible] [illegible] [illegible]

ad tempus desiit. In quod de
ipsis fuit cognoscitur qui
in peccatis misere vivebat. Hanc
tandem eis post honestam vitam ab
omni malo iudeos et iniqua
pulcre ut penitentes in illam
introduxit civitatem in qua
nil ut debuit esse. Sed autem
pollutum et vult in omnia spo
si veraciter implebit. Sanctus
ipsa nunc tota sancti nostro
nunc ut sit tota pulchra et
macula non est in te. Sancti Bernardi
[illegible] vos [illegible] tota pulchra
Cum septimum sibi [illegible] vivit
sine omni [illegible] primo peccato
hic omnibus cuius vita est
omnibus dici [illegible]
esse que sponsa tota esse pulchra
quia in ea macula non habet
Alibi quippe esse stelle [illegible]
[illegible] in [illegible] dei [illegible]
in actibus [illegible]
et Johannes [illegible]
quia non habemus [illegible]
ipsos seducimus et veritas in nobis
non est et [illegible] dicit [illegible]
vig [illegible] peccatum [illegible]
et [illegible] veritatem
Sed [illegible] a [illegible]
dianus [illegible] [illegible]
[illegible] minima [illegible]
[illegible] allevit et a [illegible]
se observat [illegible]
[illegible] et [illegible]
[illegible]
[illegible] alibi [illegible]
vestimenta [illegible]
et [illegible] vivit
[illegible] nunc ut [illegible]
a [illegible] de [illegible]
credetur dei [illegible] [illegible]
[illegible] et appendit ab [illegible]

fide [illegible] deflet [illegible]
[illegible] instituit [illegible]
[illegible] se ipse [illegible]
[illegible] dicit [illegible] de liba
no sponsa [illegible] ut
ipsa dicit honoris [illegible]
in [illegible] monte [illegible]
et in valle [illegible]
stetit et [illegible] suis
[illegible] omnibus ordinibus
ecclesie et totum [illegible]
[illegible] laudavit [illegible] talia
ora [illegible] tota pul
[illegible] amica mea [illegible] est
dicere o [illegible] amica mea
[illegible] patribus [illegible]
[illegible] in [illegible]
in [illegible] in [illegible]
[illegible] in [illegible]
in [illegible] in [illegible]
[illegible] macula
omnibus [illegible] ab
in [illegible]
[illegible] desiit sed
[illegible]
[illegible] in [illegible]
[illegible]
[illegible] ad nunc [illegible]
[illegible] sic [illegible] tota
pulchra [illegible]
[illegible]
te [illegible] in peccato
[illegible] annis [illegible]
[illegible] sine [illegible]
macula [illegible] sub Josue [illegible]
[illegible] de libano ut [illegible]
pro [illegible]
[illegible] ista questio — qo
[illegible] Maria in
[illegible] sine [illegible]
[illegible] in [illegible] et [illegible]
in [illegible] sit tota
pulchra et immaculata et
[illegible]
[illegible] vivit sine crimine

nec infans unquam vita est
unius diei super terram ora-
tur dicit? quod sponsus sit
tota pulchra et immaculata
... quod enim ist de christi ... -
rio dicit de speciali privilegio
... dicit quod sit veri ... laus
ad ista quam respondetur
... tribus actibus ...
in beata maria virgo in
conceptione sua sit tota pul-
chra et immaculata semper
... preservavit ab ori-
ginali ... in nativitate
celebrata ex omnibus
... tam bonis quam
malis sit tota pulchra
et immaculata ...
in qua corpus ...
informitas sit tota pul-
chra et immaculata ...
ad ... celi quam ...
in beata virgo maria in
conceptione sua sit semper
tota pulchra et immaculata
... preservavit ab angeli
... non ... qui tam ...
... tam
... non
sufficit ex nobis quasi
ex nobis sed omnis sufficien-
tia ex deo est ac ... -
tia, et ea est sapientia qui
... in immaculata ...
... in sole ... sibi
... in qua se ...
... inclinavit ...
in ... illa sapientia
de qua ... sapientia
appenuit ... hac
... sapientia ...
... nec ...
... instat
... ob ... fornicat
... infantibus ...

faciat distam et ... actus
... in ... hominis
ad exaltationem ... immu-
nitate dei genitricis tote pulchre
et quia ut ... vocatur
eloquentie ... in ... ho-
... ut ... in ... v
tempore ... hic ...
... ad ...
... sanctitudini ... esse
sufficiat ... ad ...
... celi qui est
de laude virginis marie sequitur
... quod sit concepta in peccato ori-
ginali est ... tota pulchra sine
immaculata, dicit ... xi
... ipso ... xii
... mundum ... in
... concepta ...
... incarnationis redemptoris
... in ...
... venit
concepta qui sit ... venit
... habere
... ...
de ... non ...
..., ob hoc ...
... non ...
esse ... conceptus ...
... ...
... conceptu
... virginis ...
... ...
esse ... peccato ...
... peccatis
... ...
... cum ...
... ...
... de materia
... peccati ...
... ...
illo ... de pec-
... venit ... peccati
... quia ...
... non sit conceptu esse ...
... virginis concepta

nec ipsa caret reatu peti si filius do
carnis peti / Glo de verbis Bernardi
Can 6 ad canonicos lugdunenses / quo
modo peccatum non fuit [illegible] habendo
Can 7 non defuit / [illegible] [illegible] est
quibusdam vel paucis [illegible]
hominum datum est / cum [illegible] nasci
ti non [illegible] de gravi ut [illegible]
[illegible] [illegible] sibi prerogativa
[illegible] qui [illegible] sanctificavit
solus [illegible] peccato [illegible]
virginum peccatorum [illegible]
Can 8 solius [illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible] [illegible] ante
[illegible] [illegible] quo [illegible]
de [illegible] [illegible] [illegible] [illegible]
natos [illegible] [illegible] [illegible] [illegible]
ac [illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
Can 9 [illegible] xi° [illegible] [illegible] declinavit
[illegible] [illegible] [illegible] glo [illegible]
[illegible] [illegible] declinavit / [illegible]
[illegible] peccatum actuale [illegible] originale
Can x [illegible] [illegible] ad [illegible] [illegible]
in adam declinavit et [illegible] [illegible]
[illegible] fuit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fuit [illegible]
[illegible] [illegible] [illegible] [illegible]
Can xi xi aug [illegible] de [illegible] iustitie
[illegible] [illegible] [illegible] [illegible] in hac
vita aliquis [illegible] vel aliquis
[illegible] [illegible] [illegible] [illegible]
mediator dei et hominum [illegible]
[illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] hominem [illegible]
[illegible] peccatum in [illegible] et [illegible]
Can xii peccatum mors. xii° [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] mulieribus [illegible]
[illegible] mulieribus [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] peccato [illegible] / xiii°
Can xiii°

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est qui peccatum
non fecit / xiiii° [illegible] [illegible] Can 12
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] / Can 15
xv glo [illegible] [illegible] illo [illegible]
et de [illegible] [illegible] [illegible]
[illegible] / [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Can 16
xvi leo papa in [illegible] de
nativitate [illegible] [illegible] a [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] omnibus [illegible] / Can 17
xvii° aug in li° de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] / Can 18
xviii° [illegible] illo ad [illegible]
[illegible] [illegible] filii [illegible] glo
aug in [illegible] [illegible] [illegible] omnis Can 19
homo nascitur / xix [illegible]
de fide ad petrum [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] viri et mulieris
[illegible] in originali peccato Can xx°
nasci / xx° [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de
viro et muliere sine originali / Can xxi
xxi ad ro vi° [illegible]
peccati mors [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] peccati [illegible]
originalis / xxii° aug
[illegible] illo [illegible] xxxiii [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] adam
[illegible] peccatum [illegible] est /
[illegible] [illegible] peccatum [illegible]
est / [illegible] [illegible] [illegible]
[illegible]

delenda peti. sed maria non
est nouella quia peccati
actuale vel originale xxiij^o
Con 23 Idem contra Julianum libro
x. cum dicis xpistum pro
peccatoribus mortuum, et ergo
tibi dico quia non peccatis
non mortuum esse quo ma-
ria non fuit peccatrix pro
qua xpistus non est mortuus
pro ipsa et pro quibus nec ex
filii morte redempta
Con 29 xxiiij^o Ecclesiastici vij^o virile
unum de mille reperi
mulierem ex omnibus non
inveniem, vir unus ille
de mille xpistus est, 27
Con 27 Augustinus xj^o super Genesim
in carne sua nichil ex-
titit quod per nichil delec-
tacionem, hinc non peccavit
Con 26 26 Augustinus contra Julianum
concupiscencia que est radix
omnium mali fuit in ea
sive corrupcione virginis
quia non potuit conci-
pere virginis, 21 Devo-
Con 21 tus Bernardus in sermone
de assumpcione virginis
fuit sicut in quodam
vasello quasi originalem
a parentibus contraxit ma-
culam unique tamen a summa
sanctificacione in utero, aut
unique Baptista Johannes spiritu
sancto repleta credere debet
xpiana pietas 28 Idem
Con 28 in epistola ad canonicos lug-
dunenses an forte inter
amplexus maritales
sanctitas se illi concepcioni
immiscuit ut sit sancta
fuit et concepta nec hoc
admittit racio quomodo
fuit sancti absque spiritu sancto
fuerit. aut spiritu sancto socius
in peccato fuit, aut sic quod peccatum
non fuit ubi libido non defuit
29 Idem nisi ante conceptum sancti-
mine sanctificacionem potuit
quia non erat. sed nec quidem
in ipso conceptu, sed peccatum quod
incedit restat dicit post conceptum
in utero iam existentem sanctificacionem
accepisse credatur quia excluso
peccato sanctam fecerit natum tamen
non tamen conceptam, xxx^o Augustinus
Con super Genesim homo ad litteram xv
Con 30 ego ipsa in iniquitatibus
concepta est, et in peccatis concepit
eam mater sua et tamen originali
peccato nata, quia et ipsa in Adam
Con peccavit in quo omnes peccaverunt
31 Idem xpistus de massa pecca-
Con trice sine peccato assumptus est
Con 31 32 in ea proximacione de iij
ubi loquitur de temporibus feriatis
que sunt in missa cantus
cantanda sunt ideo, natiui-
tas sancte marie virginis glo-
de festo concepcionis vult dicere
quia quia celebrandum non est
sicut in multis ecclesiis fit
maxime in anglia hec est
racio quia in peccato fuit concepta
sicut et ceteri sancti excepta
unica persona xpisti, 33 Augustinus
quod Bernardi concepcio non sit ce-
lebranda ex eadem ea proximacione
vel per devocionem Bernardi ad canoni-
cos lugdunenses apparuit
in quadam qui visus fuit hoc
tempus quibusdam vestitu
voluisse imitari colore optimo
macula induenda relinqueret
quia vestis talis vescat non
placet vanum non concedat autem
cogna tradunt. magni palmibus
datoribus sumque parvulorum pro
summi uiuimus, quecumque uxor

intelligi puncta prescivit nec uno
modo tale est quod nisi precedens
principaliter attendent animo diligenter
Con 32 accepisse / 32 [illegible] que racat
[illegible] festive acceptos quo pacto
magis appareat solus accepta
qui de ipsius facto non est, nec
quam de peccato originali festa
habebit qui nunc positus est /
Con 35 35 ibidem nulla ratione vel pla
cebit cum tolle non precepta
novitatis mater temeritatis
error [illegible] filia [illegible]
Con 36 36 Si sic [illegible] [illegible]
est aplice sedis auctoritate et non
innata [illegible] et [illegible]
te [illegible] sequatur auctoritatis
[illegible] / 37 Doctor [illegible]
Con 37 [illegible] [illegible] quod [illegible] nequaquam
[illegible] [illegible] [illegible] que
a normannis celebratur racione
[illegible] conceptionis celebranda
sed racione alterius conceptionis
qua primo [illegible] [illegible] fuit sanc
tificata et deo accepta [illegible]
[illegible] probabilis auctoritatis aliter
multiplicibus racionibus que
[illegible] [illegible] ad duas
principales prima sumitur ex excelle
[illegible] filii virginis / dicunt
enim sic opinantes quod decet
[illegible] fuisse sine originali
peccato acceptam esse [illegible]
excellencie filii in tribus
et arguunt sic [illegible] filius
virginis fuit redemptor omnium
et merito passionis eius
omnibus [illegible] [illegible] [illegible]
[illegible] sed si immaculata virgo
non contraxit originale, sequitur
primo quod non fuit redempta
per filium sequitur secundo quod filius
sibi [illegible] non apperuit

sed ultimo sibi apta fuit et
ex [illegible] [illegible] quod tempore
innocencie non fuit sed filius
suus ante omnia derogaret
excellencie filii dei et sanc
[illegible] gratia [illegible] quod redemptor
non esset eius et [illegible]
angeli enim non fuerunt re
dempti quia non peccaverunt
sed [illegible] virgo non peccavit
peccato actuali, si ergo non
peccavit peccato originali
sequitur quod nullo modo peccavit
plus [illegible] angeli et ita
redemptione filii non
indiguit sicut angeli [illegible]
[illegible] [illegible] ianua non [illegible]
[illegible] nisi [illegible] [illegible] et
maxime per originale
cum [illegible] [illegible] est
carencia visionis dei si
ergo ista virgo originale
non contraxit sequitur quod
ianua sibi clausa non
fuit et ita si ante passionem
filii sui decessisset non
descendisset ad limbum
sed tamen angelus ad
celum evolasset [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
in hoc [illegible] [illegible]
filii quod [illegible] non fuit
si ergo ista virgo [illegible] non
fuit sicut nec filius eius
sequitur quod tempore innocencie
fuit sicut filius eius et ita
non indiguit [illegible] quod
filius sicut nec filius quod
[illegible] nec indiguit quod
filius aperiret ianuam
sicut filius non indiguit
quod [illegible] sibi aperiret [illegible]
racio principalis sumitur
ex [illegible] et [illegible]

peccati originalis apparentiis
perfecta virgine que sanctam prolem
primo de aliqua actuali macula
peccati conceptum ad cogitandum
quod quid est et actuali omnibus
Ista virgo sicut ceteri ade
filii fuit libidinose
procreata sicut ceteri naturaliter
istas habuit quas nos
et alii contraximus ex ipso
originali usque ad mortem
nobiscum que sanctificationem
est suspendium peccati et istas
penalitates non assumpsit
voluntarie quia hoc est sanctissimi
filii sui ergo fuit mortalis
et non immunis ergo corporalem
culpam et non actualem
ergo per originalem
In oppositum autem arguitur
primo per beatum Ambrosium
in sermone de Gabaonitis
loquentes de ista virgine
hec est virga in qua
nec nodus originalis
culpe nec cortex venialis peccati
fuit. Secundo per beatum Ildefonsum
sive toletanum archiepiscopum
in libro quem fecit contra
disputantes de virginitate
et parturitione ipsius vir-
ginis ubi sic ait constat
eam Mariam ab omni ori-
ginali peccato fuisse immu-
nem per quia non solum
fuit naturis solutae
[illegible]
donata est benedictione [illegible]
19 ergo propria nata est delictis
subiacuit nec originale

peccatum in utero sanctificata totaliter
primus excusationibus quibus
sume indigneo et scolasticis per
testatorum [illegible] adesto [illegible]
prestationem [illegible] videlicet
quod in diuinitatis [illegible] nitendo
asserere [illegible] sed dumtaxat
[illegible] occasionem dandi sequentibus
habundantius [illegible] et ad
altacionem conceptionis immaculate
virginis amplius cogitandi
nitendo dumtaxat [illegible]
[illegible] seu generis [illegible]
[illegible] modulo [illegible]
auxilio ac virginis iudicare
auctoritatibus et rationibus in quantum sciui
[illegible] determinationi
[illegible] que determinat
infallibili veritate esse accepta
absque originali peccato [illegible]
[illegible] in quo ponitur aliud
[illegible] declarandum fuit et primo
quid sit conceptio. Secundo quid
sit conceptio in generali. Tertio quid
sit peccatum originale in speciali
[illegible] et ad primum secundum
quod duplex est conceptio una que
est seminum commixtio alia est
commixtio nature. Conceptio que
est commixtio seminum est ista
que fit in complexibus
maris et femine. Conceptio
vero que est nature commixtio
est ista que fit in [illegible]
[illegible] corporis organizati [illegible]
[illegible] istas duas conceptiones
[illegible] ut [illegible]
[illegible] spatium xl dierum [illegible]
[illegible] intermediat spatium
xlvi dierum et iste [illegible]
[illegible] se habent ad invicem
sicut dum [illegible]
motus totum [illegible]
a quo est ipsa commixtio seminum

Tertio vero ad quod est commixtio
maris scilicet cum corpore secundo modo
quia hoc nomen peccati a sanctis doc-
toribus capitur [illegible] primo pro
actu vel habitu qui repugnat
forme gratie [illegible] hoc
modo sumitur ab augustino in libro
de libero arbitrio qui dicit peccatum est
dictum factum concupitum contra le-
gem dei [illegible] capitur magis
large pro actu vel habitu vel passione
que est vicium [illegible]
sequela peccati [illegible] et isto
capitur ab apostolo ad romanos vii
cum si quod volo facio non
ego operor illud sed quod in
me inhabitat peccatum hoc modo
sumitur a sanctis doctoribus cum
dicunt quod libido concupiscentia fo-
mes sunt peccatum et similia
tertio sumitur largissime pro
hostia oblata pro peccato [illegible]
[illegible] isto modo capitur
ab apostolo 2 cor. v qui dicit eum
qui non noverat peccatum pro nobis
peccatum fecit deus pater et
[illegible] hostiam pro peccato
que vocatur peccatum in scriptura
[illegible]
[illegible] i. hostias a populo
pro peccato oblatas. Tercio sciendum
de quiditate peccati originalis
quid sit formaliter. fuerunt due
opiniones prima est magistri
in ii libro et suorum sequacium
quod in generatione filiorum ade que
fit per commixtionem maris et
femine ex fervore libidinis
[illegible] seminata
[illegible] et causatur in ea
quedam qualitas morbida

hor

que a sanctis doctoribus
vocatur fomes vocatur lex
membrorum et [illegible]
de qua [illegible]
[illegible] in membris meis
aliam legem repugnantem
legi mentis mee et capti-
vantem me in lege peccati
et qualitas ista [illegible]
inficit animam dum corpori
infunditur [illegible]
[illegible] accipit animam
[illegible] et inficit eam et [illegible]
[illegible] quedam pondus
ad [illegible]
[illegible]
[illegible] peccatum originale
[illegible]
[illegible] qualitas morbida [illegible]
[illegible] in carne
non est illa [illegible]
[illegible]
[illegible] qualitate morbida
Alia est opinio que dicit
[illegible] de peccato
originali [illegible]
originale in [illegible] baptizatis
[illegible] aliud quam carentia
iustitie originalis cum debito
habendi eam [illegible]
adam a deo [illegible] pro suis
[illegible] filiis [illegible]
[illegible]
[illegible]
[illegible] filii
[illegible] ista opinio [illegible]
[illegible]
[illegible] ab [illegible] qualitate
morbida nec [illegible]
[illegible]
[illegible] hoc
[illegible] et de
hoc habetur [illegible] familiar

de lumine solis. Eodem quod lu-
men solis magis spirituale
est quam anima vitalis et
hoc lumen solis radians
super sordes esse sua imma-
culabiliter non potest inficere
aut fugari sordibus ergo anima
rationalis quae magis spiritua-
lis est magis poterit inficere
a sordibus corporis. Item dicit
Aristoteles de concepta ori-
ginali [illegible] et [illegible] esse
non esse magis infec-
tum quam spiritum vel sanguinem.
Si ergo spiritus vel sanguinis
non inficit animam quae
mediante semine inficitur
tamen [illegible] potest originali
peccato originali formale
vel [illegible] actuale carens [illegible]
[illegible] [illegible] carentia
originalis iustitiae [illegible] formale
vero caret debito habendi
eam. Et istam opinionem
dominus [illegible] sit rationabilior
de hoc [illegible] prima opinionem
via sustinendi immaculatam
Virginem sine originali
fuisse maculata [illegible]
sanctificatione quia [illegible]
[illegible] prima quam disputatur
[illegible] [illegible] et [illegible]
volo ponere quasdam ra-
tiones et auctoritates [illegible]
[illegible] in appendice [illegible] et
haec sunt [illegible] ad [illegible]
[illegible] tituli quinque [illegible]
variarum conceptionum [illegible]
et [illegible] esse sensibus
tituli [illegible] omnibus [illegible]
esse loquendo de peccato
esse scripto, et alius de peccato

vah

longe scripto. Item alius loquendo
de peccato originali quantum ad materiale
et alius loquendo de formali
[illegible] [illegible] [illegible] [illegible]
plures ponuntur conclusiones [illegible]
diversis aliis difficultatibus
ponitur haec conclusio prima [illegible]
[illegible] [illegible] loquendo
de conceptione quae est commixtio
seminum et de peccato longe
scripto [illegible] conceptione dicitur
esse [illegible] non dubium quin
immaculata Virgo concepta fuit
in peccato [illegible] contraxit
[illegible] [illegible] autem [illegible]
[illegible] aliud [illegible] non sequitur
fuit concepta in peccato ergo in
originali quia originale
esse peccatum [illegible] repugnat
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
naturalis [illegible] quale peccatum
non potest [illegible] [illegible] in
conceptione seminum. Ex qua
quidem conclusione [illegible] [illegible]
[illegible] [illegible] loquendo de co-
nceptione seminum et de peccato esse
scripto nullum dubium quin immacu-
lata Virgo non fuit concepta
in peccato [illegible] quia tunc
[illegible] ante animationem
[illegible] non fuit capax [illegible]
[illegible] peccati esse [illegible] ergo [illegible]
[illegible] [illegible] loquendo
de conceptione seminum et de
peccato originali quantum ad materiale
[illegible] probabile videtur immacula-
tam Virginem [illegible] materiale
contraxisse in sua conceptione
[illegible] haec [illegible] [illegible] auctoritate [illegible]
[illegible] [illegible] allegata XXV et
XXVI ante [illegible] [illegible]

quia ut ait bonaventura super
iii di iii hoc videtur congruere
ad decorem ordinis ut sicut fuit
una persona divinitus ab omni li-
tarum in alia quam in carne
et plures persone utrique modo
habentes peccatum originale i-
ta decuit ut esset aliqua
persona que quodammodo habet
illud peccatum et quodammodo non ha-
beret habet secundum carnem et non
habet in anima et talis debuit
esse beata virgo immaculata que
mediatrix constituta est inter
nos et filium sicut filius
mediator constitutus est inter
nos et deum ergo tamen [illegible]
tum loquendo de corporibus
commixto semine et de peccato
originali quantum ad sensum [illegible]
supposito quod sit probabile imma-
culatam virginem contraxisse
[illegible] originale [illegible] quod [illegible]
[illegible] baptisme [illegible]
[illegible] est quod non [illegible]
sit preservato ab illo [illegible]
[illegible] presumitur [illegible]
[illegible] statuta [illegible]
[illegible] est dubium [illegible]
virginem ab [illegible]
[illegible] potuerit / potuit enim
permittere [illegible]
[illegible] contraxisset [illegible]
[illegible] sit [illegible]
[illegible] / [illegible] vitali [illegible]
non repugnat magis probabile
[illegible] magis [illegible] est attribuere
virgini [illegible] excellentius est
[illegible] non [illegible] est [illegible]
[illegible] in [illegible]
[illegible] tamen [illegible]
[illegible] quod sit [illegible]
[illegible] originali [illegible] probatur

[illegible] in [illegible] de
[illegible] originali [illegible]
decuit virginem quam deus
unigenitum suo [illegible]
in [illegible]
[illegible] quia sub deo maiorem
nequit intelligi [illegible] puritas
a [illegible] et formali maior
esse quam a solo formali
et illa est sub deo patet
quia illa [illegible] angeli
illa [illegible] primi parentes
in statu innocentie ergo
illa [illegible] beata virgo [illegible]
[illegible] non [illegible] maxima
[illegible] que sub deo est intelligi
[illegible] de [illegible]
[illegible] de [illegible]
[illegible] in [illegible]
quod beata virgo ad [illegible]
[illegible] puritas a solo
formali [illegible] non est
[illegible] puritas ab utroque
est [illegible] et sub deo
immediate ostensum est
quod ad illam [illegible] beata
virgo [illegible] ad [illegible] non [illegible]
quod non est [illegible] de [illegible]
[illegible] excellentissime [illegible]
[illegible] sub deo beata
[illegible] beata virgo ad [illegible]
puritatem [illegible] est
sub deo [illegible] puritas [illegible]
[illegible] est sub deo ergo ad illam
beata virgo [illegible]
possibile fuit deo [illegible] originale
[illegible] non fuit [illegible]
[illegible] formale originalis
ergo nec fuit in virgine quia
possibile deo fuit [illegible] / [illegible]
in sermone de assumptione
virginis [illegible] gratia
plena [illegible] in-
[illegible] gratia, maria [illegible]
tota se infudit plenitudo
[illegible] que fuit in [illegible]
[illegible] et [illegible] hoc est in

xpo inseparabiliter vn-
mancavo separabilis ve-
rio fuit in ea plenitudo
gratie que fuit in xpo beato
Bernardus dicit in sermone
de nativitate virginis qui
ponit de quadrigis ad quan-
dam super verbo exaltorum
tibus iniziet et levini
carno magis virginis ex
aliam scripta maculatis
ade non admisisse clarum
est aut quod de maculis
ade caro una nec aliud
coderet ut magis male ori-
ginalis in aliis sequitur
que fuit magis penalitatis
quam maliciae nam si macu-
lam tenet caro xpi quam illas
assumpsit maculata fu-
isset quod nephas est age-
re similiter et ipsa
virgo illas admisisset si
ergo maculas ade carne
virginis non admisisset de
nullis aliis ade maculis
est intelligi nisi de singu-
laris mali originalis pec-
cati in ore richardus de sancto
victore in sermone modu-
culi abmissi non decuit
magis ut carne mariae qua
lium fuit ob noxia
culpe dicit si quia quamc
contraxit illud male sed
quod obnoxia fuit culpe
~~dicit si carne mariae con-~~
~~traxit illud malum sequitur~~
ergo quod ... si carne virgo
obnoxia non fuit culpe
sequitur quod illud male non
contraxit quod non anselmus
[illegible] de concordia gratie sa-
lutis si quid magis angeli
peccati in propagatione divina
tuis restituit illud propaga-
tum non propagatur plus fuit

Si ergo male singuli sit quidem ori-
ginalis peccati sequitur quod illud
in solis ... non in ipsa
... fuit nam magister hen-
ricus de hassia in tractatu de
macula dicens ... in corpo-
re mirabiliter magis et supernaturaliter
a principio a conceptione enim venus-
tissimi corporis virginei eius
mentis spiritualis et decentissimus
imaginariis seu efficientia comple-
xionis equalitatem quantitate et
totale imaginem seu potius
credimus fuisse perfecte formasse
in conceptione aut et formande
corporis ante animam non est
esse aliud potius quam qualitas
illa morbida ... quae potius
dicitur largo sumpto et que fuit
nihil originalis ergo si non fuit
potius in conceptione ista sequitur
quod illud male ibi non fuit de
cetero arguitur ratione sic quia
fundamentum omni reverentiam
fuit ... virginis et
sanctificationem esse ... ...
... fuit virginis quia ...
predestinata fuit esse mater
dei, sed ipsa fuit mater dei
secundum corpus ... ...
... eum deus ... assumpsit
carnem de ala virginis ... car-
nem de carne sua, unde est
... substantialitas ... carnem
xpi et carnem virginis ... uni-
carne et carnem, ergo corpus
eius debuit esse purius quam
alia, saltem quantum puritate
possibile fuisse corpus humanum
debuit habere. Et si fuisset
... ... in alia
ut in carne virginis pu-
ritatis carnis virginis plus re-
dundaret in ... corporis
filii sui quam ... ...
ergo sequitur quod in corpore virginis

illud finale non fuit mundacio vel
comparit ad illud propositum figura
illa quam allegavit bernardus
super in die nativitatis in qua virginis
corporis figuratur per archam et
aurea per urnam manna plenam
Si ergo corporis virginis figuratur
per archam constat quod archa ante
urne introitum fabricata
erat ex duplici materia primo ex
lignis sethim, et postmodum
auro purissimo operta intus
et foris ligna autem sethim
de natura sua sunt imputribilia unde
aliquid in ipsis fuit putredinis
aurum vero ex quo fiebant vasa
sancta templi erat purissimum et
nil habuit impuritatis admixtum
Si ergo corpus virginis
ante infusionem anime figuratum
fuit per archam ante introitum
urne sequitur quod purissimum debuit
esse et immune ab omni
macula originali que est principium
omnibus putredinibus et impuritatis
xiiº figura illa debet notari
non est bonum hominem esse solum
faciamus ei adiutorium simile
sibi In hoc enim verbo figuratur
quod sicut deus dedit evam ade
veteri in adiutorium sibi simile
ad generationem filiorum suorum carnaliter
sic et dedit ade novo immaculatam
virginem adiutorium sibi
simile ad reparationem ade
filiorum originaliter sed tanta
fuit similitudo inter adam veterem
et evam, quod sicut iste
fuit formatus sine originali
culpa ad finale et formulam ita
et illa, ergo et tanta fuit similitudo
inter adam novum et immaculatam
virginem quod sicut ipse novus
adam fuit conceptus sine aliqua
macula culpe ad finale
et similiter illa et virgo immaculata
concepta, vel non fuit tanta
similitudo inter christum et virginem
quanta fuit inter adam et
evam quod esse contra figuras
scripture sacre Credimus et tenemus
sapiencia de conceptione que
est communis nostra etc de
originali culpa ad finale
credendum est genitricem
immaculatam in instanti
infusionis anime corpori
quod possibiliter propagata
finaliter fuisse similiter
singulari in medio iam
sacro concilio est firmata
In quo nec forma simile
visa nec habere sequentem
Sed tercio in figura illius
mulieris que contrivit
caput serpentis in qua nota
immaculate virginis preservatio
ab originali de qua dicitur
Genesis iiiº ipsa conteret caput
suum ad serpentem inimicicias
ponam inter te et mulierem
et semen tuum et
semen illius ipsa conteret
caput tuum serpentis
enim antiquus humano
generi inficiens in primo casu
in singulos ade filios
originalem culpam nunc
mundo sine exceptione
hoc tenebat sicut ubi
que vides, et quia multos
habuit strangulare que esse
nupta fuit deriuata ...
et de xii tribus humilitatis
ipse quia omnes nascitur moriture
nasciturus nunc omnes moriture
quia primos nasciturus
in morituram et tamen

abhortivum nascitur mortuum
quia in matris utero fuerat
a serpente strangulatum. Sed
fortiorius ille pre ceteris
aggressus est strangulare
virginem ipsam. Cuius gratie
plenitudine premunita
et roborata dum nil passa
esset ab eo, immo eius illi-
sit et potenti virtute con-
fregavit, in hoc contrivisse
dicitur caput eius, quia sub-
verso capite magno in-
gemuit motibus horum de-
ceptus diabolus. Ad unum
vel unius nobis hec scilicet
pecule suo primo aggressu
a virgine repulso et sup-
to quod victo vires ullas
in ipsam habuit et peccatum
crimen in ipsam inflixisset
ammisit, et si divinaque ipsam
originalem contraxisset ma-
culam, teneremus esse quod
ipsam fuisse a serpente
strangulatam. Nec est
facile intelligere quod stran-
gulata strangulantis po-
tuit caput conterere, sic
quod qui conabitur [illegible]
impossibile illo tempore a
deo preelecta ab initio seculi
singulariter assignata.
Et quia figure que precesserunt
contritionem capitis serpentis
presumebant esse figura sequentis
in qua immaculata virginis
preservatio ab originali figura-
tur, videlicet annunciatam fore
habitante luna [illegible]
[illegible] [illegible] ante Christum
[illegible] cum [illegible]
[illegible] [illegible]
[illegible] [illegible]

signum magnum apparuit in celo etc.
Figurabat draconem illum magnum
luciferum qui ut luna est variabilis
et deficiebat tamquam luna alias
sata luna [illegible] [illegible] in
[illegible] suo, nimirum ipse [illegible]
[illegible] [illegible] devoravit [illegible].
[illegible] et speciebus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
sub immaculate virginis [illegible]
pedibus que ipsa in sua conceptione
[illegible] [illegible] [illegible] contrivit ca-
put eius, nec ab [illegible] [illegible]
[illegible] [illegible] aliena figura
[illegible] loco posita [illegible] immaculata
virgo figuratur per rosa [illegible]
de qua scribitur [illegible] [illegible]
sicut plantatio rose in Jericho.
Ad cuius singularem [illegible]
[illegible] [illegible] [illegible] mater [illegible] ad
[illegible] [illegible] [illegible] [illegible] homo
[illegible] hec rosa [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible]
[illegible] spinosis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in opere tuo in la-
bore comedes ex ea cunctis diebus
vite tue. Spinas et tribu-
los germinabit tibi. Quod [illegible]
[illegible] [illegible] sancti doctores de
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] seminata [illegible]
[illegible] nobis germinat spinas
et tribulos libidinum [illegible]
[illegible] immaculata virgo [illegible]
rose que [illegible] [illegible] [illegible]
[illegible] de parentibus
originaliter [illegible] infectis
tamquam rosa de sentibus
nata et non spinas et tribulos

libidinum fragancia nullius corporis
corrupit originalis aculeum
peccati quo ad eius formationem
utero de virgine caruit calcata
sicut in officio assumptionis
et sicut dies verni clauda
bant eam flores rosarum
Cum ita quilibet vir presbiter
floribus et ramis adduc
prima sti ramum rosarum pro
nos sibi et hyspidis floris
vel levius et ab omni spino
sitate separatos et ut specia
mater ecclesia ut sub ecclesia
pro ostenditur immaculata
virginis in sua conceptione a
peccatis originali preser
vata tamquam purum
rose florem de ramis spinosis
nullam contraxisse peccati ma
culam seu spinam pro
pter ramorum nomine de
foliis floribus sicut mac
ulam et sicut dies veni
[illegible] claudebant eam
flores rosarum et huic talis
immaculata virgo tamquam
plantatio rose speciose in
iericho admodum rose speciose
formata et ornata pomis
speciosis in quarum speciosa
in qua nulla spinositas ne
[illegible] similitudinem visa est nec
[illegible] sequitur. Prima pom
pa esto quod fuit sine origi
nali peccato concepta. Secunda quod
fuit sine corruptione fecunda
Tercia quod sine gravamine gra
vida. Quarta quod sine dolore
puerpera. Quinta quod nequaquam pu
tri corrumpitur sed vertitur
[illegible] et virum continens

sine corruptione virgini ut
ineffabiliter est. Quinta
sed si ipsam originalem
maculam contraxisse dixerimus
quid comparari suavi sibi
debemus quam speciem cuius
desiderare fastidiat de rosa
inviolabili atque de regnaturis
sublime quia regina virgi
num et florem florum
censuit comparanda. Se
cundum quod immaculata virgo
[illegible] nullis spinis peccati
corpus suum spinis [illegible]
ne sicut labium nec spinas
labium neque esse flos tam
dulcissimus nullam in se
habet maculam permixta
peccato primo ut benedictum
[illegible] et libidinum
designat aculeos in ma
[illegible] in angelis ipsius
sequela delectans candidum
[illegible] labium nec spinas
pungentes [illegible] sed
[illegible] [illegible] [illegible]
[illegible] figurat immaculate
virginis mariae animam
corpus nec spinas et in
[illegible] libidinum fragancia
[illegible] sed singulari
privilegio a primaria ori
ginalis peccati illa sancta
[illegible] assignatur et
immaculata virgo et aurora
consurgens [illegible] pulchra
[illegible] eius ad immaculatas
[illegible] [illegible] exclama
[illegible] [illegible] esse
ista que ascendit quasi
aurora consurgens aurora
[illegible] sicut [illegible]
[illegible] est [illegible]
mariae columbe [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] aurora
[illegible] duas [illegible] prima

q(uod) coniunctio ipsa a(n)i(m)e cu(m) corp(or)e
co(n)ti(n)ue sicut et p(ost)
g(e)n(er)ac(i)o(n)is tu(m) co(n)ti(n)ue crescit et
dilatat(ur) splendorib(us) ei(us) g(rati)a
q(uod) sic(ut) in ortu suo exiuit
ab occasu sic in ta(n)tu(m) (con)tigit
in occasu in(itio) s(ed) originalis
sol(is) mox a radiis ei(us)
exiuit et t(ra)nsformatu(m)
in die(m) nec a(m)pli(us) e(st)
a(n)i(m)al et ideo a(n)i(m)e
q(ua)rta(m) repugnat occasu(m)
na(m) sic(ut) p(er) plenitudi(ne)
luc(is) p(ro)cessit sic nebu
la(m) co(n)ti(n)ue p(ro)cedens
ta(n)tu(m) in plenitudine
luc(is) diffundit(ur) aliis
diffundit(ur) et iste due
q(ua)ntitates diuine apparuit
(con)ceptis in p(ec)c(at)o originali
ut a(n)i(m)e (con)tingenti
tempori no(n) possunt
p(ro)ducere (con)cepta p(ec)c(at)o
originali p(ro)pt(er) o(mn)i ortu
sunt a deo p(er) ca(us)am non
no(n) co(n)ti(n)ue (con)surgu(n)t
sic(ut) a(n)i(m)a nec in ortu
co(n)ti(n)ue (con)stitu(n)t p(ro)ce(de)ntem
na(tur)e sed mox ab ortu
sunt velut in occasu
originalis culpe ubi
obfuscantur in ipsis lume(n)
ut ibi obex apparuit lu
mi(n)is g(rati)e q(ua)ntu(m) q(ue) ce
dit(ur) cuius nullo modo
p(ro)uenit cum corrupte et ideo
si im(m)aculata virgo cu(m)
ginale(m) maculam contra
xit. clarissi(m)i iste ortu(m)
uoc(ari) (con)tingenti tempori
no(n) potuit et(iam) q(uod) sp(iritu)s
p(ro)uenit digna(n)tur iste ip(s)a(m)

a(n)i(m)e q(ua)m nomi(n)e no(n) i(n)uiat p(ro)
p(ter)ea dat(ur) intelligi q(uod) ue(n)era(n)
da(m) ei(us) volu(n)t clarificare
(con)ceptione(m) et asce(n)de(n)te(m) splendi
da(m) ei(us) a(n)i(m)a(m) ta(n)q(uam) ex o(mn)i
p(ar)te(m) b(e)n(e)dicta(m) in ortu sui a
deo p(er) c(re)atione(m) fuisse a(n)i(m)a(m)
in lumi(n)e g(rati)e et splendore
scilic(et) sta(n)tem nec (con)tinue in
occasu originalis culpe
te(n)uisse sed ab instanti
infusionis ei(us) in corp(or)e
et (con)iu(n)cta g(rati)a i(n) (con)cept(i)o(n)e
et diuine in diuite et (con)cessa
et splendore solis in splen
dore(m) co(n)ti(n)ue (con)descendisse
donec s(ecundu)m i(m)aginatione(m)
decorati (mun)di a(m)pli(us) (con)sola(n)
da(m) ip(s)a im(m)aculata virgo
in (con)ceptione unigeniti sui
q(ui) uenit e(ss)e sol iustitie
ip(s)a a radiis diuinis eius
p(er) a(m)pli(us) illuminata et in
deo (con)firmata s(e)c(un)d(u)m a(n)i(m)a(m)
in ortu solis (con)suetu(m) e(ss)e
in die(m) et deinde sic s(ecundu)m
imaginatione(m) decorati (mun)di
ut s(e) magis habet et m(aior)
(con)cognoscit, donec in eius
assu(m)ptione a vere lucida cla(ri)
tat(e) g(lori)e obscurata t(ra)nsfor
mata e(ss)e in die(m) longe
clariore(m) et (con)firmati (con)figur(atur)
q(uo)d im(m)aculata virgo p(er) die(m)
de quo in s(er)mone s(upra) p(ro)positio
ta(n)ta p(ro)b(a)bile e(st) q(uod) a(n)i(m)a ima
cul(at)a ergo (con)cept(i)o e(st) in veritate
ex qua sic deducta s(e)q(ui)t(ur) p(ri)mo
cu(m) nec ei(us) sine im(m)aculata
virgo p(er) s(e) nata fuit a solo for
mali siue a materiali
simul et formali quoque modi

illum per modum fecit excellencie
filii sui, hoc tamen non fuit nec
hunc probari quin xxx [illegible]
ficta autem oppositum quod in
fert quod si beata virgo originale
non contraxit quod fuerit tam
nobis conveniencia [illegible] quod virgo
non fuit a filio redempta
[illegible] quia gracia sibi magis fuit
circa quam eque fuit innocens
sicut salvatis omnibus comparatione
racionis respondendum duo me
gando utrumque tamen quia ad pro
bacionem primi dicitur [illegible] re
dempcio non est nisi de pec
catoribus. Sed ut hic sed dicetur
[illegible] duo [illegible] distingui per
catorem in actu vel in habitu
et peccator in sola potentia vel
aptitudine, peccator actu vel
habitudine [illegible] qui peccat vel
aliquando peccavit, peccator vero
in sola potentia vel aptitu
dine est qui non peccat nec
umquam peccavit sed talem
aptitudinem ad peccandum quod
peccaret vel peccasset nisi super
aliqua facultate [illegible] a
virtute superioris preservatus
esset. Et tunc dico quod re
dempcio non esset nisi de
3 peccatoribus primo vel ipso modo
dictis et similiter dico quod beata
virgo fuit de peccatoribus secundo
dictis et quod fuit de peccatoribus
et quod redempcionem indi
guit et quod salvatis eius
nullo modo equalis quo tene
nunt redempcionem eius per
destinacionem ipsa meruit
redempcionem [illegible] sed ad
m hoc sufficit ad redemptio
[illegible] a redemptore

aliorum, quod salvator meruit
aliis redempcionem a peccatis
admissis. Ipse vero fuit matri
meruit ut peccatum non ad
mitteret quod necessario admisisset
nisi salvatus sibi hoc me
ruisset. Et modus ille quo
mater fuit redempta excellen
cior est omnibus modis quo redempti
sumus nam nos omnes fuimus
redempti ad duo primum
fuit ad peccatum originale
secundo ad [illegible]
tate et [illegible]
servitute dyaboli, ab hac
sola servitute redemit
nos quando [illegible]
[illegible] non a prima [illegible]
[illegible] non a primo et a secundo
simul redemit, et ita magis
redempta fuit quam nos
Ad secundam quando sequitur quod
salvatus [illegible] non aperuisset
ianuam regni [illegible] ad
[illegible] quam dicitur ianua
non clauditur nisi per peccatum
et maxime originale quo
[illegible]. Et tu dicis quod beata
virgo non contraxit originale
dico si non contraxit actualiter
[illegible] contraxit potencialiter
seu aptitudinaliter et hoc
sufficit ad clausionem ia
nue, et tunc vult inferre
dicitur si beata virgo ante filium
decessisset non descendisset
ad limbum dico probabiliter
me tenere affirmando primo
duabus racionibus prima
quia si [illegible] ubi [illegible]
[illegible] hereditate [illegible]
amissam, possessio non
traditur nisi ante solucionem
precii sed christus redemit

matri virgini sive esse
beatam quia amisit in
peccato adam, non debuit de-
nire sibi fieri restituendo
illius visionis ante so-
lucionem precii. Quare gra-
cia filius suus descendit
ad inferna et secundum quosdam
opinionem fuit ibi cum eius
xxviii horis usque scilicet
ad horam resurrectionis salutis
tunc ut ait petrus archiepiscopus
narrani [illegible] secundum quod
impossibile erat ipsum teneri
ab eo, quod si filius ibi des-
cenderit matris non debuit
esse magis privilegiata quam
filius, ut aliter secundum dicta
quod in redempcione filii
pater sibi ante solucionem
precii assencire potuisset
eciam si fetum fuisset nullo
in merito filii sui apta
fuisset ante solucionem precii
sive non. Quare tunc sibi non
nisi per filium apta fuisset
ad teriam quam sequitur quod
mater esset eque innocens
sicut filius nego consequenciam
quia ad racionem quod in potencia
appostolatur in hoc innocencia
filii quod patrem non stetit dico
consistit in hoc quod consistit quod
patrem non stetit in hoc maxime
quod sive nascitur repug-
nat peccatum et esse et cor-
ruptio et actu et habitu
et potencia et aptitudine
innocencia vero virginis
in hoc stetit quod peccatum non
stetit in actu sed in potencia
et aptitudine peccati potuit
et actu peccasset si non missa
fuisset, sive volunt nec a
suspicioni descensata quo carmen
doctorum pater beatus quod beata
virgo immaculata in origi-
nali fuisset concepta debuit
eius veneranda concepcio
debuit celebrari. Quare hoc totum
quod ut ait beatus thomas
in secunda sentenciarum quod xxviii dicit
romana ecclesia concepcionem
virginis non celebrat, tollerat
tamen consuetudinem aliquarum
ecclesiarum ipsum festum celebran-
cium, unde talis festivitas
non totaliter reprobanda nec tamen
festum concepcionis celebratur debet
intelligi quod fuerit sancta
sed quod nescitur quando fuerit
sanctificata, et celebratur festum
sanctificacionis potius quam
concepcionis. Unde quamvis sanctus
[illegible] nesciamus quem per sanctis
[illegible] [illegible]
eius celebracionem [illegible]
[illegible] [illegible] [illegible]
hoc [illegible] [illegible] [illegible]
[illegible] xxxii [illegible] et in
[illegible] fuit ante appostolum
ad xxxii racionem de qua supra
[illegible] tamen dicit quod festum
[illegible] non esse celebrandum
et [illegible] quod fuit in peccatis
concepta dico quod quomodocumque modo
intelligatur de peccatis sive
capiendo large peccatum sive
stricte quia non [illegible] ergo non debuit
celebrari ad xxxiii que
est [illegible] [illegible] ad capitulum
[illegible] [illegible] [illegible] minime
dico tamen veraliter quod [illegible]
hanc celebritatem sollempnisset

attendentes magis sanctificationem
festivam quam conceptionem predictam
non tenent. Et dignius redarguit
canonicos Lugdunenses super Credo
[illegible] ac [illegible] de virgine quod
si quibus hanc solempnitatem
celebrant non clamore vanitatis
sed ex devotione virginis [illegible]
[illegible] vel [illegible] id quod [illegible]
[illegible] [illegible] quod [illegible]
quod devotionis eius acceptat
[illegible] quam esse reprehensibile
[illegible] quod [illegible] [illegible] [illegible]
[illegible] excusat certe quod
bona [illegible] excusat quod [illegible]
[illegible] tamen [illegible] de [illegible]
quod hanc vivis [illegible] [illegible] non
[illegible] [illegible] nec concedit
antiqua traditio, dico quod licet
ab auctoritate non tenet negative
ita nec similiter [illegible]
[illegible] non [illegible] [illegible] non
[illegible]. non concedit antiqua
traditio celebrationem nativitatis
virginis que non fuit tenenda
quia non valet [illegible] [illegible] [illegible]
[illegible] patrum doctorum [illegible]
dico quod [illegible] [illegible] poste[illegible] de
[illegible] plura [illegible] [illegible]
et miracula [illegible]
que si evenissent temporibus
patrum [illegible] dixissent [illegible]
tamen [illegible] [illegible] [illegible]
[illegible] [illegible] in talibus [illegible]
[illegible] [illegible]. [illegible] illud tale
esse quod [illegible] [illegible] fuit pa
[illegible] [illegible] [illegible] diligentia
[illegible]. Ad ista dico quod [illegible]
misteria sunt [illegible] et [illegible]
[illegible] [illegible] sunt absconditi
a sapientibus et [illegible] [illegible]
et revelantur [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible]
et sicut [illegible] ita possibile est

quod [illegible] misterium sue conceptionis
voluerit abscondi a sa
pientibus et [illegible] revelari
[illegible]. sicut fecit de
misterio celebritatis sue
nativitatis quod [illegible] fuit re
velatum [illegible] [illegible]
et de reliquiis [illegible] [illegible]
prothomartiris que fuit
revelate [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] episcopo Jerosolimitano,
dico secundo quod si [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
de miraculis que postea
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
quo [illegible] [illegible] [illegible]
[illegible] habebit quia de
[illegible] [illegible] non [illegible] ad ista
questionem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] non
[illegible] quia [illegible] de [illegible]
[illegible] iij q. iiij quod quadruplex
[illegible] sanctitas [illegible] sancti
ficatio [illegible] [illegible]
[illegible] ad cultum [illegible]
[illegible] [illegible] [illegible] que
[illegible] [illegible] [illegible] [illegible]
[illegible] sanctificate et sancte
[illegible] et [illegible] [illegible] [illegible]
possumus dicere quod [illegible] [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] passivo quia attinet ad

ad verum conceptum quod ex isto
instanti quo fuit a parti
bus decisa caro virginis
mundo ante deceptam iam
[illegible] predestinata fuit ex
ipsa formanda et inmacula
ta caro xpi et illa deci
sione ad terminum suum fuit
per deum sanctificata sancti
ficatione sive sanctificatio
que est per emundationem a
peccato per se dicto quod est pec
catum in habente culpam
contrahere [illegible] ideo
de sanctitate dicitur quod conceptus
actiuus qui respicit paren
tes fuit sanctus quod ex mutuo
vinculo ex caritate claruit
[illegible] vel dicatur hic dicitur
quod ille conceptus non fuit
de spiritu sancto concedo quod non
fuit de spiritu sancto formatione
corporis virginis in infusione
anime sine originali peccato
tunc sicut conceptus christi
in utero virginis sed tamen
fuit a spiritu sancto quo assa
nitoria et destinatione
venit ad [illegible] culpam au-
a spiritu sancto tamen vel dicitur
quod conceptus iste de quo est
questio large videtur [illegible] fuit
corruptionis de parentibus [illegible]
to peccati contingit sicut in
sanctitate contingit et contingit
[illegible] cum contingit peccato
per assumptionem [illegible] alio
[illegible] quam de vo
[illegible] contra quod conceptio
iste festum habebit [illegible]
sicut notatum est in [illegible]
[illegible] quod [illegible] conceptus [illegible]

qui incipit a decisione seminum
in utero matris usque ad in
fusionem anime inclusiue uno
est cum annus [illegible]
[illegible] annus [illegible] aqua
ipsa decisio sine mixtio
seminum [illegible] que est ipsa [illegible]
[illegible] aut [illegible]
[illegible] iuncta est
de [illegible] ad quem [illegible]
ad quem conceperunt virginis
est [illegible] virginis que
infusa fuit [illegible] et [illegible]
[illegible] statim [illegible]
fuit [illegible] per deum sancta
et [illegible] ut
sua [illegible] celebrari 2 6
ydus decembris qui [illegible]
iste incepit [illegible]
[illegible] et [illegible]
de palude [illegible]
quod [illegible] non fuisset sancta
in instanti [illegible]
celebritas non debet [illegible]
[illegible] fuit que solempni
[illegible] que non [illegible] sancta
sanctitate illa [illegible]
que est [illegible]
sicut patet de festo ad vin
cula et de festo [illegible]
et de [illegible] et [illegible]
in festo ad vincula solemp
nizatur [illegible]
quibus [illegible] fuit [illegible]
ierosolimis que fuit [illegible]
[illegible] similiter in festo
[illegible] solempnizatur in
stallacionem [illegible] au
[illegible] in [illegible]
[illegible] solempnizatur
illa [illegible] et [illegible]
[illegible] que fuit [illegible]

mandate in quibus vero est
sanctis primo modo dicta ita
in celebratione conceptionis virginis
gloriose solemniter nunc post eorum
primum lapides et erectorum illius
templi in quo nunc nostra de-
sponsata fuit filio dei tunc
dedicato et fundato sicut inter
petit ad xxxiv cum dicit nulla
in quatuor cum tunc nunc per
supra nominatas. Dico primo
cum convivio [illegible] et in vigilia
quod quamvis celebritas conceptionis
non sit de antiquo ritu no-
vo est tamen tamen ritu, tunc dico
secundo quod ipsa illa canonizatas
nullum tamen. Et primo quia ca-
nonizaverunt octavas virginis prae-
nominatas non sunt de perpetuitate
notandi et quamvis nunquam est
novitas de perpetuitate est notan-
da quod sit, ut vigente necessi-
tate vel evidenti utilitate sive
honestate quae compellat uti-
litati. Dico autem quod in nova
celebritate virginis ambo ista
concurrunt. Primo concurrit evidens
honestas scilicet honor virginis
quae quidem honestas non potest sibi
sibi attribui. Dico tamen secundo satis
dignius offerri debet honoribus
eo urgentis necessitatis scilicet con-
tra miraculorum et signa
indignationis virginis con-
tra impugnatores festi conceptionis
quae dederunt nunc notabiles
satisfactionem dignum congregationem
iam fecit sacrum concilium Basi-
liense ad xxxvi et sic iungit
celebrandum copulanda sanctis sedis
apostolicae auctoritas. Dico tertio

[illegible] festi / [illegible] concep- / [illegible]tionis

ad excusationem illorum venerabilium
[illegible] canonicorum. Longe magis eis-
dem bona nunc quod si concilium fuit
in aliis [illegible] ex quo
missione copulando sedis
apostolicae patriarcha apud quem
redarui potuit tunc sanctae
rei excusare, ut forte istud
fuit dispensatione sedis et
ordinatione. Virginis quae vo-
luit istud mysterium revo-
lari minoribus et maio-
ribus [illegible] via videmus
adhuc et sedem apostolicam et
generalia concilia pervenisse
approbationem eius cum tamen totius
[illegible] per eam dico
secundo per moderno tempore quod tamen
sedes apostolica et generalia
concilia iam habeant notitiam
quoque consuetudinis et infa-
tie [illegible] et [illegible]
pontificum et cardinalium qua-
tam [illegible] et divini sim-
[illegible] et per [illegible]
per [illegible] annos Basilee ista con-
ceptio fuit celebrata talis
publica tolerantia et sine
reprehensione est reputanda
pro approbatione et ideo [illegible]
necanda [illegible] licentia celebra-
tionis. Ideo [illegible] amplius
sedes apostolica [illegible]
quod ea approbavit quod petuntur
sed magis requirenda est
ut quod approbavit canonizavit
et confirmavit et [illegible]
hunc sanctus fuit et audivit
sonum symphoniae [illegible]
[illegible] et unanimiter vo-
luntatis ad augmentum honoris
virginis celebrare festum conceptionis

Ad dictum doctoris solempnis
nequaquam conceptio virginis
determinantibus nunc eius
conceptionis celebranda est.
Sed nunc alterius conceptionis
qua primo scilicet etiam fuit
sanctificata et deo accepta,
dum de festo conceptionis ras-
ce concordat quod dicti doc-
tores possint celebrari
vel eciam determinari. Sed nichil
quod ponit in isto quolibet
virginem fuisse in originali
conceptam, ipse contradicit communi
ecclesie. Item quantum ad hoc
videtur sibi tunc angeli ad in-
tentum ad dictum suum non
concepimus nisi probabile cum
non est illorum conclusio et
hoc de peccato originali iam ve-
rum est auctoritatibus adductis
in principio ad quas omnes
respondit ad parvum quia scilicet
de ratione sanctificationis posse
vero modo videre in beato angelo
ad universitatem quod hoc penitus
[illegible] a canonicis scriptu-
ris est distinguendum
non [illegible] ex eis testimonia
[illegible] ut [illegible] sentire
non liceat. Ergo sustinere
immunitatem virginis ab
originali non fuit nimis sacre
scripture et alicui sancto doc-
tori vel alicui ... fuit
fuit [illegible] [illegible]
de peccato virginis ... [illegible]
[illegible] et plurimi doctores
[illegible] [illegible] adheserunt
addentes ad hoc probabiles
rationes fundatas in sacra

scriptura et dictis sanctorum et non esse
in valle credencia que fuit
[illegible] dicte argumentis allegata
et probatur per doctores antiquos
quos qui in tali materia sequitur
falli posset et numquam falli valet
[illegible] illorum sustinere istam
immunitatem. Tum quoniam [illegible]
[illegible] [illegible], [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] fuit, et quantum possibile
fuit ad [illegible] [illegible]
quod [illegible] [illegible] facere et [illegible]
in [illegible] non erit impossibile
per [illegible] [illegible] [illegible] primitus
in ista [illegible] [illegible] fuit [illegible]
[illegible] fuit [illegible] habitum in ista
[illegible] [illegible] de [illegible]
[illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] originale [illegible]
per [illegible] [illegible] ut [illegible]
[illegible] ut per [illegible] [illegible]
[illegible] in [illegible] [illegible] et non
est ita [illegible] [illegible] que [illegible]
[illegible] [illegible] [illegible] originale [illegible]
[illegible] est [illegible] [illegible]
[illegible] allegatur in [illegible] [illegible]
de [illegible] [illegible] [illegible]
[illegible] in quadam [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible],
quod [illegible] fuit in isto originali
concepta, [illegible] [illegible] non [illegible]
nisi de peccato in [illegible] et [illegible]
non [illegible] [illegible] a
peccato et [illegible] per [illegible]
[illegible] in [illegible] [illegible] et [illegible]
[illegible] potest doctores
ipsi [illegible] pro magna [illegible]
[illegible] et [illegible] virginis
ab originali [illegible] [illegible]

Et puto si modo veniret et non
repararentur vires credunt quod
virgo fuit quam possibiliter preserva-
ta quod per coniungi propagationem a qua
cuius fuit maculata nec preser-
vata ut per Christum si fuisset in
seminali de [illegible] puto
dicunt quod non. Ad octo et nonam [illegible]
rationes dico sicut patebit
ex responsione ad singulas quod
fatentur in prima questione secundi dicti
scilicet quod beata virgo fuit concepta
in peccatis ratione peccati large quia
libido dicitur peccatum unde ad primam
que est Gregorii dicitur [illegible] ignit
incarnationem redemptoris in-
violatis solus venit in mundo
hominem semine non conceptum
qui sic in mundo venit de
virgine ut nullam habet de in-
munda conceptione conclusionem
per te [illegible] de mundo concepti sunt
semine quod credo vocando semine
[illegible] quod libidinose de-
cidendo seu decidit et hoc modo
credo virginem de immundo semine
conceptam sed non semper et fuit
in originali concepta quia peccatum
originale non potest inesse in
conceptione seminum et ante eo
infusionem anime ad tertiam que
est Augustini sine libidine non
est permixtio concubitus ubi
hoc filiorum ex eorum carne nas-
centium non potest esse sine peccato
conceptus dicitur quod capit ibi peccatum
large pro libidine dicit peccatum
ut in tali peccato credo virginem
fuisse conceptam sed illud peccatum
ut dicit Anselmus non fuit in
[illegible] sed in potentia ad [illegible] cuius
langor quod adhuc non sit excepta

carne Christi cuius intelligat
aliquam carnem esse carnem
peccati ad quintam secundum [illegible]
mansit de sua peccatum non
habuit nec suscepit carnem
peccati quamvis de massa carnis
peccati ad sextam vel antiquam
[illegible] illo [illegible] tunc ca-
ro [illegible] de peccati propagine vel
[illegible] de peccati propagine concepit
ideo quia corpus Christi non fuit
conceptum [illegible] virginis
concepta [illegible]
peccati sed libido carnis peccati
ad [illegible]
[illegible] quod [illegible] ibi tamen
peccati libidinose concepta et hoc
modo credo quod caro virginis
fuit caro peccati sed non valet
[illegible] originale [illegible] ad
octavam que est [illegible] di-
[illegible] non fuit ubi libido
[illegible] non fuit. clarum est quod ibi
capit [illegible] pro libidine dicit
peccatum. Ad nonam et decimam quibus
[illegible] ut parentibus filiorum [illegible]
datum est [illegible] nasci non
[illegible]
[illegible] peccati propaga-
[illegible] conceptus [illegible] omnibus
sanctificare [illegible] absque peccato
venientes [illegible]
dico primo quod [illegible] ibi [illegible]
parentibus datum est nasci non
[illegible] ibi [illegible]
[illegible] commixtione seminum et
[illegible] opposita
peccato large sumpto et credo
quod hoc modo sola Christi conceptio
fuit sancta [illegible]
ibi [illegible] absque peccato venientes
capit peccatum pro libidine et
credo quod solus Christus fuit

qui sic sine peccato venit
sed quia non valet quod originale
contraxit. Est enim solus
dominus ihesus christus de spiritu
conceptus quia solus ante
conceptum factus est non concepto
de cetero universos ut sunt
ex adam natos quod unius
de se ipso similiter et ve
raciter confitetur in iniqui
tatibus inquit conceptus
et in peccatis concepit me ma
ter mea. Ad ista dicitur quod
illi iniquitates et peccata con
ponuntur pro peccato large sump
to ad x omnes declina
verunt et non est usque ad
unum pro responsione ad
primum et alias sequentes dico
quod sicut solet distingui
de duplici voluntate dei
scilicet voluntate antecedente
et consequente ita potest distingui
[illegible] de duplici peccatore ante
cedenter et de peccatore conse
quenter ille [illegible] peccator ante
cedenter qui in se sine
causa [illegible] omnia requisi
ta et sufficientia ad peccan
dum sicut deus illum vult
antecedenter salvari scilicet cum de
dit liberum arbitrium forma
tum gratia gratis faciente et
si que sunt similia ad
salutem consequendam necessaria
ille non dicitur peccator conse
quenter qui defectu peccatum ad
misit vel contraxit et
ista distinctio de peccatore
convenit in aliquo et
in aliquo differt cum illa

ab illa sciencia posita de peccatore
in actu vel culpa et de peccatore
in potencia vel aptitudine dua
rum ad istud autem ratione omnes
declinaverunt etc. et ad illa apo
stoli omnes in adam peccaverunt et
dico quod intelliguntur de declina
tione et peccatore antecedenter et quod
quod virgo hoc modo declinavit
et hoc modo peccavit in causis
suis. scilicet in adam in quo erat
obligata ad peccandum quod contraxit
peccatum actuale sive originale
sive quodcumque aliud quia non
valet sicut deus sepius dicitur
vult omnes homines salvos
fieri quod tamen antecedenter salvabitur /
Ad 12 quod ipsa virgo [illegible]
fuisse in hac vita aliquo
tempore vel aliquando hominis
putat excepto uno mediatore
dei et hominum quibus nisi
non fuit remissio peccatorum con
tradicit scriptura ubi de apostolis
[illegible] dicitur remittuntur
peccata in nomine et per peccatum
mors dico quod sicut virgo
antecedenter remissionem ob
tinuit unde ait ut ait augustinus
super illo lucas cui magis
remittitur magis diligit. Na
ingruit non commissa sunt di
missa atque specialiter commissa
et alia a[illegible] peccata quae virgo
vel tollere vel committere potuisset
et tollerasset seu commisisset
si non fuisset sibi gratia nam
preservata fuit scilicet antecedenter
dimissa et remissa et inde
atque illa actualia contraxisset
vel admisisset. Ad 13 quod

Ad x^m^ elevatus ex mulie(r)e respondeo
quod ex tanq(uam) generat(ur) humano massa
nullus fuit peccato respicit(ur) dico
quod exponenda est pro illa apud omnes
in adam presumserunt antecedent(ur)
s(ed) ut aptitudinal(ite)r Ad xij^m^
amico solus ex natus de femina
solus est cum peccato non fuit
dico primo quod ista exponi potest
pro tu producens / dico secundo quod ab
illa generalitate ex natus de femina
excipitur virgine cum filio de
Sabaoth ubi dicitur hec inquinando
[illegible] in qua nec nobis angeli
nec cortex venialis culpe fuit
et ideo nec fuit quod exponitur
pro producens ut ipse sibi ordinavit
Ad xiij^m^ aug(ustinus) solus innocens
qui non fit venit peccatorum
distinguo de duplici innocentia
s(cilicet) per naturam et per gratiam innocentia
per naturam est illa cui repugnat
peccatum omnimode et antecedenter
et quantum et habitualiter actualiter et
aptitudinaliter [illegible]
[illegible] de ista intelligit auctor aug(ustinus)
innocentia vero per gratiam est cui
repugnat peccatum et actualiter et
habitualiter s(ed) non potentialiter
et ideo antecedenter et aptitu-
dinaliter et ista innocentia fuit
in virgine Ad xv^m^ secundum v
nica est via ihesu christi quare so
la a peccato est immunis dis-
tinguo dicitur de immunitate
a peccato personali s(ed) innocentie
distinxi de innocentia secunda
est [illegible] unitatis est per naturam
et alia per gratiam et de prima
immunitate intelligit secundum
Ad xvj^m^ bernardus ipse fuit a
reatu nullum debitum reperit
ita per liberationem omnibus venit
distinguo pro in predecessoribus

de duplici libertate a reatu per
naturam et per gratiam / et de prima
intelligit auctor / et gratia qua est
salvator antecedenter libera fuit
virgine fuit antecedenter sibi
peccati remissione [illegible] nec fuit
dixi quia non fuit commissa
dimissa fuit Ad xvij^m^ aug(ustinus)
super illo psalmo ecce omnes nos
cecidimus pro omnes hec vox
intelligit esse omnium peccatorum
exceptis Ad xviij^m^ eusebius super illo
ad [illegible] ecce [illegible] omnes filii
ne in hac vita nisi omnibus hoc
nasci dico quod hec auctoritas
intelligi pro prelegatum
[illegible] omnis cum adam peccaverunt
de [illegible] et filiationem ut peccato
antecedentia illa alius potest ab
respondere ad respondebitur
duabus precedentibus Ad xix^m^ sex
inesse tunc de omnem hominem
qui per coniuncti viri et mulieris
concipitur in originali peccato
nasci Et ad xx^m^ nullus potest
concipi de virgine et nullus sine
originali Ad omnes alias hos
auctoritates quae pro omnes angeli
dico quod ipse ab illis generalitatibus
excipitur virgine sic de nata et
generata dicitur hac non virgine
excepta si omnes sancti possent
quod tu hic venerint interrogati
fuissent utrum sine peccato essent
omnes una voce clamassent
si diximus quod peccatum non habemus
nos ipsos seducimus et hoc
excipitur eam de cuius honore
loquens in persona filii eius
manifestat quia de spiritus
manifeste inquit mater
vitam esse s(ed) [illegible] fabri-
cata est niveus et sequitur
s(ed) potuit virgo mater vita
contaminari cum ipsum fuerit
potest et ego inquinari cum ex
ipsa nascerer Ad xxj^m^

et dicatur secundum textum quod precedit
propter eo quod vero mortuum est
ad illud apostoli stipendium
peccati mors et ad xxiiii quod
est ambrosius Adam propter peccatum
mortuus est Maria propter
peccatum mortua est et ad
xxiii totum peccatum dei
ducitur quoniam pro peccatoribus
mortuum et vero dicitur
pro non peccatoribus mortuum
ad omnes istas auctoritates
dico quod ipse saluant et
soluuntur de peccatoribus autem
loquuntur et concedo quod beata
virgo talis peccatrix esset et
ideo nunc mortua est et
sub lege mortis contracta
ad xxiiii° unum ~~[illegible]~~ unum
de regulis recipi nullum
ex causis non inveni
dico quod illa auctoritas ad literam
intelligitur et exponitur de Salo
mone qui de seipso dicit
quandam mulierem invenit quo
inveniret que sibi non esset
occasio scandali de mille
viris unum sic invenit quod tamen
sibi esset occasio scanda
li propter quod ad propositum dicebat
Sapiens ecclesiastici xxv° nequior
est nequitia viri quam bene
faciens mulier quia nequitia
viri erat sibi occasio vir
tutis exercende benefacta
vero blandientis mulieris
erat sibi occasio apostasie
et ydolatrie unum tamen dico
de virgine beata in sexu
muliebri illius quamvis
illud exponendum est sicut
illa secunda allegata
auctoritas declinavit ut ad
xxvi quod salus in carne
sua nullus extitit qui

per carnalem delectationem huic non
licuit dico dico quod per tempus huic
carnem dicitur carne libidi
nose propagata et hoc modo
non habet quod peccatorem non
potuit carnem virginis carnem
dicitur in actu concupiscentia immunda
vocatur propter dicitur originis
dico tamen Augustino quod illa dicitur
tia magis est in parentibus quam in
prole et ad ista auctoritate et ad
omnes similes posset uno
verbo responderi quod nulli concluditur
nisi quod originale fuit in virgine
quantum ad materiale quod est delecta
bile ~~sed hec concluditur nisi quod~~
~~originale~~ etc possent videri
ad istas rationes et primo ad
illam xxv quod dicitur quia caro
virginis contaminata dicitur
quod fuit sedevit in carne unde
sed in parentibus. ad xxvi arguitur
concupiscentia que est radix omnium
malorum fuit in ea per hec tem
pore virginis quia non
potuit tamen de filius virginis
pro natura declarari posset
exponi quod concupiscentia fuit in ea
causaliter hoc est quantum ad
peccandum habitus sed per carnis
tum generasset si non formaliter
sibi gratia sed de sole dicitur quod
in ipso est calor causaliter
ut quod calorem producit in istis
inferioribus sed non est calidus
formaliter sed dicitur quod concupiscentia
fuit in ea causaliter et non formaliter
ad xxvii et ad alias que sumuntur
de verbis beati magistri Bernardi
de assumptione in vigilia de natalia
dicendum quod in libro illius dicit
dicitur nihil aliud volunt nisi
quod in unione seminum usque
ad creationem anime omnino fuisset
actu secundum lege originale quantum

ad inductionem formarum membro
rum. sicut in aliis scilicet et
hoc est dictum quod originale fuit in
ea quantum ad maculam, non autem ad forte
ad reatum tamen quantum ad fortem inter
maritales amplexus scilicet sic illi
corporum commisceantur quo ad alios
de aliis vide infra q. xxxv distinctio
de qua scilicet sine sanctificatione prima
est per dedicationem ad divinum cultum
sicut altaria vestes palle calices
et similia sanctificantur et sancta vo
cantur / et hoc dicto loquendo de ista
scilicet sanctis sic carni virginis inter
maritales amplexus commisceri
potuit, et si non fuit verum scripturis
dicendum ab eo quod se commiscuit prima
ex illa hora qua virginis caro
inter maritales amplexus fuit
seminata. extunc fuit dedicata et
ante secula predestinata ut ex
ipsa formaretur in materia corpus
Christi et talis dedicatio ad tale
sanctum ministerium potest dici sanctificatio primo
modo dicta. Secunda sanctificatio est per emen
dationem a peccato sicut exulcis in
gratia gratificante sanctificantur et hoc
modo loquendo de sanctificatione di
co quod sanctificatio inter maritales am
plexus sic illi corporum in quibus
commiscuerunt quia illi amplexus
meritorii fuerunt ex caritate eliciti
ex obedientia divini mandati per angelum
nec aliam nisi ad mandatum dei
ut est verisimile convenissent
cum a carnibus carnalibus omni
refriguerant et tamen vel quia rursus
quod sanctificatio fuit sine sanctificatione
dico quod sanctis sicut ubi purificaverunt
illas conditiones sanctificationum
oppositas. Tamen quia ubi quando ipsius
sanctitas tamen peccato fuit, aut
quando peccatum non fuit ubi libido
non defuit dico quod peccatum large

sumptum et specialiter hic sic tamen
patuit quilibet ad effectum istarum
damnatum scilicet tamen tertia sanctificatio est per
abstinentiam ab actu carnali quo
ministri ecclesie et altaris dedi
cantur sanctificati. Quarta sanctificatio est per confir
mationem in bono qualis est
sanctificatio electorum in patria et
de istis aliis duobus sanctifi
cationibus dico quod inter maritales
amplexus nec in parentibus
nec in prole sanctificatio se commiscuit
ex quibus patet qualis sanctificatio
inter maritales amplexus se
commiscuit et qualis non. Ad xxxix
dicendum quod si autem conceptum sanctifi
catum non potuit quia non valet
nec in ipso conceptu potest peccatum
ad inveniri ergo neque conceptum immaculatum
cum eius sanctificationem ante
possit videatur quam celebrio
peccato sanctam faceret maculam
cum tamen conceptum, distinguimus
de conceptu vel loquimur de
illo qui est commixtionis seminum
et hoc dicto quod in isto conceptu
sanctificari potuit loquendo de
primo modo sanctificationis alleg
ati est per dedicationem ad divinum
cultum. Vel qui vellet susti
nere saltem tamen quod in isto concep
tu fuit sanctificatio per preservationem
a macula originalis et quod prolis
fuit seminata et preservata
loquendo vero de aliis tribus
sanctificationibus dico quod in isto
conceptu non fuit capax alicuius
illarum trium sanctificationum. Si
vero loquimur de conceptu qui est
commixtionis virorum et dico
quod in isto conceptu sanctificata
fuit loquendo de sanctificatione
secunda dicta que est per emenda
tionem a peccato ipse debet nequis
a peccato quod infuit et ullum

fuisset sed a peccato quod commisit
nisi gratia sanctificantis praeservasset
Et tu arguis hic quod non po-
tuit peccare peccatum quod mereatur di-
co quod si loquatur de reatu ex-
tione scilicet quod nullum peccatum
fuit quod repugnaret illi sancti-
ficationi. et quamvis sanctificationem
tur in dicit quod illa misera
rationis concepta peccatum fuit nec
ipse nec large sed solum in quibus-
libet fuit peccatum large sumptum
Si vero loquatur de corruptione qui
est tamen ex ratione dicit quia non fuit
ibi peccatum ipse dicit quia gratia
fortificata ante participavit
aliquam partem nec peccatum nec peccatum
Et ideo posset aliquando quod non
fuit ibi peccatum large sumptum.
dico quod fuerit cum gratia et ita
assumpta sunt non militat ad
xxx Anselmi de conceptu in
iniquitatibus concepta et in
peccatis concepit tamen mater sua
Et cum originali peccato natus
sum et quia in adam peccavit
in quo omnes peccaverunt et
ad sequentia. Christus de massa
peccatrice sine peccato assumpsit
[illegible] dico quod Anselmus non
dixit illa [illegible] sed [illegible]
quod liber eius Cur deus homo
compositus est per modum dyalogi
in quo introducuntur boso
tamquam discipulus et anselmus
tamquam doctor et ideo illa
que sunt anselmi tamquam de-
terminantis sed bosonis tamquam
proponentis [illegible] quocumque
recte auctoritas et [illegible]
usque ad ultimam salute se-
in [illegible] et peccato [illegible]

concupiscentiam ad ultimam rationem et ita
virgo fuit libidinose concepta
et penalitatibus inflictis ex
illis ade sustinuit usque ad
mortem inclusive concedo
et tu vero dicis quod sunt inflicte
concedo sed propter culpam hic possum
dupliciter videlicet virgo negando
quia non plures modos solet deus
inferre talibus penalitatibus ali-
quas primo ut opera dei mani-
festentur in illo ut in ceco nato
secundo ad augmentum meritorum ut Job
tertio ad [illegible] ut
thobia Joseph quarto ad [illegible]
custodiam ut [illegible]
paulo et in martiribus et
ad hec fuit inflicte sed virgini
quare alio possum dicere quod
inflicte sunt virgini propter culpam
sed non suam sed propter culpam ade
cum propter [illegible] sua [illegible] nec
vivit virgini sicut ceteris filiis
[illegible] originalis propter
[illegible] sequelis [illegible] sed si-
[illegible] singularem [illegible]
[illegible] dispensare cum ea
[illegible] contra originale
quod non potuit sibi tolli nisi
in malo et in [illegible] vo-
luit autem et [illegible] absolvi
a penis [illegible] ille
cedebat sibi in augmentum meritorum
Ad auctoritates [illegible]
questione sed [illegible]
dicit ad [illegible] et hec sufficiant
de prima questione Ex quibus patet
quod nulla est allegata auctoritas
sanctorum [illegible] aut sancti
[illegible] virginem
fuisse in originali peccato infectam
Sed quid [illegible] tamen
virginem fuisse conceptam in peccato
capiendo large peccatum sicut deductum

est in primo articulo. Et hoc credit
prima questio si tale peccatum non esset
originale de quo queritur quod consti-
tuit filios irae patris et quod magis
attendere non attendunt quod conside-
ratio ab originali macula
derogat excellentiae filii redemptoris
quo nunquam fuit ab ipso recepta
vel per ipsum damna sibi apta
dominae attendunt quod magis perti-
net credere ipsam sine peccato ori-
ginali fuisse conceptam quam cum
eo conceptam. Nichilominus hi quidam
tenebant pertinaciter contrarium
de quo fuit magna controversia
Ideo generale concilium Basiliense
videns talem controversiam esse
magnam in ecclesia. Unde generaliter
definivit et sanxivit ad unam
partem meliorem scilicet quod est concepta
sine peccato originali. In cuius
vri efficaciam et testimonium dedit
bullam sacrosancti concilii Basiliensis
de celebratione conceptionis virginis
Marie Cuius copia sequitur

Sacrosancta generalis synodus Basi-
liensis in spiritu sancto legitime con-
gregata universalem ecclesiam representans
ad perpetuam rei memoriam. Elucidanti-
bus divine gratie misteria vite
eterne gloriam repromisit eterna
dei sapientia dicens. Qui eluci-
dant me vitam eternam habebunt
Cum autem de gloriosa virgine que ipsam
patris sapientiam dei filium carnem
in utero portavit ac mundo peperit
sacrosancta recepit ecclesia quecumque
de dignitate et sollemnitate virgi-
nalis celebrantur in laude hono-
rio debitum est ad laudem et
honorem filii sui pertinet et qui
honorificant matrem et sanctitatem
matris honorificant et lau-
dant gloriosum nomen filii eius

qui ipsam sanctificavit et
apte dotavit gratia. Verum si inter
ceteris rebus elucidatio
veritatis que a deo docetur
plerumque multa contulit pri-
ma specialis fructus uberri-
mos offerre censenda est
que sanctificationem et debita
tum templi illius co-
lunt in quo ante secula
antequam esset et ab
initio sibi mansionem ordinat
prima et eterna veritas idem
maxime decuit ut per
habitaret in affectionibus devo-
tionibus sancti illius quia per
diffusa est in terris hactenus
de difficultatis questio in
diversis partibus et coram
hac sancta synodo super
conceptione gloriose virginis
Marie matris dei et ex-
ordio sanctificationis eius
facta est quibusdam dicen-
tibus ipsam virginem et
animam eius per aliquod tempus
aut instans temporis sub-
iacuisse actualiter originali
culpe aliis autem e contrario
dicentibus a primo instanti crea-
tionis sue deum ipsam diligendo
gratiam ei contulisse per quam
a macula originali illam
altissima provisione liberavit
et preservavit sublimiori
ut sanctificationis genere
redemit cum fundavit
eam ipse altissimus
et ipsam fabricavit filius
dei patris ut esset mater
eius in terris Nos vero di-
ligenter inspectis aucto-
ritatibus et rationibus
que iam a pluribus annis

in publicis relationibus
et per scripturas dudum coram
hac sancta synodo alle
gate fuerunt aliisque pluribus
super hac re visis et ma
turius consideratis per plures
doctores, doctrinam illam disserentem glo
riosam virginem dei genitri
cem Mariam, preveniente
et operante divini numinis
gratia singulari, numquam
subiacuisse originali pecca
to, sed immunem semper fuisse
ab omni originali et actua
li culpa, sanctamque et
immaculatam, tamquam piam
et consonam cultui ecclesiastico
fidei katholice recte rationi
et sacre scripture ab omnibus
katholicis approbandam
fore, tenendam et am
plectendam diffinimus
et declaramus, nullique
de cetero licitum esse in contrarium
predicare seu docere. Reno
vantes preterea institutionem
de celebranda eius sancta
conceptione que tam per Ro
manam quam alias ecclesias
vi idus decembris an
tiqua et laudabili con
suetudine celebratur,
statuimus et ordinamus eandem
// prefata celebrationem prefata die in
omnibus ecclesiis monaste
riis et conventibus christia
ne religionis sub no
mine conceptionis festivis
laudibus colendam esse
cunctis fidelibus vere peni
tentibus et confessis
ea die assistentibus solemp
niis ecclesie, primis autem vel
secundis vesperis tociens. Sermo
ni autem divini de eadem festi
vitate interessentibus centum
quinquaginta dies confessoribus
presentibus quibus iniuncta
de iniunctis sibi penitentiis
hec sancta synodus elargitur.
Datum Basilee in sessione nostra
publica in maiori ecclesia
Basiliensi solempniter celebra
ta xv kalendas octobris anno
a nativitate domini millesimo quadrin
gentesimo tricesimo nono
apostolica sede vacante.

Sermo de conceptione Marie

Tota pulchra es amica mea
et macula non est in te
originaliter Cant. iiii°.
In principio autem ad comme
dacionem celebritatis hodierne
acturus de immaculata dei
genitricis conceptione divinum
imploro favorem de cuius pleni
tudine et totus in peccatis
natus et conceptus sum cum
propheta quia vir pollutus
labiis ego sum, qui non
labiis ut seraphin carbone
ignito de altari purgatus
sum, aut sicut eius mihi
dicere? cum nec angelus illo
venit carbone mundari. Exoptari
eloquia qui ipsam in sua
conceptione filii dei ab originali
inviolabilem preservavit,
exhibuerim in exordio pri
mordiis ipsam invocabo
Gabrielis ave dicentes
~~Ave gratia plena dominus tecum~~
Tota pulchra es amica mea
et macula non est in te etc.
Verba proposita sermonis ad in
crementum honoris immaculate

dei genitricis intendo ostendere
Immaculatam dei genitricem ab ex
ordio saltem infusionis anime in
corpore fuisse ab originali ma
cula preservatam, quam preservacionem
curatam [illegible] breviter [illegible] vias
deducere prima via sumitur ex
figuris scripturarum quibus fuit
prefigurata Secunda ex auctoritatibus
sanctorum quibus fuit robo
rata Tercia ex racionibus doc
torum quibus fuit confirmata
Quarta ex convenientia mira
culorum quibus fuit clarifica
ta et sic via quadruplicem
iuxta [illegible] differenciam
[illegible] articulus [illegible]
[illegible] sermonis In primo a
gam de figuris scripturarum
quibus preservacio fuit prefigura
ta In secundo de auctoritatibus
sanctorum quibus fuit robora
ta In tercio de racionibus
doctorum quibus fuit confir
mata In quarto de convenientia
miraculorum quibus fuit clari
ficata. Circa primum ad [illegible]
Prima via qua ostenditur
immaculatam dei genitricem
fuisse ab originali macula
preservatam sumitur ex figuris
scripturarum quibus fuit prefigurata
et [illegible] ad istud [illegible]
est [illegible] de [illegible]
figuratur de virgine [illegible]
nio de virgine [illegible]
ab eius preservacione ab ori
ginali macula singulariter fi
guraliter configuratur. Primo
per mulierem illam que caput
serpentis dicitur contrivisse
configuratur secundo per virgam
per palmam [illegible] per arcam

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
stellam. Quarum singule figure
[illegible] et [illegible]
[illegible] virgini [illegible]
[illegible] fuit in peccato origi
nali configuratur. Primo
Immaculata virgo per mulierem
illam que caput serpentis
dicitur contrivisse [illegible]
[illegible] ad serpentem ini
micicias ponam inter te
et mulierem et semen tuum
et semen illius ipsa conte
ret caput tuum, serpens
enim antiquus [illegible]
[illegible]
[illegible] singulas [illegible] filios
[illegible]
[illegible] maculam [illegible]
[illegible]
est causa [illegible]
[illegible]
[illegible] nascimur
mortui, nascimur [illegible]
[illegible] quia [illegible]
morimur nascimur et
tamen [illegible] nascitur
mortui quia [illegible]
[illegible] a serpente
strangulati [illegible]
ille [illegible] est
strangulatus [illegible]
passus est ab eo, quinimo
ipsa [illegible] plenitudine
[illegible] et [illegible]
[illegible]
[illegible] et potestate [illegible]
[illegible] in hoc contrivit
caput eius, ut [illegible]

capite in quo viget prin-
cipium motus omnis et spiritus
vitalis, at ipsum nullus ve-
nenis habens, despexit suo
aggressu a virgine superato
quasi contrito capite virus
nullum in eam habuit, atque
potestatem animarum quam prius
super eam habuit seu attractam
in peccatum amisit. Sed si
dixerimus ipsam originale
contraxisse maculam, quis
est qui dicat eam penitus hostis
a serpente strangu-
latam, sicut enim sancte
intelligi quo pacto stran-
gulata strangulavit ca-
put, potuit conterere et
ruinavit. Virgo illo in
regni [illegible] ab
initio seculi singula-
riter reservata, et hinc
figuratur de conterente caput
serpentis vocatur figurata
terra in terra immacu-
lata. Virgo figuratur per vi-
tem, propter quod de ipsa scribitur
Ecclesiastici xxiiii°: Ego quasi
vitis fructificavi suavi-
tatem odoris, vitis enim
habet virtutem quod solo o-
dore extinguit bufones
et radices, ostendit posse
immaculatam virginem
in odore sue [illegible]
extinxisse bufonem
quo modo [illegible]
[illegible] ipsam, continuis
se exuit serpentis ve-
nenum, ideo que figura
configurata [illegible] loco posita
in qua immaculata virgo

figuratur per palmam, propter quod de
ipsa scribitur Ecclesiastici xxiiii°:
quasi palma exaltata
sum in Cades, palma enim
signum est victorie et tri-
umphalis, et [illegible] pal-
me gestatio velud de filiis
Adam magis convenit
immaculate virgini que
sola cum pede potuit caput
serpentis confringere. Ideo imma-
culata virgo per archam federis
de qua mandavit Dominus
Moysi ut fieret eam de
lignis Sethim, que ligna
corrumpi non possunt et scripta se
quemadmodum figuratur in quibus
immaculata virgo comparatur
cedro et cypresso, propter quod de
ipsa scribitur Ecclesiastici xxiiii°:
quasi cedrus exaltata
sum in Libano et quasi
cypressus in monte Syon.
Cedrus enim et cypressus
alia ligna ceterasque inter
ceteras odoriferas arbores
habent sibi proprietatem ut dicitur
quod sint imputribiles, convenit
ergo immaculata virgo ipsis
comparari debuit, ista
que imputribiles sunt [illegible]
[illegible] per negationem
actus [illegible] ad comparationem
potentie carnalis corruptibilitas
nec virgini defuisse quamvis
[illegible] istis lignis comparari
debeat, quod est [illegible]
sua dispensavit resurrectionem
accelerare ne daret [illegible]
natum suum corrumpendum,
et hec incorruptibilitas lignorum
[illegible] [illegible]
figuratur in conceptione virginis

fuisse carentiam culpe origina-
lis. Benigna ista non fuit talibus con-
ditionibus quod a principio creata fu-
erunt imperfectibilia sed postmodum
per donum aliquod accidentale facta
fuerunt incorruptibilia. Et ideo si
immaculata virgo ipsa in in-
corruptibilitate perfecte debuit co-
parari oportet quod a principio sue cre-
ationis incorruptibilis fuerit
incorruptibilis nec quoniam sit mo-
do de omni corruptibilitate nature sed
dumtaxat de originali que est
per negationem actus et non per
alienationem potentie, incorruptibi-
biliter et per analogiam ...
ad illam que non fuisset immo-
vere, primum aliter corruptionis
quia incorruptibiliter opponitur est
originale peccatum quod dicit
apostolus ad Romanos v. Mors in-
travit dominium ergo si imma-
culata virgo ad instar ce-
drorum a principio sue acceptionis
incorruptibilis fuit, oportet quod
opposita sunt fuerit in eadem
[illegible] nec quod originali caruerit.
Configuratur vero immaculata
virgo per mirram electam. Ecclesiastici
quod de ipsa scribitur Ecclesiastici
xxiiij° et quasi mirra electa
dedi suavitatem odoris. Mirra
namque habet virtutem quod omnia
putredine non a se sed ab
aliis per incorruptibilitatem corporis
carnalis virtus fuit in virgine
que omni carnalis co-
rruptione macularum in se extincta
esse [illegible] sed et illam
excellentiam ut aut demonstratur
quibus sola virtus circumstante
in aliis monstrabat ex
hac mystica virtute mirre

magis adhuc quod incorrupti-
bilitatis reservari quod credit
in conceptione virginis fuisse
carentiam culpe origina-
lis sicut virtus mirre corpora
que ab infectione putredinis
prius descendat servat. Et
immaculata virgo putredi-
ne originalis culpe
infecta fuit quomodo
mirre electe comparari
potuit cum status virginis si
mirre electe perfecte comparata
fuit oportet quod a principio sue
conceptionis originali caruit.
Configuratur vero immaculata
virgo per rosam. Ecclesiastici quod de
ipsa scribitur Ecclesiastici xxiiij
et quasi plantatio rose in
Jericho. Et ad eius singu-
larem gloriam de ipsa can-
tat hodie sancta mater ecclesia
ad nubes [illegible] dilatabis
honore sicut spina rosam
genuit iudea mariam.
Rosa autem habet ingenuam
conditionem quod de vepribus
et sentibus nascitur spi-
nosis nullum tamen per spine
sentit aculeum. Per spi-
nas in sacris scripturis
[illegible] signatur
peccatum sicut Genesis iij° capitulo ma-
ledicta terra in opere tuo
in laboribus comedes
ex ea cunctis diebus vite tue
spinas et tribulos germi-
nabit tibi. Quod exponit
sanctus [illegible] de terra carnis
nostre que originali peccato
seminata concupiscentiam
[illegible] germinat tribulos
et spinas libidinum per-
[illegible] virgo immaculata

virgo comparabitur quae sicut
rosarum sine spinis pullulat ut
de parentibus originali peccato
infectis tamquam rosa de
vepribus et sentibus nata
et inter spinas et tribu-
los libidinum concepta nullum
ex parentibus contraxit origi-
nalis aculeum peccati quod ad
confirmationem huius virginis de
virginis castitate sancta mater
ecclesia in officio suo assu-
[?] et sicut deus ve-
ri mei laudabat eam
flores rosarum ideo dicit
quod laudabat eam non ramum
rosarum sed dumtaxat flores
rosarum Et ita dicit quia
licet ramus rosarum spinosus
sit et hispidus flores tamen
[?] et a spinis separes
Et ideo mater ecclesia ut pre-
tactum est immaculatam virginem
in sua conceptione de parentibus
originali peccato infectis
tamquam purpureum florem
rose de ramis spinosis
nullam contraxisse sancta spi-
na [?] nomine ramorum
de solis floribus facit mentionem
Et sicut deus veri mei
laudabat eam flores rosarum
Et hic erit immaculata
virgo tamquam plantatio ro-
se in iericho ad modum
rose sic formata et or-
nata pompis speciosis-
simis, in quantum speciosi-
tate nec primam similem
visa est nec hic sequentem
prima pompa est quod sine
fine originali macula

concepta, secunda quod sine corre-
ptione fecunda, tertia quod sine
[?] secunda [?] quod sine
dolore puerpera Ita quod merito
[?] sed vir deus et virgo
[?] sine detrimento virginitatis
ineffabiliter est enixa Sic
[?] immaculata virgo
ut lilium inter spinas quod de
ipsa dicitur sponsus in speciosis
[?] Canticorum et capitulo
ii° sicut lilium inter
spinas sic amica mea inter
filias, lilium namque est flos can-
didissimus nullam nigredinem [?]
mixtam [?] [?]
ut premissum est [?]
et libidinum designat [?]
in [?] ex originalis
peccati sequela [?] candi-
dum igitur lilium inter spinas
pungentes exortum sed nitore
[?] innocentie, figurat
immaculatam virginis mariam
in sua conceptione inter
spinas et tribulos libidinum
propagato [?] sed singulari
privilegio a puncturis originalis
peccati illesam, [?]
immaculata virgo [?]
[?] [?] quod pulc-
hritudinis eius admirantes [?]
[?] [?] exclamabant
Canticorum [?] est ista quae
procedit quasi aurora consur-
gens aurora [?] sua
[?] splendor est a radiis
emanans solaribus [?]
[?] [?] [?]
[?] [?] [?] [?]
[?] quod [?] [?]
[?] [?] [?]
do [?] [?] splendor [?]

Ita quod prius nunquam exivit ab occa-
su sic nunquam vidit in occasu
sed oriente sole nox a radiis
eius excipitur et transformatur
in diem, nec est amplius au-
rora, et hec gratia [illegible] de
directo apparuit: conceptus in
peccato originali nec aurore
consurgenti comparari non pos-
sunt. Primo namque conceptu in
peccato originali, postquam orta
sunt per creationem a deo non co-
hunc consurgunt ut aurora
namque nec sunt in eis splendor
sed nox ut orti sunt co-
tidie veniunt in occasu origi-
nalis culpe ubi tenebris te-
nebris excepti absconduntur in
eis lumen nec est obex oppo-
nitur lumini gratie per que auro-
re splendores nullos prius sibi
competere. Et ideo sic Immaculata
virgo originalem maculam
contraxit clarissima est quamvis
ut comparari non poterit
sed quod prius scitur aurore
dignitatem esse ipsam honorat
In hoc datur intelligi quod ne-
mirandam eius claritatem non
habet conceptionem et ostendit splen-
dorem eius cum tamquam auro-
ram lucidam in ortu suo
a deo per creationem fuisse nox
in lumine gratie in splendore
sanctorum creatam, nec exinde
nunquam in originalis occasu
venisse sed de gratia in gratiam
et de virtute in virtutem sicut
aurora solet de splendore in
splendorem continue procedere
donec sunt deveniat [illegible] ipsa
gratiarum statim amplius
apparuerunt ipsa virgo in conceptione

unigeniti sui qui est verus
sol, instante a radiis divinis
eius perampliusque illuminata
et in bono confirmata sicut
aurora in ortu solis quasi
esse in diem. Sed ad mutandum
deviatur verbi dicti sicut ut
si magis libere dominus magis
assimilatur a vehementia caloris
que absorpta transformata
est in diem, configurata xii
immaculata virgo per diem de
quo cum verbum in quadra-
gesime hac modo exponit
dicens: Apud psalmista xviii. Dies
diei eructat verbum et nox nocti
indicat scientiam, dicens dies ingens
hac est angelicus regni civitatis
verbum i. civitatis archanum
incarnationis filii dei qui
est verbum quod erat in principio
apud deum et deus erat verbum
et nox nocti hoc est hominibus
viatoribus indicavit scientiam scilicet
boni et mali cuius serpens
mulieri [illegible] si fallaci
sive astutie suggestioni
[illegible] sunt [illegible]
immaculata virgo dies esse
sequitur quod ab aurora incipit
inceptio autem virginis non
potest esse nisi sua conceptio
et si conceptio sua aurora fuit
iam ostensum est quod caret
quod originali macula, quando
aurora ista cum in angelica
annuntiatione mutata est
in diem, tunc dies diem sa-
lutavit et annunciavit ei
verbum quod per suam sapientiam
preparatam reparavit. Malicia
quam nox nocti indicavit
scientiam configuratur xiii imma-
culata virgo per stellam [illegible]
que signa comparet virgini

stella mar[is]

x sui nominis interpretatione
sed etiam dignitate dubium non
sit. Unde [illegible] dixit immacu
latam virginem comparat
stelle maris quam lucifero
mane surgenti. Secundum
quod est distantior et lucidior
fulgentior apparet quam
stella maris et ipse
magis [illegible] comparatio
in qua pulcherrima mu
lierum comparatur pulcher
rimo sidereo ipsa vero
matutinus lucifer pluri
mis pulcherrimis pro
gaudiis [illegible]
ortum solis ipsa [illegible]
salvatoris precursor Johannes
baptista a sanctis doctoribus
[illegible], quia sicut ma
tutinus lucifer solis ortum
nunciat, ideo et salvatoris
precursor Johannes salvatorem
ipsum venturum [illegible]
et presentem ostendit digito
sicut ipse matutinus luci
fer planeta est clarissi
mus [illegible] soli propinquissi
mus ipsum solem et orbem
terre medius, [illegible] potius
illi sanctissime magis ipse
quam immaculate virgini
competit ipsa cum est [illegible]
clarissima nobis [illegible]
[illegible], sicut [illegible]
[illegible] ipsa ortus est et [illegible]
[illegible] propinquissima
[illegible] ipsi et nobis [illegible]
[illegible] mediatrix et [illegible]
[illegible]
[illegible]
hanc vitam [illegible]

lucifer

et matutinus ipse lucifer quod patitur
occasum, et oritur sub ut supra
dictum est in figura de anima
sed originale peccatum in quo
virum totum [illegible] adeo possessum
esse fecit adeo [illegible]
[illegible] et ideo hanc [illegible]
[illegible] spiritus sanctus in conceptione
immaculate virginis repulit
ad tollendam omnem [illegible]
ne quis vel leviter suspicari
posset virginem alicui peccato ori
ginali fuisse infectam. Porro
stella maris sine infectione
qualibet astris egregiis fulgen
tibus prerogativis, primo quod nunquam
patitur occasum sed est ab occasu
distantissima, secundo quod inter omnes
universas celi stellas altius
elevata est et super orizontem
[illegible] cardinis propinquissima
[illegible]
prerogativam prima competit
conceptioni virginis et secunda
assumptioni. Ut sic hoc nobis
[illegible] nominis Marie ipsa
[illegible] alpha et o principium et
eius complete et consummationem
competit cum conceptioni virginis
que est eius principium. Sicut
stella maris nunquam
passa est occasum sed est ab
occasu distantissima sic
[illegible] immaculata virgo nun
quam passa est originale peccatum
quod est occasus spiritualis sed est
ab illo et omni alio distan
tissima. Competit sed assump
tioni virginis que est eius
consummatio quod sicut inter omnes
stellas sunt universas celi stellas
altius elevata est et est super
[illegible] propinquissima

Hec immaculata virgo in sua assump-
cione super choros angelorum et
universam celi curiam fere usque
filii sui exaltata est et tamquam
super omnes purissima super-
nis eciam regum residet in throno
filii ad dexteram eius collocata
ita quod si ipsam originalem
maculam contraxisse diceremus
prima progenitura stelle maris
Dominus ... sibi deesset et haud
virgini ... in in
quia ipsam marie nomen mundi
nam ... et hec puncta
deficerent ... quod ad istum
articulum dixisse sufficiat ad
veritatem de ista virgine bene
sumpto pro themate tota
pulchra es amica mea et ma-
cula non est in te
Et ideo ad secundum articulum ...
veniamus ad ostendendum quod immaculata
virgo fuisse ab originali
peccato preservata sinuit ex se
temporibus sanctorum quorum
testata ... ad istum
articulum ex tanta auctorita-
tis multitudine octo vel xiiii
in medio proferam primo enim
beatus hildefonsus doctor
archiepiscopus ... tante sanctitatis
ut immaculata virgo in hac mor-
tali vita sibi iteratis vicibus
apparuit sibi in ... quando
scripsit ... disputabat de
virginitate et purità virginis
scripsit ista verba constat nos
mariam ab omni originali
peccato fuisse immunem quia
non solum ... matris ... salu-
ta est ... veni in
omnibus donata est benedicta
... nata est
delictis ... ore ...

peccati in utero sanctificata
... sequitur ... in
... de ... loquitur
de ... virgine autem hec est
... in qua vere nondum
originale ... veniale
... fuit ... beatus augu-
stinus ... excepta ...
sola virgine de qua propter honorem
domini nullam prorsus cum de
peccatis agitur volo habere questionem
... quod plus ei gracie
collatum fuit ad vincendum
ex omni parte peccatum que ...
tunc ac pure ... que
constat nullum habuisse peccatum
hac ... excepta
si omnes sancti ... qui hic
vixerint interrogati fuissent
utrum sine peccato essent omnes
una voce clamassent si
dixerimus quia peccatum non ha-
bemus ipsi nos seducimus
et veritas in nobis non est
... augustinus de quo
... loquitur in persona
filii virginis ... augu-
stinus ...
... tu ipsam fecisti po-
tui et ego ...
ex ipsa nasceretur ...
... et ...
... anselmus
... de ... originali
... ad ...
... matris
fuit purissima tanta puritate
qua sub deo maior nequit
intelligi ... deus pater
unigenitum filium ... de corde
suo genuit equalem sibi
... disponebat ut
esset ... unus ...
dei patris et virginis filius
et quem filium ipse substan-
cialiter ... sibi facere
eligebat et de quo ...
purità ... ...

conceptus exigeret ut nasceretur
ille de quo precedebat. Sexto
ut Augustinus ait de exordio
humane salutis. Si quid
inquit originalis peccati in
propagatione matris derivatum
fuit, illud propagantis
non propagate prolis fuit.
Et unus si Deus virgini
castam nec habere ut in
primis a peccatis remota
conciperetur alereturque et formaretur
non potuit hoc facere filius
matri sue et si potuit prestare
ne potuit et noluit
quod si voluit et fecit.
Septimo ut [illegible] de concep-
tione virginis. Si Jeremias
nondum [illegible] ad
dicendum et propheta factus
in utero sanctificatus est
et Johannes in spiritu et veri-
tate Helie Domini precursor
ad hoc ex utero matris sue
spiritu sancto est repletus
quis audet dicere singu-
lare totius seculi propiciato-
rium et summi filii dei
[illegible] mox in
sue conceptionis exordio
spiritus sancti fuisse desti-
tutum. Octavo ut Augustinus
in epistola ad [illegible]
non puto unquam verum esse
amatorem virginis qui
celebrare respuit festum
sue conceptionis. Nono Ri-
chardus de Sancto Victore in
sermone [illegible] abyssi
non decuit nisi ut tanto
Marie originalitatis fuit
obnoxia culpe nec [illegible]
[illegible]
ut quia ad lucem generare

perseverat puritatis tenebris [illegible]
[illegible] nec [illegible]
ipse matri quam patri [illegible]
[illegible] propter [illegible] Decimo
[illegible] in sermone de assump-
tione [illegible]
super verbo et coronationis sic [illegible]
[illegible] et Adam supra
[illegible] non admisit [illegible]
[illegible] in sermone de assumptione
virginis. Cogitetis nunc super verbo
Ave gratia plena. Bene inquit
gratia plena nam ceteris per partes
prestatur gratia Marie vero tota se
infudit gratie plenitudo. Hec
fuit in Christo licet aliter et aliter.
Quod in Christo fuit gratia [illegible]
ad singulari Maria [illegible] et illa
fuit in Maria quamvis aliter
et aliter vel non fuit in ea
plenitudo gratie que fuit in Christo.
Duodecimo Cirillus patriarcha
Alexandrinus in libro quem fecit
contra Nestorium asserit quod tempore
gratie maledicto culpe non de-
fuit sed in Christo et virgine
fuit. Hec autem post filium nusquam
temeritatem est ponere in nostra
virgine Maria aliquam
aut peccati [illegible] Tre-
decimo [illegible]
[illegible] in [illegible]
[illegible] respondendo ad dictum An-
selmi decuit ut virgo qua
deus unigenitum suum [illegible]
in matre tanta puritate nite-
ret qua sub deo maior nequit intelligi
hoc dicit puritatis intelligit
per recessum a [illegible] et [illegible]
aliquid creatum invenitur quo
nec purius esse [illegible] in rebus
creatis puritas si nulla potest co-
gitatione inquinari [illegible] sequi-
tur talis nunquam fuit puritas
Marie que ab originali

et actualis dumtaxat fuit sub deo
hic iniciis in ea erat potentia ad
peccandum. Confirmatur hoc quia imacu
lata virgo testimonium perhi
bebat ei ab hiis qui sunt
sine defectu et reprobamus
de lingua quam in loco allegavi
que est autenticam apud omnia
tenebat dicit ecclesia quam au
divit virgini dei ditissimi illius
de filiis adam nascitur quem
non tangit sathan et ideo pro
vat vos servare ex cuius tanti
fuit maria et filium eius
deus pater dominus et pater legis a
postola magnificus homo
venerunt et exhibet immaculatam
virgini ut ipsam eximat ab
illo generali filiorum adam oppro
brio tamen dicitur de nobis
compatiens si voluerit ipsam
in angelis maledictionem involui
ne nemo formidari habemus
ab ista calumniae, ne tandem
adversus nos ex affata nuptie
nobilis quod apparentius nostra
genet cum nos in medio et
glorie nobilis nos et ipso ne
scite nos tunc volumus
et ipso honorabile virgine
nos ipsam non honoramus et
hoc parum de auctoritatibus sanctorum
quod ad presentem actum dixisse
sufficiat ad vestrum de im
maculata virgine sermonem
sumptum pro themate tota
pulchra es amica mea et ma
cula non est in te. Conclusionis ad
tamen quod ista una ad oste
dendum immaculatam dei genitri
cem fuisse ab originali peccato
seu a macula esse preservata
servitus ex ratione doctorum
quibus fuit confirmata et ...
ad istum actum, ad quod ...

addentes quoque rationes per ma
teriam ex assumpto themate
tota pulchra es amica mea
et macula non est in te
et arguitur sic omnis alia persona
peccato nata et nata tali solo
formatur deus quod non est factum
peccatum non esse peccatum si ergo
immaculata virgo fuit uel fuit
originali peccato infecta unquam
potuit deus facere quod non fuit
infecta et ideo antequam
pro bonis veniret deus illam
culpam quod hoc remanebit
in ipsa nota ista quod fuit
alii peccato maculata et ista
nota est una indelebilis
macula etc ut clarius
ostendam exemplum hoc vem
sint deus maius virginitatis
pena sua quantumcumque vel
maiore gloria quam ... anima
sancta katherina, in pectore
tamen remanebit in sua
... et cum perfectio dei
et omnium sanctorum nota sine
imprudentie et ...
erat in katherina et ista
nota esse una macula talis
... quam ipsa peccatum formatur
ancilla ... sequi agnum
quocumque ierit neque cantare
canticum quod cantatur illa c
xliiii milia quorum auctoritas
non sunt virginati et si
illa macula deleta fuerit
sine dubio constat quod ipsa
virgo ancilla virginum
possidetur, et sequitur et cantabit
agnum et cantabit canticum
illarum cxliiii milium sed quia
indelebilis est illa macula
necesse est ut primis illis
peccatum remaneat signata
et ideo conservando ...
propositum dicitur ... etc

ad eius statum accedunt nisi
loquar de ea anima possit
decus virginale sic sustentare
non potest post ruinam [illegible]
[illegible] est, quia ad virginitatem
quae ipse dominus non sufficit
corporis integritas nisi
requirit integritas men-
tis ut sit secundum apostolum 1 Cor
vii° virgo sancta corpore et spi-
ritu. [illegible] decus post
ruinam virginis possit clau-
sura reparari virginea assi-
milata non fuisset
reintegrari sic non potest
[illegible] proprie qui si se-
mel interrupta fuit per totum
remanebit interrupta et
ideo illa interruptio erit
sua irreparabilis et ma-
cula indelebilis sic in
// s proposito // Beata virgo fuit semel
originali peccato infecta quia
[illegible] remiserit ei deus
illam culpam tamen sic rema-
nebit macula. Nota ista quod
fuit aliquando maculata vel
saltem deo odiosa et [illegible]
damnationis [illegible], quia
nota deus [illegible] mediante
potest dele[illegible] sicut sustentatur
[illegible] post ruinam et [illegible]
1 Cor [illegible] ad ostendendum quod
maculae peccatorum contractorum
non sunt penitus indele-
biles ut dicit propheta ps.
xxxi beati quorum remissae
sunt iniquitates et quorum
tecta sunt peccata, et beatus
vir cui non imputavit
dominus peccatum, non dicit beati quorum
deleta sunt peccata sed quorum

tecta sunt peccata, nec dicit beatus vir
qui non habet peccatum sed cui non
imputavit peccatum dominus. Ita
quod [illegible] quia [illegible] ille de-
[illegible] de peccatis praeteritis sunt inde-
lebiles de memoria dei et de con-
scientiis hominum quia illa praete-
rita [illegible] et ideo [illegible] propheta dicit
beati quorum deleta sunt peccata sed
quorum tecta sunt peccata et quibus
dominus non imputavit peccatum.
Exemplum quod peccata remissa
a deo non delentur sed tamen te-
guntur sicut de carbone [illegible]
[illegible] carbo [illegible] niger est
[illegible] nigredo non
non tollitur sed operitur tamen [illegible]
extinguatur ad pristinam nigredinem
redit. Ita in peccatore [illegible]
splendor gloriae non tollit [illegible]
[illegible] deletam ex peccato sed
tamen operit et si rursus habitu
gloriae careret apparerent illae
notae sicut nigredo in carbo-
ne extincto et ideo si [illegible]
lata ergo originale [illegible]
contraxit indelebilem [illegible]
// peccatis // sicut et ceteri de cuius
ta sunt indelebiliter et ma-
culata quo stante de ipsa ve-
rificatur [illegible] Cant. iiii Tota
pulchra es amica mea
et macula non est in te. Et
ista est [illegible] quae ipse [illegible]
iustitia dei et iustitia ho-
minis [illegible] dei est [illegible]
iustitia [illegible] qui nec peccatum [illegible]
[illegible] nec contraxit nec facere [illegible]
contrahere potuit iustitia ve-
ro hominis est [illegible] non imputa-
re peccatum et ex ista videtur [illegible]
[illegible] qua [illegible]
ex eo quod immaculata ergo
[illegible] mediante [illegible] non

et filium suum sicut filius summus
iudex nos deum. Et arguitur sic. Sicut
immaculata virgo constituta est
mediatrix inter nos et filium
sic decuit, ut iustificaretur
iustitia gradatim media inter
iustitiam filii et inter iustitiam
nostram; sed iustitia filii est inno-
minata innocentia quia peccatum non fecit
nec facere potuit; iustitia vero
nostra est gratia non imputationis
peccatorum nostrorum. Ergo decuit quod iusti-
tia virginis consisteret talis quod
non consisteret in tali innocentia neque
in tali non imputatione sed participa-
tiva veniens utriusque con-
veniens in utroque in aliquo
et in aliquo differens ab utraque.
Et ista erit innocentia per
gratiam, quia scilicet beata virgo
praeservata est ne peccatum contraxit
quod nemo tollere potuit. Et haec in-
nocentia per gratiam convenit cum
iustitia filii in hoc quod innocentia
est; convenit etiam cum iustitia
nostra in hoc quod illa non est
non per naturam sed per meram in-
dulgentiam et gratiam. Differt
etiam a iustitia filii in hoc quod
non est per naturam; differt quoque
a iustitia nostra in quantum est inno-
centia sine peccato commisso.
Secundo non sequitur ex eo quod im-
maculata virgo praeservata
fuit sancta mater dei et cetera
quia deus mandavit in
lege exo. xx honora patrem
et matrem, et salvator perfec-
tissimus est in tuo (?) ...
quia non venit solvere legem
sed adimplere; ergo sequitur in-
maculatae virginis in conceptione

... in honore exhibuit quod
facere minime potuisset
non pateretur autem honor filii
permittere futuram matrem
infici macula originali;
verum quia non pateretur honor filii
permittere futuram matrem
aliquam sustinere poenas inferni
et ideo si non fuit honor
filii permittere futuram matrem
sustinere per longa tempora poenas
inferni minime erit tunc
honor permisisse vel aliquam
per instantis maculam ma-
cula originali. Tertio vero
sequitur ex privilegio sancti-
ficationis quo fuit sanctificatus
in utero singularis eminentiae.
Et arguitur sic. Sicut sanctificationis
sanctificatio praeservativa est
magnitudo sanctificationis
sed sanctus Jeremias et Johannes
sanctificatus esse quia praecur-
sor fuit salvatoris et Johannes
Baptista quia in spiritu et
virtute Heliae salvatorem
praecessit; immaculata vero
virgo ideo sanctificata est
quia salvatorem nedum prae-
cessit vel expressam (?) ... sed
de sua propria carne concepit et
peperit; ergo sanctificatione ex-
cellentiori debuit sanctifi-
cari praecellentibus quibusdam praecellentibus
nomine praecellentibus ... ,
ergo quanto plus ipse esse ma-
trem quam praecursorem
(?) salvatoris tanto sancti-
ficatio praecursoris salvatoris
tanta fuit ut excluderetur
omne peccatum actuale; ergo sancti-
ficatio salvatoris maior
fuit sanctificatione excludente.

quae peccatum actuale sed sancti-
ficatione excludente omne
peccatum actuale nulla est maior
nisi illa quae excludit
originale cum actuali ergo
virgo sanctificatione excludente
originale et actuale sancti-
ficari debuit. Contra rationes
simul istas ex dictis subtilis
super libro sententiarum de mate-
ria non est dubium in quantum
quod deus immaculatam virgi-
nem ab originali macu-
la praeservare potuit.
Nec est dubium etiam quod po-
tuit deus permittere ut ipsa
contraheret maculam vel per unum in-
stans vel per tempus aliquod.
Quid autem horum fecerit
scit novit ipse qui causam
[illegible] ubi vero non deroga-
retur aut dignitati filii vir-
ginis aut veritati scripturae
magis magisque probabile est attri-
buere virgini quod excellentius
quam aliud sibi dicitur. Vide-
tur [illegible] saltem eorum
quae ponuntur in alterutrum
magis [illegible] eligibile
et magis [illegible] esset esse
in excellendo virginem
quam ipsam deprimendo. Ista
ratio est doctoris subtilis in ista
materia sicut quod possit dici aliud
quod ibi dicit ubi non derogatur
aut dignitati filii aut veri-
tati scripturae, [illegible] ~~aut diffi-~~
~~cultatibus ostendendo quod hanc [illegible]~~
~~[illegible] angustia [illegible]~~
~~[illegible] in [illegible]~~
~~[illegible] in [illegible]~~
~~[illegible] respondendo ex dictis~~
~~doctorum [illegible]~~
~~dicto in [illegible]~~

ut in articulo primo iam deductum
est, idem ad articulum istum sanctum dicta
sufficiant ad verificandum de beata
virgine [illegible] scripturam et thomam
tota pulchra es amica mea et
macula non est in te. Contra
ad quartum articulum in quo inducebam
quartam viam ad ostendendum
immaculatam virginem fuisse ab
originali macula praeservatam
sumitur ex certis miraculis
quibus fuit declarata et quantum
ad istum articulum veritas. Anselmus
cantuariensis archiepiscopus in epistola
quam de celebratione conceptionis
virginis scripsit cum devoto ab-
bate [illegible] angliae [illegible] in
[illegible] in hac [illegible]
[illegible] de helsino abbate [illegible]
[illegible] quibus in me-
diis [illegible] fluctibus [illegible]
angelo ab eo exposcente an-
nuatim celebrare celebri-
tatem conceptionis im-
maculatae virginis sedata sub-
ito qua periclitabatur tempestate
salvus cum universa comitiva
[illegible] est in patriam. Similiter
refert idem de [illegible] ordine
[illegible] regis [illegible] quod
[illegible] immaculata
virgo de [illegible] ad [illegible]
revocasset admonuit annu-
atim celebrare celebrandamque
[illegible] venerandam
conceptionem eius. Alia [illegible]
aquilegensi [illegible]
[illegible] sua [illegible]
[illegible] temporibus celebrandam
instituit. [illegible] refert de ri-
chardo de pago galliae [illegible]
[illegible] qua ob peccatum
adulterii divina ultione [illegible]
[illegible] sub [illegible] gurgitibus
immaculata virgo post triduum

recitandam redegerat sibique in me-
moriam suscepti beneficij sui
anniuersarium celebrare celebrandam
quod celebrauit singulis annis conceptionem ve-
nerandam duxerat. Ultimum
refert fama publica per vniuersam
angliam de magistro allexandro
necham doctore oxoniensi vniuersitatis
qui cum vna vice celebritatem
conceptionis virginis publica
disputatione improbare decreuisset
nocte precedenti intellectibus
correpto [illegible] decidit mirum in
sua temeritate vsque secundi
et ad honorem virginis [illegible]
di sermonem inceptum fiat
hic in qua sua errorem
retractauit. Similiter refert
magister henricus de hassia
in suo tractatu de macula beate virginis
et iohannes vitalis in suo
defensorio virginis compilato
anno domini 134 quidam lector
ordinis predicatorum nomine
paulus cum in ciuitate [illegible]
ciuitatem predicauit contra conceptionem
virginis in medio sermonis
cecidit ante altare in dextris ob
mutescens in damnum [illegible]
in declarare diem clausit extre-
mum. Refert idem vitalis de [illegible]
do de [illegible] ordinis minorum
qui ministrum suam celebrauit
per annos contra conceptionem virginis
predicauit sublatus ex altari
sacro cum talibus speciebus viuus
[illegible] vsque ipsum [illegible]
apparuit tandem correcto
penitentie sublatus speciebus
iterum reuelauit. Ille vero [illegible]
missam ambone ascendens
sine mora [illegible] sibi quod
contigerat astantibus populo [illegible]

[illegible] refert idem vitalis
contigisse in ciuitate [illegible]
[illegible] de quodam fratre predicatore
[illegible] conceptionem tum opini-
onem sustinuit decreuisset
in publica disputatione
sub magistro adam [illegible]
nensi ordinis fratrum beate
marie de carmelo et cum
positionem suam incipere vellet
subito mutus et [illegible]
et amens effectus [illegible] dic
cum illis [illegible] in
[illegible] hac luce de-
cessit. Quod idem refert idem con-
tigisse in quadam villa
[illegible] de quodam [illegible]
[illegible] in ista opinione adeo
[illegible] ut [illegible] predicaret
contra immaculatam virginis
originali macula maculatam
fuisse asseruit. Namque
[illegible] ego [illegible] pauli
ex [illegible] dignissimus [illegible]
[illegible] bone memorie
domino helya [illegible]
pastore [illegible] defuncto
[illegible] iste pater
[illegible] in [illegible] scholo
sana [illegible] celebritatis
conceptionis virginis contra
conceptionem predicare decreuisset
et impius ascendit a
[illegible] subito mortuus
[illegible] ante altare
ad virginem [illegible] et omnibus
[illegible] quos
contra conceptionem virginis [illegible]
subito de sua [illegible]
[illegible] in
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible] casum
[illegible] sibi contigerat
ad exaltationem conceptionis virginis

quamdiu vixit et praedicavit
publice, sicque multis civi-
tatibus Hispaniae [illegible] firmi-
ter et plures de tam quam ipsa
ex ore eius audiverunt. Et
sic adhuc plura miracula
sequerentur, ut ait beatus [illegible]
ad paganos in [illegible]
Denique hoc unum nisi sit nobis
grande miraculum quod totus
mundus credit iam cum de-
votione praecipue Hispania
Gallia Anglia Boemiam
Ungariam Italia Alemania
Slavonia Polonia in con-
spectu de iure Romani ponti-
ficis et in sacris conciliis
generaliter sicut dicitur testatur
totum de immaculata conceptione
solemniter celebratur
[illegible] in hac Christi fi-
delibus de immaculata virgine
[illegible]
Tota pulchra es amica mea
et macula non est peccati originalis
neque actualis est in te. Et
ut ait quidam doctor [illegible]
de ea dico sic, quia in-
[illegible] non poterit
[illegible]
[illegible]
ad laudem sue nativitatis
quae non simpliciter de imma-
culata quia hoc soli Christo ad
solum deum [illegible] quia
filius dei [illegible] debuit
nasci [illegible] ab origi-
nali peccato, dicit ergo ei sponsus
Tota pulchra es ami-
ca mea ab originali peccato
praeservata in conceptione et sancti-
ficata in utero. Tota pulchra
es actuali mortali [illegible]
penitus sub [illegible] et ma-
cula etiam venialis peccati non
est in te in conceptione filii

dei fomite penitus extincto.
Et ideo tota pulchra es in corpore
per simplicitatem [illegible]. Si
oculus tuus fuerit simplex
totum corpus tuum lucidum erit
[illegible]. Tota pulchra in cor-
[illegible] castitatem in
[illegible]
[illegible] tota
pulchra in [illegible]
[illegible] sine macula [illegible]
in [illegible] [illegible]
[illegible] cuius [illegible]
formosa valde et incredibili
pulchritudine omnibus oculis gratiosa
et amabilis videbatur, for-
mosa valde et [illegible]
[illegible] et [illegible]
[illegible] pulchritudine et [illegible]
castitate, [illegible]
a saeculo aliquid [illegible]
[illegible] virginis [illegible]
[illegible] virginitatis quod [illegible]
[illegible]
[illegible] proposito [illegible]
[illegible] sola [illegible]
[illegible] et ideo [illegible] eius
pulchritudo incredibilis, et
incredibilis pulchritudo in sup-
[illegible] plenius
[illegible] [illegible] audivit
[illegible], omnibusque oculis
gratiosa et amabilis videbatur
[illegible] quae [illegible]
deus [illegible] amor [illegible]
oculus, et [illegible] oculis omnium
[illegible] dei [illegible]
[illegible] eius [illegible]
et [illegible] eius [illegible]
[illegible] oculis angelorum
et omnium beatorum qui [illegible]
[illegible] in [illegible] [illegible]
[illegible] oculis hominum
[illegible]
[illegible] posset [illegible]
fuit in mundo quam [illegible]

statim non apparet macula in
anima sed fuit adornata. Aliter
tota pulchra in corpore scilicet et anima
in corpore per incorruptionem nature
quia et carnem suam illibatam
pulchritudinem et puritate in anima
non solum pulchra pulchrior tota per similitudinem
tamen sed per pulchritudinem pul
cherrima per comparationem pulchritudinem
pulcherrimam. Unde et de pulchra
intacta infra [illegible] tota [illegible]
[illegible] pulchritudinis quod virtutes
et singulis in superlativo gradu
et ideo de re singulari [illegible]
virginitas ab omni [illegible]
[illegible] et sensum [illegible] permanet
immune. scilicet oculos eius ne viderent
vanitatem, aures ne audirent
[illegible] [illegible], os ne gustaret
nec quod gustatum afferret mor
tem et de aliis sensibus [illegible]
[illegible] aut [illegible] [illegible]
[illegible] ab ea [illegible] [illegible]
spiritualis vitij [illegible]. Aliter
Tota pulchra es amica mea nihil
decest spiritualis pulchritudinis [illegible]
et virtutibus [illegible] [illegible] fuit glo
riosa virgo quia nec forma [illegible]
habuit nec habitura est in
[illegible] [illegible] [illegible] [illegible] ipsa
[illegible] [illegible] [illegible] nec [illegible]
[illegible] et [illegible] [illegible] [illegible]
omnis [illegible] vite, nulla [illegible] de
fuit ei [illegible], nec puritas
angelorum, nec fides patriarcharum
nec [illegible] [illegible] nec [illegible]
martirum nec [illegible] confesso
rum nec [illegible] aut [illegible]
virginum [illegible] [illegible] [illegible]
[illegible] [illegible], et ideo [illegible]
[illegible] [illegible] in illam
[illegible] [illegible] [illegible] [illegible]
[illegible] in illa [illegible]
[illegible] [illegible] [illegible]

Rem[illegible] nul nigra spiritualis [illegible] [illegible] vitij pecti

aspergens quod nullo [illegible]
[illegible] [illegible] [illegible] ple
[illegible] [illegible] [illegible]
dei [illegible] [illegible]
[illegible] [illegible] asserens
quod [illegible] [illegible] et [illegible]
quia elegit [illegible]
[illegible] sapientia dei [illegible]
[illegible] [illegible] [illegible] et
malitia [illegible] fuit
[illegible] sapientia quam in
malivolam animam non
introibit sapientia nec habita
bit in corpore subdito
peccatis [illegible]. Aliter
Tota pulchra es scilicet maria
quia omnes virtutes ac
tuales omnes virtutes [illegible]
[illegible] in ea [illegible]
et [illegible] [illegible] admi
rabilem effecerunt, et
hoc [illegible] [illegible] fuit [illegible]
[illegible] pulchra, [illegible]
[illegible] habuit [illegible]
habuit voluntatem [illegible]
per [illegible] [illegible] [illegible]
[illegible]. Tota ergo fuit
pulchra in carne [illegible]
virginitatis et in [illegible]
[illegible] [illegible], et in
mente [illegible] [illegible]
[illegible], et nec in
carne habuit [illegible]
[illegible], nec in mente
[illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Aliter tota es pulchra
maria [illegible] [illegible] quod
divini [illegible] [illegible]
[illegible] [illegible] [illegible] patris
[illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible]

et speculum sine macula sa
pientie. Imagine depingunt
angeli [illegible] | post [illegible]
pulchrior sol et luna
mirantur sicut dicebat
beata agnetis. Tota pulchra
sicut enim ferrum ab igne
absorptum non solum igni
tum ymo totum est igneum
et sicut aer totus illustra
tus a sole [illegible] inflamma
tur [illegible] sicut ei ...
... ignem ... calorem
calorem totus sol efficitur
et velud aque gutta do
lio vini optimi infusa
tota transit in sapore in
odorem et in colorem vini
et sicut vitrum candidum
et purum illustratum a sole
transit in splendorem et
calorem solis, et sicut
lana candida et pura
tincta in sanguine murice
tota colorata secundum
qualitatem tincture. Sic anima
marie spiritu sancto repleta
et maxime illa luce ce
lesti i. filio dei in eam
descendente non solum adeo
affecta sed tota est deifica
ta sicut enim affici deificatur
et sicut dei filius eternus
assumens ex ea in ea incar
natus est usquequaque sic
ipsa de eius sola filius car
nem induit ...
go quoddam divinum ...
ineffabile ex ...
...
... pulchra ...
cula originalis ...
... ad ...
...
... aggregata ex omnibus

bonis tam bonis quam malis
sit tota pulchra et immaculata
pro veritate ...
intencionem apostoli ad Eph v. ubi
vocat ecclesiam militantem gloriosa
non habentem rugam neque ma
culam cum dixit christus dilexit
ecclesiam et semetipsum tradidit
pro ea ut eam sanctificaret
et mundans lavacro aque
in verbo ut exhiberet ipse sibi
gloriosam non habentem maculam
neque rugam aut aliquid huiusmodi
sed ut sit sancta et immacula
ta ... ecclesiam ...
... elegit sicut mixta cum
bonis et malis quia iudas
malus ... xii°
... ego vos xii elegi et
ex vobis est unus diabolus
dicebat de iuda scariothis
qui eum erat traditurus ioh
6 ... aut in spiritu ...
illis. noto ergo quod ecclesia dei mi
litantis intelligitur congregacio
... quos deus ... ad
vitam aliquis vocavit tam in
veteri quam in nova lege
ad inveniendum ... et
religiose ad perveniendum ...
sempiterna, et talis ecclesia
ex omnibus fidelibus bonis
et malis aggregata est sed
unum corpus ex multis me
bris constitutum cuius caput
est christus i Cor x unum corpus
multi sumus et ibidem sicut
unum corpus est et membra
habet multa omnia autem membra
corporis cum sint multa unum
corpus sunt ita christus in
uno spiritu omnes nos unum
corpus baptizati sumus, et
post pauca non sit scisma
in corpore sed in corpore ...

sunt membra et si quid patitur
unum membrum compatiuntur et
omnia membra. Vos autem estis
corpus Christi et membra de mem-
bro. Et ad Ephesios 1 ipsum scilicet Christum
dedit caput super omnem ecclesiam
que est corpus ipsius et ple-
nitudo eius, cuius capitis mem-
bra [illegible]
[illegible] esse [illegible]
primum est unum et solum huius
dicta fidem et caritatem habens
est unum et [illegible] ut [illegible]
videmus ex hiis in [illegible] morali
[illegible] est [illegible] tamen [illegible]
[illegible] quod in [illegible]
vel per gratiam mortuum est ex
[illegible] quia non est de
corpore [illegible] et [illegible]
nota vel ipsum aliquis [illegible] membra
ecclesie dicuntur [illegible]
quod quamdiu [illegible] de ecclesia sonant
quasi talia sunt membra ecclesie,
ut xxiiii et xxiiii di. q. 1 quicumque
modo ubi dicitur [illegible]
dus esse in ecclesia et quod istam
societatem [illegible]
Christi facto corpore mistico [illegible]
[illegible], neque enim ad
ecclesiam non pertinet solum qui
separatus apto sacrilegio ma-
nifeste [illegible] illi qui in
eius unitate corporali [illegible]
per pessimam vitam [illegible]. Sed
tamen membra ecclesie [illegible]
[illegible], membra quidem sunt aliquo
[illegible] aut [illegible]
[illegible] quod aut per illa ex
[illegible] influencia ecclesie vite sunt
[illegible]. Sic hereticus est
membrum [illegible] talis
membrum ecclesie [illegible], nolo tamen
dicere quod hereticus sit verum membrum
ecclesie quia [illegible] est [illegible]
per fidem integram [illegible]
[illegible] tamen ille sit [illegible]

et [illegible] funiculus quo
omnis Christo aliqualiter [illegible]
na et unione alligatur
Unde tunc est vinculum quo
Christo tanquam capiti membra
in ecclesia militante copu-
lantur, fides spes et caritas
Sic et tunc funiculus qui
difficile rumpitur Ecclesiastes 4
si unus aut duo [illegible]
[illegible] illo funiculo talis
[illegible] Christo capiti [illegible]
[illegible] et si [illegible] duo membra
Christi [illegible] non tamen membra
[illegible] [illegible] et mortuus non
quidem [illegible] sed [illegible] mor-
tuus seu membrum mortuum.
[illegible] Augustinus vult dicere quod
membrum [illegible] sit verum membrum
aliter loquitur de membro sit aliter
in corpore aliter unitate [illegible]
et [illegible] nec ille scilicet
hereticus nec ille scilicet [illegible]
invenitur glosa in corpore [illegible]
et [illegible] [illegible] que
complectitur [illegible]
[illegible], et si [illegible] sit
[illegible] [illegible] membrum
esset [illegible] sine sanguine
esset [illegible] et mortuum
[illegible] ille [illegible] Augustinus [illegible]
membrum dicit verum [illegible]
in [illegible] membra
[illegible] esse verum membrum
corporis sui [illegible] membrum [illegible]
quod [illegible] aut [illegible]
quod [illegible] est quod fides
est primum et infimum genus
adhesionis et [illegible]
in morte [illegible] qua ipsa
[illegible] primo et [illegible]
[illegible] secundum genus habitum
vel actu vel utroque modo adhe-
ret [illegible] vitali, quod [illegible]
adheret deo [illegible]
non [illegible] non adherent quo

esse inebriatum per hoc quod non est ine-
briatum sed inebriatum credendum quia
videtur inebriari ab eo quod
nescit ebrietatem quilibet.
cum animaduertis hominem in-
fidelem appositum uel contrarium
tamen non obstante anxietate
occulta addiscit aliquando quiescit
capitis per continuationem in fide
non sua sed ecclesie que videtur
in eo et tamen sepe facit opera
boni fidelis licet in se sit
ambiguus, tolleratur tamen ab alia
uel fidelis reputatur bonitate
vite misericordis. Ego noto
super verbo bonus et malus
quod licet sit bonitas multiplex
triplex bonitas // modo nec moris et gratie et
oppositio mali tamen singula
dimittendo hic vero bonum
quod est in gratia gratum faciente
et malum quod tamen illa
unde distinguere solent triplex
predestinatio quia deus ab eterno
elegit tamen diligit et sua
[illegible] ordinat ad gloriam eternam
[illegible] gratiam non per bonum
[illegible] nisi [illegible]
sed in prima dei voluntate
[illegible] eterna [illegible]
[illegible] de quo dixit moyses
si misereor cui voluero
[illegible] in quo
mihi placuit [illegible]
dicit ad romanos [illegible] de jacob et
esau cum nati non
fuissent aut egissent aliquid
bonum uel malum et sequitur
electionem propositum dei manet
non ex operibus sed ex vo-
cante dictum est quia ma-
ior seruiet minori sicut scrip-
tum est Jacob dilexi Esau

odio habui quid ergo dicemus
numquid iniquitas est apud
deum absit Moysi enim dicit
miserebor cuius misereor et misericordiam
prestabo cui miserebor ergo
[illegible] quid
secundaliter ecclesiam que est
omnium predestinatorum uniuersitas
eorum qui fuerunt ab initio mundi
et qui iam sunt et erunt usque
ad finem mundi de hac ecclesia dicit
beatus augustinus super Johannem et dicitur
xxxiii q. iii ecclesia que ante
peperit abel enoch et patriarchas
tempore prophetarum ante ad-
ventum domini et que ipsos apo-
stolos et martires in diebus
et omnes fideles christianos ecclesia
cum peperit qui diuersis tem-
poribus apparuerunt et sanctitate
unius ipsius continentur ut ciues
ciuitatis cuius labores huius
peregrinationis experti sunt et
quidam nunc experiuntur et usque
in finem seculi experientur. Ille
sed forte non est hec mea
[illegible] intelligi solum
de ecclesia predestinatorum sed
de ecclesia militante quia se
dicit [illegible] bonorum et malorum
quia et etiam sic [illegible]
per solius predestinatos [illegible]
[illegible] qui sic predestinatus est
non est in gradum illorum
predestinatorum [illegible]
quam [illegible] quia dicit et [illegible]
[illegible] christianis, certum est
autem quod multi sunt christiani bo-
ni et [illegible] in ecclesia
et tamen non [illegible] isti sunt
predestinati quia finaliter [illegible]
a gratia iam patet [illegible] quod
[illegible], et sanctitate unius ipsius

contingit quod licet sciuerit aliquis
eum predestinatum nec est contra quod
Abel non fuit christianus nomine
qui in fide christi saluatoris sal-
uatus est sicut omnes alii
saluabantur, unam enim fidem
fuit antiquis sanctis ante ad-
uentum christi et in aliis qui
post uenerunt unde augustinus
eandem fidem mediatoris
saluos faciebat antiquos
iustos paruos cum magnis
et sicut nos credimus christum
uenisse in carne sic illi
uenturum et sicut illi credebant
expectate ut impleatur dei
filium passurum moriturum sepe-
liendum resurrecturum celum
ascensurum sic nos credimus
omnia ista facta esse impleta
et narrata sunt et ideo illa
mutata non fides que est sem-
per eadem fidelium. Sicut diuersis
temporibus loquentes variantur diuer-
sis verbis cum futura sit, secho
dicitur dicta nunc preterita, et licet
dicta esse peracta, verba enim diuerso
in tempore diuersis conlata verbis
et diuersis animata adverbiis
eadem fuerunt. Item hec que
passe sunt in uniuersis
communibus predestinatis contra
quedam dicitur ad quod videtur
xxiiij q. iij de illis qui sub alle-
gatur ibi in nobili sacro ego
autem non sic loquor de ecclesia
quia non video vnquam esse vi-
sibilis ad propositum unum nam hec
ecclesia est ignota in hac vita
nec in officio et virtute exer-
nascendi et diffiniendi ka-
tholicas et alias sententias vel cau-
sas nemini enim pateret talem congregatam

hii ignoramus quibus sit pre-
destinatus ista et in alio
modo capiunt etiam wic-
leniste quidem et aliquando
hussite ut in cap. de
et hic de ecclesia predestinatorum
alia est ecclesia que dicitur
que est dispositio interna
cui gratiali et modo sic
ante facimus etiam deo gratia
sunt in caritate sunt
ad bonum eius quandam
est ius ad regnum non du-
bitant credidimus in re quere
habitus sic quedam est gratia
gratum faciens et modo sic
in esse solum et ista est
in vna prima gratia et ideo
nunc dicendo formalis et
tota formata dicitur
ecclesia habet rationalis sub ea
gratia est dicendo formalis
ante non formata sed
inchoata dicitur de salua-
tiua et ista est omnis
dispositio naturalis secundum
quam meruit gloriam et
acceptus ad bonum vere
videtur si ista non de
merito sic gratia facit
homines dei ymmo deos
vos dixi ego dixi dii
estis et filii excelsi ii
hec gratia fundat etiam
militantem in christo suo
statu nam licet mali sunt
de ecclesia militante non
in statu gratie sunt sed sacram
entis dispositiue que hec in
vna parte contra ut du-
cat ad effectum tercia gratia
est gratis data que non
facit hominem gratum sed vere
ut gratia dei sit quedam tamen
bono eius malo meruit

ut utilitate proximis aliorum
de quibus loquitur apostolus
1 Cor. xii alii quidem per spiritum
datur sermo sapientie alii ser-
mo scientie secundum eundem spiritum
alii fides in eodem spiritu
alii gratia sanitatum, alii
operatio virtutum, alii prophetia
alii discretio spirituum, alii
genera linguarum, alii inter-
pretatio sermonum. Hec autem
operatur unus atque idem spiritus
dividens singulis prout
vult. Sicut enim humanum
corpus est et membra ha-
bet, quia ista gratia est sol-
que sicut deus oriri
super bonos et malos
Matth. v. Hec gratia aperta
te videtur sicut dat ecclesie
romane domino ad officia
et dignitates tam pleni-
tudine potestatis in summa
plenissima potestas dispo-
nendi, diffiniendi, sol-
vendi, ligandi est super
terram. Hec gratia licet alte
sit dignitatis non tamen fa-
cit creaturam vernaculam
cui inest gratam et ca-
ram deo, nec pulchritudo
aut virtus perdatur ex
aliquo peccato de maiori,
posset esse nedum in summa
potestate constitutus reparari
ab illa potestate immediate
cadere ad infimum quod gratia
gratificantis non permittit
sed erit finaliter in bea-
titudine glorificantis.
Ultimo hec gratia dicitur
tota pulchra et immaculata
respectu duorum xii c. de di

na est iustitia liberata ab omni
iniustitia et perfecta et immaculata
sine peccato bene dicitur in concordia
et nuper labia bene iusticie genus
iusticie describuntur quorum ad
perfectionem requiritur. Primum est libertas
ab omni iniustitia, libertas enim
opponitur servituti. Servitus autem
ante iustitie consistit que tota-
liter ab omni iniustitia tenetur et ei
subicitur. Secundum quod requiritur gradus est
ut quis a servitute iniustitie
liberetur secundum ut sit iustitia
perfecta perfectam enim esse rem illud
dicimus cui nichil deficit
quia quod aliquis perfecte iustitie
non subtraxit dummodo in eo perfectio
non requiratur, deest enim ei aliquid
ad iustitiam pertinens nequaquam
in iustitia inquieta que cum
tollitur sit perfecta iustitia tertius
ut sit omnino immaculata, immaculata
enim dicitur non quod ab in-
iusticia sed ab aliqua macula nominatur
et ergo immaculata omnis iniustitia
dummodo non tam solum in se aliquis
puritate quia peccatum nec tamen sit
reatus quod cum ad iustitiam
tendere possit et in his tribus
gradibus iustitie videtur ratio
sanctitatis consistere. Hec tria de
Ezechiele sapiunt primo tamen ut quod
iustus in peccato mortali esse vel
dicitur, perfectus patet enim ei deficit
primus gradus iustitie eo quod totaliter
ab iniustitia peccati mortalis vincitur
secundo sequitur quod alio gradu est
et dicitur perfectus in aperte per-
venit et perfectus patet quoniam
magnus peccatis venialibus
in primo gradu quia non detinetur
peccato mortali perfectus non tamen
patet a primo gradu ascendere nisi
secundo perfectus nec ascendere a peccato

usque ad finem secundo sequitur quod rerum
incorporalium et spiritualium inter
[illegible] [illegible] et eius perfectius
esse reponitur quod vel sanctitatis
dignitas patet quia unus [illegible]
vult alter melius vivit sancte
horum autem eadem est inter
perfectiores et perfectos. Tertio sequitur
quod duplex dominium est sicut sancti
domini sunt in via et in patria
Quarto sequitur quod non sunt duo
[illegible] nec in via nec in
patria sibi invicem totaliter
patet quia unus semper in aliquo
modo differt ab alio in sanctitate
quemadmodum invicem in via [illegible]
[illegible] unus alteri per omnia
similis corpore [illegible] quod [illegible]
[illegible] intelligentia sunt
de quibus et [illegible] [illegible] sunt [illegible]
tales duos per omnia similes
fore, sed an fuerint dubium
est sed [illegible] intelligentibus
regulatur sicut [illegible] [illegible]
sunt [illegible] similes qui
[illegible] legem [illegible]
[Sexto?] sequitur quod [illegible] alius [illegible]
venit deo alius sanctus [illegible]
cum perfecte et [illegible] est [illegible] et
sanctus sanctior alius per gratia
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] clarius [illegible]
[illegible] obsequium divine maiestati
[illegible] unde [illegible] [illegible]
[illegible] [illegible] [illegible] quam
[illegible] [illegible] [illegible] in [illegible]
quod esse prima causa et ex
ipsa prima causa dispensatur
[illegible] et [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] ecclesia

militantis quia ad formam
sue tota perficitur et in comparatione
[illegible] [illegible] ad [illegible]
vel ad [illegible] [illegible] est tota
perficitur [illegible] comparata patet
[illegible] [illegible] [illegible] [illegible]
[illegible] prima [illegible] [illegible]
sic ostenditur quemadmodum
corpus [illegible] quale requirit
[illegible] et forma [illegible]
[illegible] [illegible] fluentes de
fluentibus et refluentibus
[illegible] requirit [illegible]
[illegible] ad unio quo ad
forma manet [illegible]
[illegible] [illegible] de [illegible]
[illegible] in unio manet [illegible]
qui [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] alie aque in
unio sunt in una die [illegible]
in alia [illegible] [illegible]
[illegible] [illegible] [illegible] fluentibus
et refluentibus [illegible] [illegible]
est [illegible] forma [illegible]
in unio permanens et hec
est fides ihesu christi que [illegible]
[illegible] una et [illegible]
et est velut unus [illegible]
[illegible] [illegible] fluit
defluit et refluit sibi
[illegible] [illegible] [illegible]
et fidelibus et sicut in homine
culpa [illegible] imputatur ratione
corporis sed ratione forme
vel anime hic in isto corpore seu quantum
[illegible] est [illegible] culpa
[illegible] ratione materiali sed ratione
formali debet imputari si quis ibi esset
[illegible] [illegible] [illegible] illa forma
fides ihesu christi que [illegible] prima
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] sub
[illegible] [illegible] [illegible] ecclesia [illegible]
fides est forma tota perficitur et in comparatione
[illegible] [illegible] sit [illegible] et ab [illegible]

errore et suspicione alicua
nis ante dei sub ruga pecca-
ti mortalis atque macula pecca-
ti venialis, macula est pec-
cati mortalis secundum dictum, et ruga
duplicis ut in glosa super verbo
macula xxiiii q. i omnibus
consideratis vere talis desponsa-
de tanquam sponso habet spe-
ciosus forma pre filiis ho-
minum psalmus xliiii. Alia ratio-
ne dicitur tota pulchra et sancta
quia ipsa etiam non est aliqua
pulchritudo. neque sanctitas neque sanc-
titas de qua legitur, nec vigeat ratione
superiorum est tota pulchra
quia nulla sit talia pulchra
tempora ut temporissima ratione
peccatorum tam actualium quam ma-
nifestorum et quasi actualium
nec est sancta tamen in ipsa
sunt permixti boni et mali
ut dicitur in parabolis sede-
ribus actionibus, immo neque
sancta ut tamen capitis ro-
tolerantiae et talibus sede
sanctitas est ut sancta et
immaculata cum non accep-
predestinati sunt sancti. Secundum
forma ecclesie una ista est
sancta quia ista fides et po-
testas vera ut quo quo
ad sacramenta que iniquam
non possunt. Fides quo-
ad credita sacramenta alias
fides et sacramenta nove
legis efficiunt sicut sacrificia
et oblationes veteris legis
quia non placent deo
ex opere operato sed ex operante
tum, nec efficiunt maiores
dignitates sanctitatis et gratie
nisi cum videlicet quod sancti

hanc vel ecclesiam militantem
cetibus angelorum dicit sanctam et imma-
culatam super ista verba Attendite
vobis et universo gregi Act. xx
scorum. Dum constituit deus et
salvator noster in sancta
ecclesia advenisse prudentes et
nuptias hominis cum virgine
sancta dei ecclesie sinibus fecunde
nitentem erroribus hic ap-
paret res triplex sanctitatis dis-
tincta in ecclesia. Quia prima
in nobis ergo ecclesia tota est
pulchra et immaculata quia sancta
et in se tota sanctitas lati-
tudinem per modum cuiusque vite
complectitur, etiam quia forma debet
sanctitatis denominationem prestare. hoc
est a forma vera debet sanctitas
denominationem prestare. quia forma
dat esse rei, et nomen quoniam
a proprietate rei est sumitur
proprietas a forma derivatur
et denominatur distinguant
rem ab alia ut distinguitur
sit a forma quid dicit capitulo
a forma ut convenientia
sumitur a qua alia et propria
forma per rationem est qua-
dam autem sancta per actiones sic
naturae sed quod ecclesia militans
quo ad supposita non sit tota
pulchra et immaculata quamvis
quia nulla membra ecclesie
et immaculata viciis et peccatis
tam occultis quam manifestis
et scandalosis ut nulla mem-
bra ecclesie sibi sunt rugosa et
maculosa a quibus ecclesia
per ... nominari unde
angelus in libro retractationum
c. xxiii dicit ubicumque
commemoravi ecclesiam non habentem

non habentes maculam neque ru-
gam, non sic accipiendum est quasi
iam sit sed quia preparatur ut
sit, quando et apparebit gloriosa
Nunc autem propter quasdam igno-
rancias et infirmitates membrorum
suorum unde habet cottidiane
vnde dicat Dimitte nobis debita
nostra etc. Ille idem Augustinus in libro
de nupciis et concupiscentiis sic
dicit In fidelibus non habentibus
maculam aut rugam, quam non
tam talem esse dicunt, et tamen
in illa sunt quam et ipsi fatentur
habere peccata si verum dicunt pro
facto etiam mundi non sunt
a peccatis, habet vero in ecclesia ma-
culam. Si autem falsum dicunt quia
corde duplici loquuntur, habet in
eis ecclesia rugam. Si enim dicunt
se hoc ista non tamen ego se non
esse membra eius nec se ad
corpus eius pertinere fatentur
hec ille. Ecce longe lacius
loquitur beatus Augustinus contrario
quam beatus Augustinus vocat qui di-
xit ecclesiam sine macula et
ruga quamquam hoc diu non debeat
ego autem potius quod ut nunc dici
possit ut reliquie ad bonum [illegible]
fundamentum aut confessionis pertinet
[illegible] quia in ecclesia [illegible]
[illegible] mala sunt et scandala
patet Mathei xiii Mittet filius
hominis angelos suos et tollent
seu colligent de regno suo omnia
scandala et eos qui faciunt
iniquitatem ubi per regnum [illegible]
[illegible] ecclesia [illegible] [illegible]
[illegible] xxxvi [illegible] In illo
quippe regno scandala non

erunt ubi perfecto nichil
non admittetur. Quo modo
exemplo colligitur quod hic
regnum ecclesia militans dicitur
quod [illegible] [illegible] [illegible]
per quas [illegible] [illegible] ex
qua sic dedicata [illegible]
quia una [illegible] [illegible] ecclesia
militantis [illegible] de una
patre [illegible]
forma [illegible] [illegible] ecclesie
est [illegible] fundamentum
per fidem non est una fides
propter unitatem [illegible]
et [illegible] de una, unde [illegible]
quicumque salvati sunt et
salvabuntur in una fide
[illegible] salvabuntur ad [illegible]
Justicia autem dei est per fidem
Jhesu Christi super omnes qui
credunt in eum, quia [illegible]
fides [illegible] unius, dicitur
[illegible] una [illegible] [illegible] [illegible]
una arbor [illegible] radice
una, et multa [illegible]
panis et multa [illegible]
unius [illegible] et multa
membra unum corpus.
Ideo dicit apostolus i Cor. xv
Sicut in Adam omnes mo-
riuntur ita et in Christo omnes
vivificabuntur. [illegible] una ecclesia
de [illegible] unitate [illegible]
in una [illegible] nobis [illegible]
unius [illegible] una fides [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] veritatis et [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] una [illegible]
una [illegible] et unum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et alia una [illegible]

Item unum caput de quo ad
Eph. iiij dedit super omnem
ecclesiam que est corpus ipsius
et plenitudo eius. Et ad
Eph. v vir caput est mu
lieris sicut Christus est ca
put ecclesie ipse salvator
corporis ecclesie dicit Christus
Item una est ecclesia extra
unitatem salvationis unde
extra ecclesiam nemo salvabitur
et regulariter est salubrius nam
quamvis in ecclesia sint diversorum
professionum homines diversorum
habituum, tamen hec una unitas
ecclesie non dissolvitur, ideo cum
omnium hominum sit unus pastor
scilicet Christus Joh. x Ego sum pas
tor bonus, unum habet una
fides. Joh. xiiij° hanc pa
cem dedi vobis. unde om
nes qui sunt de sancta religione
christiana nulla est differenti
tudo nulla distinctio [illegible]
sed ex una religione christiana
procedit tota varietas que
admodum apparet in uno homine
quia ex eodem amore et ca
ritate nunc peregrinatur nunc
pascit pauperes, nunc vidu
as et [illegible] nunc [illegible]
cantat, nunc [illegible]
[illegible], hec ex eisdem virtutibus
fide spe et caritate religionis
christiane procedit ista varie
tas professionibus religionum
distinctis unde Augustinus dicit
quod sicut [illegible] alius
[illegible] alius [illegible] alius
[illegible] alius [illegible]
alius solus alius in [illegible]
[illegible] hec [illegible]

una christianitas ambulant
cum ardore [illegible] desiderantes
Item complementum corporis [illegible]
tum et decorem hoc [illegible]
in deo unum [illegible]
rebus [illegible]
[illegible] et [illegible] in Christo capite
unita [illegible] in aliis
diversa nam dona [illegible]
sunt diversa ad Eph. iiij° ipse
dedit quosdam quidem apostolos
alios vero evangelistas alios
pastores et doctores et ad
consummationem sanctorum in opus
ministerii et edificationem cor
poris Christi donec occurramus in unitate
fidei et agnitionis filii dei
in virum perfectum in mensuram
etatis plenitudinis Christi
hic enim [illegible] ista varietas
Itaque ecclesia [illegible] una
quia super unum fundamentum
fundata, scilicet super fidem [illegible]
Christi et ab uno incepit eius
origo scilicet a capite Christo, et quia
unum corpus in Christo et quia
uno spiritu regitur unitate et uni
formitate, et quia una spe vo
cata, una fide uno baptismo
una caritate uni deo uni
deo ad serviendum coniuncta
Sic autem ecclesia una in multis [illegible]
[illegible] fecunditatis extendit
sicut unum lumen solis
in multos radios, una autem
arbor in multos ramos, et
sicut unus rivus in multos
rivos xxiiij q. i loquitur
hec omnia [illegible] ecclesie
in [illegible]
[illegible] in [illegible] de baptismo est
unitas ecclesie que habet [illegible]
scilicet in sacramentorum [illegible]
et [illegible] que [illegible]

cum granis paleas que tamen illa
comparabiliter maiestatis palee et
utrumque illius sed paleas ista vi-
dentur [illegible] ab hiis videntur
Sic sunt in area multa hoc est
ut in tempore quando [illegible]
mali quam [illegible] exeunt a
tempore [illegible] angeli et [illegible] de
quo dicitur [illegible] est veritatis, aperto
per paleas [illegible] et mali [illegible]
[illegible] quia levius [illegible]
a vento temptationibus ut de
quo dicitur [illegible] de quibus [illegible]
[illegible] ad tempus
[illegible] et in tempore temptationis
recedunt, ubi [illegible] palea
[illegible] ego [illegible]
[illegible] hoc [illegible]
statum [illegible] impugnant
qui [illegible] de mala
sunt fideliter [illegible], sed
quia [illegible]
et [illegible] tenent
esse fideles [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] mala [illegible]
[illegible] esse [illegible]
sed pro bono [illegible] ut bonum
[illegible] et [illegible] in
[illegible], malum [illegible] fideliter est
[illegible] et [illegible] est
quia [illegible] pugna [illegible]
inter bonos et malos est cum
militia vita hominis super terram
Job vii°. et ad hoc [illegible]
[illegible] doctor et [illegible]
ut [illegible] bonorum [illegible]
[illegible] quibus
[illegible] ut malos
[illegible]
[illegible] et [illegible]
[illegible]

[illegible] est illud ad omnia
que [illegible]
[illegible] quecumque mala
[illegible] ut [illegible]
a [illegible] quia ego [illegible]
[illegible] et [illegible] de deus
[illegible] pro [illegible]
[illegible] alba [illegible]
[illegible] et regna
[illegible] et [illegible]
[illegible] et [illegible], et
[illegible] et [illegible]
et [illegible] ut [illegible]
[illegible] legibus
[illegible]
ad quam [illegible]
impugnando statum [illegible]
est et [illegible] malorum
[illegible] ecclesia [illegible]
et [illegible] aliquam
[illegible] ut [illegible]
[illegible], hoc autem
[illegible] est
esse impugnandum [illegible]
[illegible] plurimum
[illegible] defectus
et [illegible]
[illegible] et ne
[illegible] ut [illegible]
et ut synagoge [illegible]
[illegible]
et illa [illegible] est [illegible]
et [illegible] ideo
ne [illegible]
ne et [illegible]
[illegible], quia [illegible]
[illegible] in exemplum [illegible]
[illegible] culpa [illegible]
[illegible]
[illegible]
[illegible] in [illegible]
[illegible] deus [illegible]
[illegible] et
et studia [illegible]

Vobis scilicet in hac loco s. in
hac congregatione vel in hac
ecclesia. et in ceteris locis,
et sequitur nolite confide-
re in verbis mendacii dicentes
templum domini templum
domini templum domini est. Ecce
vos confiditis vobis in
sermonibus mendacii qui
non proderunt vobis, fu-
rari adulterari iurare
iurare mendaciter et libare
mihi et stetistis cora-
me in domo hac in qua
invocatum est nomen
meum, nunc pari ratione
dicens quod pauperibus dimi-
tis faciat ad ipsos et
nuncupando cives per
lasciviam et superbiam
et luxuriam copia, numquid
clamabit mali arguere
cives ne faciant tot vi-
tia adiposa nec valet
si dixerit sermo ille vulgaris
est, quoniam de vulgaribus
dictatus est loquentibus
pro falsitatis quam non dicitur
vulgaribus sed quia vulgaris
est lingua loquentibus
contra quia est clerici in
religione nescirent intelligere
latinam et nesciunt et
essent vulgus si plures
assistunt et scripturas quia
sermonis latini paucis
sunt sunt, et rursum
fluit quo vivaces et
laycales quia linguam
latinam nequeunt intelligere
sed et [illegible], etiam
ubi ubi lingua vulga-
ris est latina ut in
francia et ytalia, quibus

vere illos infamabit et corri-
gabit, sed vulgaribus sermonibus
interesse designatur, contra
vos in [illegible] vos principes
et militis [illegible] declamavit
sed si moveatur clericus et scandalum
predicator libris et [illegible] sermonibus
dicatur esse seminator [illegible] et
hoc nisi mali clerici velint
corrupta capita et facies men-
bra pestem parantur mali
ne tangere homini quod caput
nisi alia membra bonus vel
omnibus difficilis contemnatur
et in evangelio patet contra clericos
et quod ipso breviter est ymmo
utile caritati clerici mali
tam arguere ypocrisim eius
detegere et [illegible] manifesta eius
scelera predicare ita non ergo
[illegible] ad hanc regulam apostoli
predicat [illegible] [illegible] oportune
importune arguere obsecra
increpa in omni pa-
tientia et doctrina [illegible]
arguere in omni tempore ad
[illegible] [illegible]
qualibet omni statum [illegible]
[illegible] nec [illegible] nos
aut [illegible] reges principes
[illegible] sacerdotes et [illegible]
nostri non fecerunt legem
tuam et non attenderunt man-
data tua et testimonia tua
que testificatus es in eis.
hec ibi. [illegible] publicum [illegible]
[illegible] clerici plantatores de
plorare et ad planctum devo-
tum [illegible] invitare, ymmo con-
[illegible] [illegible] [illegible]
quam qui [illegible] non corrigit
peior est illo qui peccat [illegible]
[illegible] [illegible] in [illegible] et qui
[illegible] [illegible] et non
facit vel aliud quam fovere

in principali corpore, nec tamen simi
pilo scandalis occulte quam ma
nifesto facinori deservit [illegible]
xxiiij q. iij c. nemo et in g(loss)a [illegible]
negligere tamen possit [illegible]
[illegible] vel aliud est tamen forni
[illegible] farinosa crimina notoria
publice impugnatur crimen sit
[illegible] nolentes corrigere [illegible]
[illegible] clerici nisi delinquentibus [illegible]
[illegible] et late [illegible]
de quibus [illegible] hoc ut
in iudicium [illegible] dilexerunt magis
homines tenebras quam lucem
erant enim eorum opera mala omnis
enim qui male agit odit lu
cem et non venit ad lucem
ut non arguantur opera eius
qui autem facit veritatem venit
ad lucem ut manifestentur
opera eius quia in deo sunt facta
[illegible] ex parte [illegible]
[illegible] clerici [illegible] publice
[illegible] et ex [illegible]
[illegible] alios causas [illegible]
ut mali clerici [illegible]
[illegible]
[illegible] quantum [illegible]
[illegible]
et [illegible] non [illegible]
[illegible] lxxxiij [illegible]
[illegible] clerici [illegible]
[illegible] salvantur [illegible]
vel salvantur [illegible]
clerici in quo [illegible]
tor debet esse salvus et [illegible]
alios salvare tenentur [illegible]
clericus [illegible] aliquis
in secreto corrigi seu [illegible]
[illegible] vere est qui
[illegible] salutis sit [illegible]
[illegible] occultam [illegible]
[illegible] qui vel se [illegible] vel
se [illegible] aut alleviat
[illegible] aut se [illegible]
[illegible] tempore [illegible]
[illegible] qui se [illegible]

vel magis delinquit et se a
sua familiaritate sub
trahit [illegible] manifeste
occulte [illegible] ubi [illegible]
[illegible] agitur in [illegible]
[illegible] nolunt corripi aut
si quibus eorum correpti sunt
negligunt cavendam [illegible]
[illegible] est ut abscindantur
[illegible] qui fornicatores
[illegible]
[illegible] pluribus [illegible] pena
quam magis [illegible]
[illegible] ad [illegible]
est [illegible] xxxiij [illegible]
et [illegible] hoc [illegible] ut bo
norum clericorum [illegible]
magis clarescat [illegible]
[illegible] magis [illegible]
[illegible] et ut
boni clerici per comparationem
ad malos [illegible] magis
sunt amabiles et mali
[illegible] contemptibiles [illegible]
[illegible] est sal [illegible]
si sal evanuerit in quo
salietur ad nihilum valet
[illegible] xvi [illegible] ve ve tibi
[illegible] et [illegible]
[illegible] tibi lupanar [illegible]
[illegible] tibi prostibulum
[illegible] et [illegible]
[illegible] omnibus fornicationibus
tuis [illegible] post
[illegible]
[illegible] quasi [illegible]
adultera [illegible]
[illegible] adducunt alienos
[illegible]
[illegible] istud [illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible]
[illegible] in malo statu

p[illegible]a dei constituto de quibus
popule meus qui te beatum
dicunt ipsi te decipiunt et
viam gressuum tuorum
dissipant. Isaie iii° [illegible]
dolorum [illegible] bonus quibus
celum [illegible] merito
[illegible] eius [illegible] et
immaculata [illegible]
viventes ea [illegible]
et [illegible] esse debuit [illegible]
[illegible] [illegible]
[illegible] videt [illegible]
[illegible] status periculosissimum
a summo usque ad infimum
[illegible] illas maculas non
solum non [illegible] de
scandaloso communicant
et maculosis [illegible]
quia [illegible] dolet
[illegible] communicantes [illegible]
[illegible] quod quia [illegible]
cordis [illegible] dilatatam
in [illegible] et non esse nisi
passio [illegible] species [illegible]
[illegible] non species [illegible] pena
[illegible] hoc videt [illegible]
[illegible] omne caput
languidum et omne cor
merens a planta pedis
usque ad verticem non est in
ea sanitas vulnus et
livor et plaga tumens
non est circumligata et cu-
rata medicamine neque fo-
ta oleo Ysaie i° [illegible]
[illegible] legimus [illegible]
[illegible] [illegible]
et [illegible] super flumina Ba-
bilonis illic sedimus et fle-
vimus dum [illegible] super

flumina Iordanis sedemus Iorda-
nis in [illegible] fluminis [illegible]
super [illegible] in [illegible]
[illegible] [illegible] sic in [illegible]
[illegible] [illegible] [illegible]
dei [illegible] [illegible] ante [illegible]
[illegible] [illegible] meditantibus sic
[illegible] [illegible] multo tempore
[illegible] super flumina Babilo-
nis sedimus [illegible] et fleui-
mus [illegible] recordaremur Syon quod inter-
pretatur speculum aut speculatio
flevimus cum recordati sumus quod
[illegible] [illegible] dei [illegible]
speculabantur et [illegible]
speculum [illegible] [illegible]
[illegible] speculum [illegible] sed [illegible]
[illegible] [illegible] varia apparent
in quibus [illegible] alii [illegible]
et [illegible] et maculis [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] de tota
[illegible] [illegible] immaculata [illegible]
[illegible] [illegible] esse sunt macula
[illegible] [illegible] [illegible] [illegible]
[illegible] celi triumphanti
[illegible] militanti [illegible] quia [illegible]
[illegible] solum [illegible] [illegible]
formam debitam et non [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] triumphanti [illegible]
[illegible] [illegible] forma et [illegible]
[illegible] [illegible] triumphanti
[illegible] [illegible] de iure et
de facto / militanti [illegible]
[illegible] [illegible] de iure et non de
facto, attendendo quod solum
formam [illegible] [illegible] [illegible]
triumphanti [illegible] militanti
[illegible] [illegible] [illegible] et spem [illegible]
[illegible] [illegible] [illegible] visionem et [illegible]
[illegible] [illegible] videt quod latebat
sub fide et tenet quod sperabat [illegible] [illegible]

continui sed tamen aliud quam quo
cum ad corpus humanum infor
mans sit tota pulchra et im
maculata non secundum intentionem
sancti doctoris est cum quedam
substantia tota deformis ut est
dyabolus et quotiensque frequenter
in aliquo criminali seu mor
tali demoratur de quibus dicitur
Trenorum iiij° denigrata est super
carbones facies eorum et ysaie
xiij° facies combuste vultus
eorum et Ioelis ij° omnes vul
tus redigentur in ollam. Secunda quedam
est ut alia talium partim pulchra
et partim deformis ut in istis
scilicet qui in malis venialibus licet multis
venialibus Iacobi iij° In multis
offendimus omnes quia delic
ta quis intelligit Iohannis i
Si dixerimus quia peccatum non ha
bemus nos ipsos seducimus et
veritas in nobis non est et
tales vadunt in purgatorium
est et tertia talium tota pulchra
ut puer decedens in albis
vel alia creatura a peccatis
cuiuscumque statim evolant
ad thalamum sponsi, et hec
nuper de pulchritudine interiore vera
sed tamen de exteriori et hec est
quod de iis potest quod prefertur Ecc. i.
quibus decorem [illegible] per
decorem exteriorem qui consistit
in membris designatur decor
interior qui consistit in virtuti
bus hic que faciunt totam animam
pulchram et immaculatam et
maxime virtutes theologice ut
fides spes caritas que infunduntur
in baptismo cuilibet hic baptizato
vel aliter omnibus hic vel est anima
a deo vel quasi ad deum, anima
alia remota alia remotissima
tempore alia propinqua, alia

proxima. Anime remota est
corpus est secundum non tota ut
corpus in peccatis venialibus
Anime remotissima tota
corpus est ut corpus in peccato
mortali. Sed anime propinqua
est corporosa est secundum non
tota, sed anime proxime
tota pulchra est et immaculata
lata vel cum baptizata est
informata gratia spiritus sancti
Refert augustinus de dignitate
anime quod cum humana conditio
statu nostro curtius quam spiritus
nota sit si quis autem
curiositer quare deus fecerit
quosdam esse deteriores
quosdam pares, deteriores
ut enim peccatoribus, pares
ut angeli excellentes autem
vel ego [illegible] aliquid
homini excellentius est hoc
est pro eius ad gratiam
esse ergo aliam tuam [illegible]
[illegible] tibi i. fide spe
caritate et reliquis virtu
tibus per quas intelligere
deum amat et cuius precepta
possis servare et
tu [illegible] tibi ve
nerit angelis paribus
te [illegible] et de potestate
dyaboli [illegible] ut [illegible]
[illegible] [illegible] in [illegible]
[illegible] et vita
[illegible] [illegible]
possidere [illegible]
quod possessio [illegible]
[illegible] est tibi sed vi
de ne ab ea recedens
[illegible] [illegible]
[illegible] [illegible] anima
est [illegible] anima
in tempore [illegible] dilecti
sponsi tota pulchra et immaculata

/ nec

totale

debet tendere ad perfectionem vite
patet ex [illegible] premisso quia
puer primo baptisatus, ergo sic
tota pulchra et virtutum
immaculata in tunc perveniet
statim evolat ad talamum
sponsi. Unde hec debet adduci
[illegible] Tho. in scripto [illegible] di
[illegible] dicens quod homo
in hac vita potest dici
diligere totaliter quia sic perfecte
tunc et [illegible] [illegible] hoc con
tingit dupliciter primo ut
nil desit corum que natura
est habere et ex illa perfectione
resurgit totus in dei
dilectione illa quia nil de
est de hiis que ergo potest ex
ponere manifeste quoniam
talia in dilectione deponit
et dicit quod habere perfectionem nec
habere totaliter homo asse
quitur in hac vita et per
consequens nec tota pulchra
nec immaculata vita, quia
homo primo in statu glorie
debet omne illud quod isto
perfecte esse in humana natura
totalitatis quoniam [illegible] hec
homo hec omnia illa [illegible]
dib omne illud quod [illegible] ad
beatitudinis posset intercipere
actu dilectionis. qui in gla
tio potest intercipi secundo perfectum
ergo illud cui nil deest de hiis
que debet habere et hoc perfecto
vite quia tunc homo dicitur
perfectus [illegible] [illegible] omnia que
debet habere sicut illud tempus
et ex illa perfectione consurgit
totalitatis divine dilec
tionis ex qua tota pulchra
in aia consurgit, illa sicut
quia nil homo potest [illegible]
de hiis que debet ponere
potius illud tempus in amore

dei, et hec totalitati excludit ac
illud quod est contrarium et repugnans
divine dilectioni, non autem illud
quod ad tempus actu dilectionis intercipit
tempus omnia sic agere sine actu
dilectionis non est nisi eorum qui
sunt in statu beatitudinis, quia perfectio
et pulchritudo felicitatis est in opera
tione beatitudinis perfecto [illegible] in beatitu
dine [illegible] alio. Ergo aliquo vero ex
quia sic [illegible] misero [illegible]
[illegible] [illegible] in [illegible] sicut inveniuntur
quedam aia tota difformis ita
et tota pulchra et immaculata
hoc [illegible] in aia ad anima [illegible]
de aia vero [illegible] [illegible]
[illegible] esse tota [illegible] [illegible] in pro
[illegible] [illegible] sine macula la
bore aia separari ab hiis quibus
cum amore adhesit peccata sicut
[illegible] corporalium imaginum
deformatur aia impressis so
luta a corpore non exuitur
sicut a corporalibus corporalium
affectionum sicut non [illegible] corpore
exuta corporalibus [illegible] passionibus
studeat ergo in hac vita se ab
[illegible] [illegible] mundare quatenus
[illegible] sive [illegible] nil corporeum
[illegible] [illegible], et a corporali passione
[illegible] [illegible], [illegible]
[illegible] [illegible] patet de aia baptismo
[illegible]. [illegible] [illegible] passione [illegible]
de martiribus ergo [illegible] [illegible]
[illegible] [illegible] quia [illegible] [illegible]
et [illegible] deformis non potest di
ci tota pulchra et immaculata
patet ex [illegible] [illegible] [illegible] et
talis aia [illegible] [illegible]
in purgatorium ad [illegible]
illam deformitatem [illegible]
[illegible] et purgato illa [illegible]
ad palacium sui sponsi [illegible]
[illegible] [illegible]. [illegible] maculam
sua [illegible] aie fideli [illegible]

Jnaliis virtutibus et cetera · Vnde quod
Jnaliis primo maculat viam
concernentem in sibi in quedam
peccati aque · Via primo ma
culat homo superbie Bern[ardus]
homo maculat caminum sue
superbia ante · Et quia inmunda
Eccli 21 In operibus tuis
precellens esto et ne dederis
maculam s. superbie tue in glo
ria · i · in opere tuo ymmo tibi
debet gloria quia sicut aurum
superbia bonis operibus insidia-
tur furaturi · Exo 11 · Et agnus
absque macula masculus
anniculus quod · d · iusticiam offerte
sic Dei erit agnus per humilitatem
conductor absque macula superbie
masculus per virilitatem perseverantie
anniculus per puritatem duracionis
eciamque albugine uniformi
albugo eius maculat oculum
inferioris et cetera error quoniam
uxor sua et ei vide super
vitale · Josue 22 · Vita sua
in Belphegor sed idolatria
et hoc usque in presentem diem
macula quoque scelerum s. nostri
de latere in nobis manet
et multi de populo [illegible]
Job 31° In superbis superbus
et infidelis in valle · s · Dyali
pectus suus · i · affectum et intellec-
tum in maculis eius ambu-
lans macule sunt superbia
in affectu · ignorancia in intellec-
tu Quo mutuis maculat se
ad dilectionem · Quoniam pauperes
manducavit diligentibus cum ma
culat voluntas suis pauperum
Num 35 · Ne polluatis terram
habitacionis vestre que insontium
sanguine maculatur · Gregorius
24 · Quoniam arguit ipsum
ipse sibi maculam s. deterius

et adiecit consilio vites de Ja-
cobs Bapta et Reade
deinde [illegible] Ananias et
in aliis eius parvis in ma-
culat [illegible] fortunate
terram sue et plumbum
Eccli 29 · Intus autem
qui inventus est sine
macula · s · animi et
qui post aurum non
abiit · s · per cupiditatem
nec speravit in thesau-
ris peccatum · mirabile
esset longe potentis
maculis et qui in quo
mari ideo efficax erat
cui mirabilia in vita
sua · Eccli 33 · Immolati
ex iniquo oblatio est ma-
culata · Eciam est terro
· i · terrenis quapropter
que maculat deum sibi
inordinate sequentes · Item
eadem terra Levitici quis
pellem quam maculat
et infecit alicui sive
Levitica · Gen 49 · Ante
Jacob rubeam effusus
et sanguine uvarum non es tamen
quoniam ascendisti rubicunde
sanguinis tui et maculasti
tuam eius Eccli 40
Ieronimus · Et de habitus pu-
rificasti ferream tua
vulnerabus potentem ha-
buisti in tuo corpore · Et
dedisti maculam in glo-
riam Ego autem [illegible]
bulum eius maculat
viam sue gula vitam
vel in damna quia hic
sunt in epulis suis ma-
cule convivantibus sine
timore semetipsos pascentes
et in prima 1° Corinthiorum
et macule deliciis affluentes

Veni de libano
sponsa mea veni
de libano veni
coronaberis de ca
pite amana de
vertice sanir et
hermon de cubili
bus leonum de mon
tibus pardorum.
Cantica iiii Per illa
[illegible] ad que [illegible] de
spiritualis pulchritudinis
[illegible] et quare
et per singula membra
eiusdem. Et sequitur est
de parte illa in qua po
effectus spiritualis pulchritudinis
quo ad sponsum
qui est delectatio et affec
tio, modo [illegible]
tertia pars in qua ponitur
effectus spiritualis pulchritudinis
[illegible] per comparationem
ad ipsam sponsam ubi
vocat eam ut ad eum
veniat dicens Veni de
libano et notandum quod
quia primo notatur de
statu coniugalis [illegible]
[illegible] de statu co
[illegible] vidualis [illegible]
Veni de libano [illegible]
de statu coniugali [illegible]
[illegible] veni [illegible]
[illegible]
coronaberis. Et ego veni
de libano sponsa mea
scilicet [illegible] quia
ego vado ad te et tu
debes venire ad me
venies ego [illegible]

Hinc sequitur [illegible] ...
[illegible]
[illegible] vel
[illegible]
[illegible]

v[er]g[um] veni
de libano
sponsa mea

per modum [illegible] sanir seu [illegible]
[illegible] hospitalis vel
[illegible], sanir [illegible]
vel [illegible] est [illegible]
[illegible]. Et ista omnia debet sibi
pro sponsa, si cupit venire ad
sponsum. Et dicit et tria ista
[illegible]. Veni. Hec fidem
[illegible] que est [illegible] fidei, vel
[illegible] virtutes theologicales omne
[illegible] ad [illegible] dei, veni ergo de
libano id est [illegible] puritate fidei [illegible]
fundamentum totius edificii spiritualis,
veni in puritate spei que [illegible]
ad celestia ex [illegible] hominis, veni in puritate caritatis
que est [illegible]
[illegible] ad eum [illegible]. Vel puritate
aliter veni de libano id est de statu
coniugalis qui est [illegible]
[illegible], veni de statu continentie
vidualis qui est status abstinentie
veni de statu virginalis qui est
status puritatis, vel sic veni de
libano scilicet que est [illegible]
[illegible]
[illegible] vel [illegible]
[illegible] est [illegible]
ad sponsum. Osee ii° [illegible]
[illegible] in solitudinem
[illegible]. Vel veni ad [illegible]
in te [illegible] [illegible]
[illegible], veni [illegible] a te
[illegible] in [illegible] in me [illegible]
[illegible], [illegible]
[illegible] filij [illegible] sanabo
[illegible]
[illegible] ad me in [illegible]
[illegible] veni ad me [illegible]
in [illegible] Mathei xi venite
ad me omnes qui laboratis
et ego reficiam vos, veni ad
me corde [illegible] ore confessio
ope satisfactorio veni [illegible]
[illegible] et filios in spiritualibus

Ut veni de libano verbo et ore et opere
veni alios vocando ad fidem
Ut veni primo in carne nascen-
do ut homo opere vero in alia pu-
rissima stola scilicet cum gloria sponsi
sponsa veniet ad sponsum quod
accipiendum secundam stolam. Item in
vero cum perfecta beatitudine. Veni ad
me via vitalitatis ut vitam
etc. Aut libanus his ponitur
notat duplicem eius candorem
Ut quia libanus interpretatur
candor. Vel tempus primum notat
ad puritatem vite. Secundum ad de-
corem operibus. Nam libanus
est fons fontium et dealbatio
est nec est aqua candidior. Gloria
est aqua tabus. Veni ergo de can-
dore temporali ut inveniam
relinquendo. Veni de candore
castitatis et bone fame ad glorie
augmentum. Veni ad gloriam
premium. Veni ad statum vite
digressum vite. Veni ad
statum glorie in progressu. Veni
ad statum glorie in egressu. Et
coronaberis in quo tanguntur
glorie status cuius qualitas et fauto-
rum vero dicitur de quibus est
colligenda. Ubi de capite
amana unde de coronaberis
scilicet corona preciosa quam posuisti
in capite eius corona de la-
pide precioso. Corona speciosa
Ezechielis 23 posuerunt coronas
speciosas in capitibus eorum
corona duplicis primitus ab o-
mnibus exorata ecclesiastici xlv co-
rona aurea super caput eius
expressa signo sanctitatis
corona diversa apocalypsis xii°
corona xii stellarum in capite
eius. Corona honorificata
ta psalmus viii° corona inclita
proverbiorum iiii. Corona anime
vero eterna. Corona illius
vere fulgebit quasi plan-
tatio cedri in monte
libani. Augustinus super
psalmos ubi dabant coronas
in regnum qui ab aliis de-
bebant honorari et in
victoriis adiuvari. Et postea
dicitur in coronabitur in vita
et in floribus corona
vide proverbiorum 21 corona tri-
buitur in quantum et
quantum mei. De capite
amana hic est de quibus
est colligenda vel bona
concupiscentia. In dico colli-
genda de capite ama-
na, id est de prioribus de-
pravatissimis qui per
amana significantur qui
interpretatur inquietantes
eos q. d. tu sponsa de-
bes coronari de his que
hic sequuntur et ponuntur
in loco que post ama-
na sanir seu sanir et
hermon montes sunt
in quibus leones habi-
tabant et significant pecca-
ta ipsa, sicut in dictis patet.
Peccantes amana an-
interpretantur de inquietatis
vel turbulentis et notat
superbiam. Sanir fetor
vel nocturna avis et
notat luxuriam. Hermon
anathema vel notat
avaritiam. Quia sicut pua
a primam remotionem maxime
separat, de his ergo vocatur
sponsa ut veniat gratia
in tabernaculo membra
in hominibus fecitur habitat

in generalibus uiciorum diuersorum
perscrutacionem, de quibus utique
locis iubetur ut remaneat
ut nullus locus diffiderit
de venia et gratia reliquatur
dicit ergo veni coronaberis
de vitte famis i. de peccatoribus
iudei qui persequuntur que
de terra isto qui significantur
per famis quam nupta sunt
habent tale de vitte fa
mis i. de hominibus petentibus
pro luxuria quod notatur
per aurum vaccharum tale cum
potum magis fuerat ut ho
minum tempore nostro.
Et hermon i. de avaris
Hermon cum inscripta ana
thema fecerunt quod notatur
avaricia tu sit cultus
ydolorum que dicitur in
clausis [illegible] de cubilibus
leonum quo ad potentes de
superbos qui se fecerunt
cubilia leonum et dicuntur
corda que se fecerunt ha
bitacula demonum per superbiam
et potestatem iniustam, de mon
tibus pardorum quo ad yppocri
tas et [illegible] uno uerbo
cum pardorum fauit qui uo
cati sunt habitacula demo
num, sed et alijs alterum
fugiunt ut malefactum aut
in huius ergo [illegible] diuina
gratia [illegible] sed per ypocrisi
in cubilibus in quibus
prius dracones habitabant
orietur viror calami et
iunci et erit ibi semita
et via et via sancta vo
cabitur, de quibus cum
vsaras aliqui salvabuntur

et tunc implebitur illud apostoli
Venient ab oriente
et occidente et recumbent
cum abraham ysaac et ia
cob in regno celorum, filij
autem regni eicientur in te
nebras exteriores, ibi erit
fletus et stridor dencium.
Ergo veni coronaberis
de capite amana et de v
tice etc. s. quia peccatores
tales quidem ad salutem
et ipsi corona vestra fuit
ad te in quem cum iste spiritus
viri aut gaudium aut
corona nostra vos autem domini
nostri in adventu eius
vos estis gloria et gaudium
nostrum, primo coronata fuit
ecclesia sanctis xij i. apostolis
ergo primis vicibus in vo
cas, conuersis primo de genti
bus capitalibus viris
[illegible], et hoc est de
capite amana et de vertice
famis, et hoc quarto de maioribus
capitulis [illegible], et hoc
est de cubilibus leonum
ubi de [illegible] per [illegible] et
hoc est de cubilibus pardorum
de quibus fuit paulus
adhuc [illegible] coronata
da est gloria et honore.
qui [illegible] uelud [illegible]
[illegible] dracones regnum [illegible]
posuit, [illegible] cum
coronabitur qui per victoriam
vincens et [illegible]
malum que in se [illegible]
ab alijs [illegible] habitur
dicit ergo veniet [illegible]
quia in magno [illegible]

venies et non solum propter mer-
cedis venire debebis, ut de a-
liorum acquisicione ut laborem
sed etiam propter amorem meum
qui tanta pro amore tuo
passus sum, ut nostra dicit
[illegible] Veni de libano etc.
hoc est venias ex gentibus de
hiis montibus ut supplicium in
ponam tibi, vel libanus est
mons servens et candida
tio vel dealbatio. Per libanum
accipitur hic predicatus status
altus in regno, et candi-
dus vultu, Per libanum etiam intelli-
guntur status quoque alii
in imperio in summa gloria
dealbatus, dicitur ergo veni spon-
sa mea de libano veni de
libano quasi diceret, o sponsa
mea senciendo in spiritualibus
filios, veni per fidem cum
magno comitatu conversorum de
iudeis et gentilibus, hoc est
christifidelibus, de libano, id est de
candido populo. Quo illo vultu
candido, veni cum magna
multitudine de libano, id est de gen-
tili populo imperio et gloria
mundi dealbato, veni etiam
ad me cum turba [illegible]
et ad premium [illegible]
[illegible] et [illegible] omnibus
[illegible], [illegible] sponsa
de libano ad coronam vocat
ad quod cum [illegible] fuit, quia
coronabit hic [illegible] cum
alta [illegible] [illegible] fuit
et unde coronatur sponsa
dicit quia de capite amana
et de vertice sanir et her-
mon. Amana est mons
[illegible] qui et [illegible] dicitur

Sanir et hermon sunt
montes iudee in quibus
leones et pardi habitant
Montes sunt reges et prin- montes
cipes qui in superbia ex-
tolluntur in quantum de-
mones habitant qui sunt
leones quia crudeles
et feroces, pardi quia varii
artibus maligni de
hiis coronatur sponsa
cum predicacione sua de-
mones expellit et prin-
cipes ad christum convertit
Amana dicitur inquietus amana
vel turbulentus, vel [illegible]
vigilantes, Sanir vero sanir
fetor vel nocturna avis,
Hermon anathema [illegible] hermon
Caput amana est diabolus caput
caput eorum qui sunt a-
mana, id est inquieti tur-
bulenti inordinati in
malicia vigilantes. Ipse vertex
est vertex eorum qui sunt
Sanir hoc est fetentes sanir
in luxuria, et in nocte
ignorancie [illegible] in
stabilitas, et ipse est vertex
eorum qui sunt in hermon hermon
id est anathematisati hoc
est excommunicati [illegible]
tate, de hiis montibus
[illegible] ad coronam sponse [illegible]
[illegible] [illegible] per [illegible]
cum [illegible] [illegible],
[illegible] diminuit et
[illegible] ad [illegible]
quibus, coronatur etiam de
cubilibus leonum. De
montibus pardorum leo
leo alii [illegible] alii dyaboli
alii superbi principes
[illegible] [illegible]

ap(ocalypsis) v ecce vicit leo de
tribu iuda ipse fortium est
quia vicit dyabolum, et quod
leo contra dei subsistat ca-
[illegible] sic pat(et) [illegible] dicit(ur)
[illegible] leo sicut dyabolus
ut ibi i petri v adversa-
rius vester dyabolus tamquam
rugiens leo circuit querens quem
devoret et hoc ipse saeui-
[illegible] leo vel significat
persecutionem ut dicitur [illegible] ad
[illegible] in modo laboravimus [illegible]
de ore leonis vel de ma-
v(el) de potestate neronis nibus neronis et [illegible]
[illegible] [illegible] [illegible]
[illegible] mala et [illegible]
[illegible] in regnum suum et
[illegible] [illegible] [illegible]
[illegible] et hoc ipse [illegible]
[illegible] leo namque est rex
bestiarum et bestie [illegible]
[illegible] [illegible] per naturam
[illegible] In hac tamen leonis
leonibus [illegible] demones [illegible]
[illegible] sunt [illegible] et pharisei
et [illegible] pardi vero
sunt [illegible] in dogmate
pardus [illegible] varii [illegible]
[illegible] sunt heretici [illegible]
et magistri eorum [illegible]
eloquentia [illegible] subtilitate
demonis ut bestie in
antris habitant, [illegible] tales
pugnant [illegible] ecclesie et
[illegible] [illegible] et [illegible]
[illegible] [illegible] Aliter
amana amana quod excelsius et
[illegible] notatur qui super
omnia exaltatur [illegible]
Sanir quod [illegible] lucerna [illegible]
[illegible] qui est lucerna
[illegible] ad vitam, hermon
hermon quod [illegible] quod spiritus sanctus

accipit [illegible] celum in baptismo
[illegible] conferetur de capite amana
vel vertice sanir et hermon est
[illegible] de capite [illegible]
amana vel vertice sanir
et hermon [illegible] [illegible]
qui a deo patre [illegible] filii
et [illegible] spiritus sancti in
[illegible] exaltat(ur) [illegible]
[illegible] [illegible] ad pugnam [illegible]
accipiunt [illegible] nemo
[illegible] [illegible] nisi qui le-
gitime certaverit, legittime
[illegible] ad mortem [illegible]
[illegible] [illegible] [illegible]
[illegible] hoc [illegible] est [illegible]
[illegible] sublimiori, [illegible] in
[illegible] venit de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in
amana sanir et hermon
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
veni de libano sponsa mea [illegible]
libanus [illegible] de libano vel
[illegible] [illegible] [illegible]
per libanum [illegible] [illegible]
in qua [illegible] [illegible] [illegible]
[illegible] et a [illegible] [illegible]
[illegible] [illegible] [illegible] per
[illegible] de albat(ur) [illegible]
[illegible] est [illegible] [illegible]
[illegible] et [illegible]
[illegible] et super [illegible]
dealbabar, de libano [illegible]
ad coronam venit, [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] possit [illegible] [illegible]

quid est quod ter dicitur veni nisi
quia in fide spe et caritate quod
quid anima consistit, [illegible]
[illegible] [illegible] [illegible]
habeat, [illegible] in anima [illegible]
[illegible], de fide enim dicitur, fide
[illegible] corda eorum et [illegible]
ad [illegible] [illegible] est enim
sine fide placere deo, de spe
autem dicitur, non confundantur
qui sperant in te domine, [illegible]
omnes qui sperant in te
domine. Cum [illegible] dicitur omnis [illegible]
in te speraverunt et delectantur
est, et [illegible] spera in domino
et fac bonum et inhabita terram
et pasceris in divitiis eius
quia [illegible] [illegible] autem [illegible]
[illegible] [illegible] [illegible] [illegible]
de caritate quo dicitur, caritas
autem operit multitudinem peccatorum
et [illegible] [illegible] [illegible] in [illegible]
[illegible] omnis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible]
autem non habuero nihil sum
et [illegible] autem deus caritas
est, [illegible] [illegible] [illegible] aliter
intelligi quod ter dicitur veni
venit [illegible] [illegible] [illegible] ad [illegible]
[illegible] in hoc modo [illegible]
[illegible] quae [illegible] [illegible], [illegible]
[illegible] in hora mortis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
venit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] celeste
ingreditur, et aliter venit
[illegible] [illegible] ad [illegible]
ter [illegible] [illegible] [illegible] est
[illegible], venit [illegible] [illegible]
[illegible] et [illegible] [illegible]
venit [illegible] [illegible]
[illegible] in [illegible] [illegible]

[illegible] ubi [illegible] enim
habitant sunt [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] in
[illegible] [illegible] [illegible],
[illegible] [illegible] [illegible]
sic exponitur, veni de
Libano, [illegible] est hic
Libanus mons [illegible]
in Iudea [illegible]
albus [illegible] [illegible] [illegible]
unde [illegible] [illegible] [illegible]
in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]
et dicitur hic ter veni ad
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
audi [illegible] [illegible] coronaberis
de capite Amana, de
vertice Amana Sanir
et Hermon [illegible] [illegible]
[illegible] [illegible] [illegible]
unde [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] illuc
[illegible] [illegible] [illegible]
[illegible] [illegible] gaudens
[illegible] [illegible] pulchritudine
[illegible] [illegible] [illegible] sibi
[illegible] [illegible] [illegible] in signum
[illegible], [illegible]
[illegible] [illegible], coronaberis
de capite Amana etc.
[illegible] [illegible] [illegible]
[illegible] de bonis istis,
de cubilibus leonum etc. in
montibus [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]

sufficienter deservientes pro
q° altiori intellectu istius
loci notandum ista quod virginitatis
status sponse Christi per se
sibi vendicat consuetudinem
merentur coronam premia au-
reole de capite annuaria
et habere sanctum et sermonem
de virginibus beatorum et de
montibus [illegible] sed
aut quod est [illegible] anima
premium debetur [illegible] multo
[illegible] radiis locutus pulto esse
caritas cui soli corrumpitur
aureola id est aureole premium non
esse [illegible] id est quod [illegible]
aut quod [illegible] non est [illegible].
[illegible] quod caritas est principium
merendi sed actus est quasi
instrumentalis meritum autem
sanctum aut consequenter non
soli requiritur debita dis-
positio in instrumento et
ideo in effectu aliquid re-
quiritur ex parte sed in pro-
positio quod est premiale et
aliquid ex parte instrumenti
quod est servatur unde
in premio est aliquid
ex parte caritatis scilicet aurea
et aliquid ex parte operationis
scilicet aureola incidenter
istius quamvis [illegible]
[illegible] [illegible] [illegible] [illegible]
quod maria cuncti premio
coronam aureole de capi-
te annuaria et de habere
sanctum et sermonem de vir-
ginibus beatorum et de mortibus
[illegible] Solutio [illegible] in statu
[illegible] debetur premium
eterne aureole de capite
annuaria et [illegible] qui status
[illegible] [illegible] possit
[illegible] premium [illegible]
ole de capite annuaria

[illegible] cum status virginum
[illegible] premium aureole
[illegible] de capite annuaria et
[illegible] ad premium [illegible]
[illegible] [illegible] ergo maria
[illegible] secundo corone
[illegible] premio de capite anima
aureole [illegible] petri de tha-
rantasia [illegible] de
de xxxiiij in [illegible] quod
virginitatis [illegible] pro [illegible]
premio [illegible] solum nominat
integritatem carnis que
[illegible] [illegible] in pue-
ris [illegible] ergo [illegible] solum
nominat integritatem [illegible]
ut in virginibus [illegible] violen-
tiam [illegible] [illegible]
nominat [illegible] [illegible]
complecta rationem [illegible]
[illegible] [illegible] non [illegible]
[illegible] quo ad voluntatem
abstinendi ab omni coitu
[illegible] ergo [illegible] statum
[illegible] quo ad voluntatem
abstinendi ab omni actu [illegible]
[illegible] cum est in statu [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] integritatis
quasi quemdam decorem
[illegible] [illegible] est [illegible]
in castitate coniugali et
viduali sed status et
[illegible] differt ab illis [illegible]
[illegible] quo ad [illegible]
[illegible] habetur quo ad [illegible]
[illegible] [illegible] statum quo
ad [illegible] [illegible] statum [illegible]
[illegible] integritatis [illegible]
nota quod premium aureole
differt a premio aure-
ole premium aureole [illegible]
[illegible] est quod [illegible]
[illegible] in [illegible] [illegible]
[illegible] et [illegible]

cuius fulgore et serenissima
sunt tenebre, talis aut[em] p[re]mi[um]
de aurea, h[oc] quia victorib[us]
dat[ur], victori aut[em] debet[ur] [illegible]
h[oc] quia sicut dulcia[illegible] [illegible]
[illegible] ipsi deo esse [illegible]
[illegible] p[re]mium aureole est gau
dium de op[er]ibus a se factis
racione habentib[us] victorie
excellenciam [illegible] quod apparebit
exterius vel in corpore quidam de
cor aut p[re]clarus [illegible]
dum exterius decorabit, et
ergo cum sponsus veni de libano
i[d est] de p[ur]itate [illegible] tue in
[illegible] [illegible] es quia [illegible] a
[illegible] originali ut dicte de
[illegible] est sup[ra]. Sponsa mea
i[d est] mater mea veni de liba
no i[d est] de [illegible] nativitatis tue
in qua [illegible] [illegible] es, veni
co[ro]naberis multiplici victoria
v[idelicet] quia triumphasti de capi
te amana i[d est] de malicia dyaboli
qua [illegible] [illegible] generis
humani quod tu sola [illegible] [illegible]
[illegible] dabo tibi [illegible] q[ui] tolle
[illegible] capite tuo i[d est] [illegible] originale
quod [illegible] [illegible] generis humanum
et h[oc] malicia eius [illegible]
[illegible] amana, triumphasti eciam
de vertice [illegible] i[d est] de [illegible]
sapiencia [illegible] quia [illegible] sua
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible]
[illegible] sapientes [illegible] [illegible] nomine
deus fecit stultam sapienciam
huius mundi, et hec notatur [illegible]
[illegible] [illegible], triumphasti eciam
de [illegible] i[d est] de [illegible] [illegible]
que [illegible] [illegible] [illegible] notatur
amana [illegible] de [illegible] [illegible]
[illegible] et [illegible] collegium
omnium demonum qui [illegible] [illegible]

[illegible] [illegible] beata virgo habuit
aureolam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] habuit [illegible]
[illegible] ab hoste qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] et
semper ad eius [illegible]
vigilavit sicut dicit Job xxx
nocte os meum [illegible]
doloribus [illegible] [illegible], noc
te s[cilicet] [illegible] [illegible] non [illegible]
os meum i[d est] [illegible] [illegible]
[illegible] [illegible] doloribus
i[d est] temptacionibus que sunt
cause doloris et [illegible] [illegible]
[illegible] [illegible] temptatores
non dormiunt [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] i[d est] [illegible] [illegible]
[illegible], [illegible] [illegible]
[illegible] [illegible] i Petri v [illegible]
[illegible] et vigilate quia
adversarius vester dyabolus
tamquam leo rugiens circuit
querens quem devoret, [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ille
[illegible] [illegible] [illegible]
[illegible] beata virgo [illegible]
[illegible] [illegible] [illegible]

Bamir

avis noctua que de
nocte volat et [illegible]
de [illegible] ad [illegible], [illegible]
[illegible] et [illegible] [illegible]
qui ad [illegible] [illegible] [illegible]
[illegible] fuit, ad [illegible] [illegible]
[illegible] [illegible] et ad malicia
[illegible] [illegible] de quibus
dicit [illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] mala [illegible]
[illegible] [illegible], de [illegible]
triumphavit beata virgo et pro
hac victoria coronatur
quia [illegible] [illegible] [illegible]
sapienciam huius mundi [illegible]
[illegible] [illegible] [illegible] de

auis noctua

Hermon

Unde hermon i. de rapina
mentis hereticorum qui a vera
unitate ecclesie recesserunt
in montem modicum. hermon
interpretatur anathema vel
separatus hermon fuit heresia de
qua sub nomine ecclesia-
stica dicit apostolus primo
hec ea separati a communi-
tate a quo dicat heresia pro-
dia peccatum in ydolatria
Sed ego vir catholice committe-
re nec communicetis cum
hereticis. separati est enim com-
muni vero ita anathema-
tizata est hereticorum doctrina
perfidia et falsa religio com-
mat ergo de cubilibus

cubilia leonum

leonum ac de montibus
pardorum quia illos dyabolo
deputat qui per eos dogo-
nunt. significant autem cubi-
lia corporum et mali-
ciam luxurie. per leones
intelliguntur superbi vanitate
potentes cuiusque secularis qui
in velut leones sunt
magis luxuria ut in
cubilibus abundium sue
corporis et marcescant
unde et de nullo mulie-
re in psalmo crudelitas vel
velocitas dicitur et fortis-
simi quoque interpretatur similis

pardus

pardis vel ab ea pardus
est dissolutor et quibusdam
notis distinctus quia illos
designat qui in diversis
operibus mala commiscent
quia per talem dissolutionem
requirit per sacram xij diebus
nunquam dissolutor hec
ditate nunc in, talibus tu

debent humiliari propter malum
pro quod bonum operibus in quo bonum
operibus misfuit nempe in operibus
bono non in superbiam extollantur
que supra per montes designan-
tur dicitur de montibus pardorum
et qui tam heresis per bestiam vincere
subvenitur qui illis quam per
leones significatur pro eo quod de
cubilibus leonum et de mon-
tibus pardorum dicatur. romani
et nota quod apostolus [illegible] angwria
romani de stellis hic [illegible]
ex filiis quod coniabit de stellis
vel de montibus. et quid [illegible]
aust fere per [illegible] et oraciones
mane fuit stelle ut conveniat
capiti laudare [illegible] ut de
stellis [illegible] et [illegible]
lita que destruit fuit promissa
et hec [illegible]

amana

[illegible] de capite amana
i. non solum de hiis qui nunc
nimis in peccato in ceteris sed
qui predictis peccatis extiterunt
hec tamen vel superhabundavit
peccatum [illegible] superhabundavit
gratia ut illa de talibus pecca-
toribus nova coma [illegible]

sanir

[illegible] in celis. sanir quod
[illegible] amans nocturna vel fetor
significat luxuriosos quia et bonis
adultera observat caliginem
Iob xxiiii. et de morte volu-
ptuosus ad cadavera [illegible]
[illegible] amarius [illegible]
et [illegible]
[illegible]
[illegible] de cadaveribus corp-
ascendat fetor. i. de operibus
luxuriosorum [illegible] mala fama
ascendit amana interpretatur
inquietudo [illegible]
[illegible] et [illegible]

hamon et nathematizatus hic est
sacrilegus et excommunicatus qui si pe
nituerint possunt per eandem
ecclesiam dona recipere et v
tra quam in hierarchia sedibus
alios excedunt. Tribulatio
nostri qui quibus placent castita
tas et superbia qui ordinibus
militant et virginibus, apostolis
prophetis magistrorum doctorum et appo
stolatum doctores. Ubi nos
habemus sanctus habitus quidem
liber scriptus quod multorum perlegit
et sit ramus appellatum quod
quo ex lapidibus sustentatur
filii abrahe sic ex bestiis
antiquis stelle. Ergo quo sancti
B ei ex temporibus salutis exmisti
fuerit, sicut et david tenuit
[illegible] regis [illegible] ut xii
et l xx [illegible] et machabeus
pugnat in gladio appollonii
l macha[illegible] pugnans ut victorie pug
ne et victorie quorum dimicavit
meruerunt cum adversariis nos
tris de ipsa tribulatione spiritus
spiritualis malignis ut castrorum
acies ordinata. Nam cum
terribilis vocatur scilicet omnis
stelorum acies ordinate secundum
statum suum et sicut dignitatis
suas et vita, ut scilicet ipsa
et tu ipsa pro nobis [illegible] sic
militaverit et patribus et patri
archis [illegible] daniel et david vide
bit in semite ipsius thronus
castrorum in ipsa [illegible] aurorum
thronus castrorum ei adherentes
in celis sanctorum acies [illegible]
xliiii [illegible] castrorum in excels
in regno celi exaltata super cho
ros angelorum. Et sublimata
coronam aureolam excellentius,

Istis non comparatur hic quelibet
ad ipsa anima. Bucedicta
mariana virginum quinta
excellentius obtinuit secundum
quorum aureole primo de
capite angelorum de virtute
sanctus et beatorum de cu
bilibus leonum et de
montibus pardorum
patet hoc quomodo optima
pars sacrilegus qui vix ve
terat magnus ulterius
exponit aliud habitu huius
X maria optima parte
elegit quod habuit alte
virginum maria contulit
et ulla aliena ab ea, de
hoc primo in domo gloria
invenitur quomodo aureole.
optimam partem elegit, ubi
cum bona est corporis stola
ubi corporis stola dicitur. ubi
optima est et corone
imperii et regis una
in imperatoria maiestate
decorata et regis quod possi
tus est thronus matri
regis nisi thronum regis
rege dixit quoniam matri
a dextris meis cui potestas est
nec negatur aliquid ubi
ita sub ea sunt cunctorum ho
minum portantes aureolas
quas ipsa excellentius
recepit, primo doctorum
quia apostolos docuit, et
quoniam omnes sunt et doc
tores virginum, martyrum
tamen animam gladius i
perpessio filii sui [illegible]
[illegible] quis vel [illegible]
aureolas excellentius
obtinuit prima aureole
de virtute maternitatis

vel aut est de premium au
reole de corpore in tribus,
sz in bono corporis, in
bono aie et in bono
vite, et hec tria fuit
in excellentia in ea. Vn
in bono corporis elegit
puritatem virginitatis, ideo
qz flore decoratus, et
cum hoc elegit maioris
utilitate et ideo hab
gaudium [illegible] alt
ulla virgini habz in
bono aie habet splen
dorem divine claritatis in
intellectu quia neminem
secrete sz vel angelos cu
pivit, in bono aut
vite, sz inter mentem
vite speculative bona, et
omnium contemplative peri
tate, et tibi [illegible] deserta
utilitatis et hec nec puerum
invenimus in aliis vir
ginibus quare dicit b. Aug
in quadam sermone de assump
tione eius, nec lumine
dignior [illegible] in nudo uteri
virginalis templo [illegible]
filium dei maria susce
pit, nec in celis rega
li filio quo mariam
marie filius sublimat
et non mirum quia
[illegible] adepta est in hiis
preteritis ceteris tantum
in celis obtinuit glorie
singularis, [illegible] ex
cellentia actu glorie
excellentius premium [illegible]
aureola [illegible]
ginitati debetur aureola

ubi esset perfectissima virginitas
maxime debetur aureola
sz in beata virgine est perfectissima
virginitas unde et beata virgo
virginum nominatur, et tn ei
non debetur aureola quia nullam
pugnam sustinuit in absti
nentia [illegible] concupiscentie
minibus non fuit impossibilia
ergo virginitati aureola non
debetur. Respondeo quod dicit Ri
cardus quidam eius dicto quod
beata virgo pro virginitate
[illegible] non habet aureolam sed
aureola perfecte accipitur sine
respectu ad pugnam [illegible]
maioribus aureola perfectis
[illegible] virginitati [illegible]
de aliis [illegible] vel
aureola sub ratione sufficientie
aureole sz ut excellentissime
[illegible] cum pugna non sensit
pugna tn carnis aliquam ha
buit seu ex vehementia [illegible]
[illegible] a deo obtinuit tamen
[illegible] quod [illegible] pugna
[illegible]
non [illegible] reverentie [illegible]
quia tu beata virgo [illegible]
[illegible] fuisse
inveniris a feminis in
[illegible]
[illegible]
[illegible] aliqua pugna
a corpore fuisse ab ea tu tal
pugna non sit nisi [illegible]
minibus inclinatione, nec
temptatione que est a
carne sive peccato esse [illegible]
[illegible] glosa [illegible]
[illegible]
[illegible] est
quod aureolam [illegible] nec in hoc

mentibus aliis etiam confirmat[ur]
in quibus boni virtutis innoc
entie et Gerardus noster habuit
pugnam per temptationem absco
nte autem tunc vite sue in principio re
ventus fuit ut Malachias mon
achus sua per quamvis vera
dicit ego ei promisi tunc veni
ad desperandum triplicem coronam
aureolam venit ergo ad statum
dilectionis in ingressu vite spiritualis
ego veni ad statum contemplationis
ut illa abiit suspirans et
dixit in progressu in medio cu
dicit ei veni ad statum gloriosum in
egressu de isto mundo ad gloriam
celestem adeo dicit ei coniungam te
xii stellis que dicuntur xii
articuli fidei ex quibus facta est
corona quam hodie habent viri
apostolos nullius digesti de
quibus stellis dicit Baruch
stelle dederunt lumen in
custodiis suis xii et in capi
te eius corona stellarum xii
ego dixit ei sponsus primo veni
in tu magno comitatu de
libano id est de iudaico populo
credito multi viri de ipso (De collectio)
sa vita scilicet que parit in filios
spirituales fide spe et caritate
accipe coronam martirii tunc quod
passa es velle omnes marti
res sub tempore tui filii ego
dixit ei veni in magna multi
tudine de libano id est de gen
tili populo de albato fide quod
accipe coronam virginitatis tunc
cum tua corona cum virgini
tate dixit ei veni in turba
[illegible] ad precium quorum
et de bonis omnibus coronabo te
coronam dantem et donatur quam
prelatis omnes perfectis ap[osto]lis

et confessoribus et doctoribus
atque [illegible] predicatoribus
delinquenti statum in veritate
fide dixit quod causa collationis
salutis et [illegible] in quo
declarat ipse perfectionis et
fundatus usque huiusmodi, vel de capite
amana et de ultimo hec
in [illegible] corona quidem
collatione sit deducta infra
sed haec corona prima ama
na hoc vel promisso
sponsus sibi coronabitur
primo corone aureole
de capite amana per
hoc enim comprobatur na
amana est mons in (amana)
Sicilia valde altus et
vulgariter in cuius vertice
seu capite est foramen
magnum per quod exeunt
ignes et flamme sulfu
ree quia totus ille mons
ardet usque presenti ut
refert [illegible] in hoc dicta
locorum, quod de eodem monte
exeunt flumina ignitum
magni ardoris per alta
Italiana Gallica et
Hispania per mare ad terram
ultimam et terra Africa
potuit vi tunc extinguere
et rominabat omnia hunc
mergebant in mari, et
de eodem monte exeunt
demones alii in forma
humana alii sub formis
aliquorum bestiarum et alii
sub forma militum bella
torum et quia amana
multa habent de rebus monitus opprimit
et omnes maxime homines
nisi lucifer qui est caput
demonum qui multos op
primit variis suggestionibus
et temptationibus et peccatis
diversis sicut ergo a principio
mihi deposui esse in bonis

honor et gloria eterna quia
de capite animam [illegible]
de capite luciferi contere-
ris superbiam. et [illegible]
ta est beate virgini marie
et latus que primum fuit
post deum. quem quidem beata
virgo obtinuit ratione hu-
militatis, videte quod super-
bia illum deiecit et hu-
militas istam erexit sicut
hodie in solemnitate [illegible]
nunc et omnibus illis qui se
sub isto capite animam
deponunt [illegible] eterna glo-
ria sicut [illegible] latronis
oppressores pauperum, bona
aliorum tenentes per potentiam
sicut spiritualia [illegible]
via, et fiunt inimici [illegible]
et inimici dei, si autem
per aliquem [illegible] ad primum
tunc ille placitum [illegible]
de istis [illegible] qui sunt
eterna illorum vel illius [illegible]
ad [illegible] que est eum
[illegible] misera aut gaudium
aut eterna [illegible]
ante deum [illegible]
in adventu eius, [illegible]
estis gloria [illegible] et gaudium
[illegible] sic quod [illegible]
per victoriam vitiorum [illegible]
que in se vincit et ab alio
[illegible]
victoria [illegible] debet virgo maria
[illegible] hec [illegible]
[illegible] de capite a-
nimam id est diaboli qui est
caput omnium malorum
et cuius capita sunt vitia
[illegible] superbia [illegible]
[illegible]
[illegible] originale peccatum
[illegible] cum de
celo [illegible] adam de pa-
radiso [illegible] inquinavit

omnium hominum venientem
in hunc mundum de quibus dicitur
in psalmo. Tu contribulasti
id est [illegible] capita draconum
id est peccata capitalia demonum in
aquis scilicet baptismi [illegible]
post aquas [illegible]
[illegible] filiorum israel ingressi
[illegible] sunt [illegible] tu con-
fregisti capita draconum id est capi-
talia et principalia sug-
gestiones demonum [illegible]
maxime de superbia unde
de [illegible]
ad superbiam [illegible]
tenet caput tuum [illegible]
eum [illegible] draco apocalipsis xii [illegible]
est draco [illegible] antiquus
vel sic tu contribulasti capita
draconum in aquis scilicet lacrimarum
et compunctionis que molestie
fuit diabolo. Tu confregisti
scilicet diminuendo capita draconum
id est vitia capitalia que [illegible]
draco [illegible] apocalipsis xiii vidi
de mari ascendentem bestiam
id est diabolum habentem septem capita
id est septem peccata mortalia que
[illegible] confregit, caput superbie
per humilitatem, caput luxurie
per castitatem, caput gule per
abstinentiam [illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] modo de [illegible]
baptismalis, [illegible]
[illegible]
in [illegible]
[illegible] beata virgo [illegible]
[illegible] est [illegible] x [illegible]
[illegible] maria et [illegible]
[illegible] qui
[illegible] sunt [illegible]
id est [illegible]

Corum sedem ornare virginibus
dicitur spectatur premium celeste
aureole de utrum meriti sa
[illegible] seu sexus pater ex nobili
[illegible] hoc torum tangit [illegible]
tu [illegible] verum [illegible]
de utrum sanis [illegible]
est [illegible] in [illegible] patris
[illegible] dispositionis, et [illegible]
[illegible] deus [illegible]
[illegible] et [illegible]
[illegible] qui [illegible]
habuit post [illegible] qua [illegible]
[illegible] est [illegible] illa
[illegible] que et [illegible]
post [illegible], et [illegible]
[illegible]
[illegible] ostendit et [illegible]
[illegible] bonum
[illegible] nulla ma
la ut [illegible] clauda
[illegible] et usura [illegible] ob
[illegible] nihil [illegible]
[illegible] obligacio [illegible]
[illegible] in [illegible]
[illegible] aut [illegible] obliga
[illegible] hominum
a [illegible] et [illegible]
[illegible] a [illegible], et [illegible]
[illegible] elemosina [illegible]
[illegible] bonis [illegible] mala
et [illegible] deus [illegible]
[illegible]
[illegible] aliquis
[illegible] et [illegible]
qui [illegible]
[illegible] de
[illegible] in [illegible]
[illegible]
[illegible] vel hominis
[illegible] in illis [illegible]
[illegible] nam [illegible]
[illegible]
[illegible] aut [illegible]
que [illegible]

et rem plantat. qui [illegible]
dicit [illegible] voluntate
vel [illegible] aliquem [illegible]
aliquam [illegible] placet
et [illegible] desponderit, [illegible]
[illegible] deus [illegible]
[illegible] et [illegible]
[illegible] in [illegible]
et [illegible]
[illegible], et [illegible]
[illegible] fortiter [illegible]
in illis malis [illegible]
et tanto [illegible]
[illegible]
nulla [illegible]
fit [illegible] in [illegible]
c. cxlviii nullus [illegible]
aut [illegible]
[illegible], et
hoc [illegible] videt [illegible]
illi bono [illegible]
ubi [illegible] aut
[illegible] in paradiso [illegible] quod
[illegible] peccavit [illegible]
[illegible] aut [illegible]
[illegible] fuit [illegible]
[illegible] paradiso
et habuit [illegible]
ne [illegible] salvabitur,
et ego qui peccavit [illegible]
caritate dei que [illegible]
[illegible] in hominibus
et [illegible] angelis
[illegible] illa [illegible]
[illegible] perdidisti [illegible]
[illegible] et [illegible]
[illegible] nec [illegible]
[illegible] ad [illegible]
[illegible] non [illegible]
ad [illegible]
vel qui [illegible]
[illegible] aliquando
[illegible] et [illegible]
ab [illegible] et [illegible]
datum [illegible]
in hac vite et [illegible]

vel ex sanguine vel sepe de
naribus eius vel fetor
et signat luxuriosus
quia ait glossa super de morte
vagantis quia ait de ps
3 dominica male agit
odit lucem ne ipsa eius
mala arguantur, et Job
xxiv oculus adulteri
observat caliginem
ut karinus in biblia
na scilicet dictus est quia
qui fuit hispidus et
pilosus, quia enim malus
est totus sicut pellis
pilosus erat, et ideo dictus
est Edom i. rufus ob
rationem s. rufe lentis
cuius edulio primogeni-
ta perdidit et in ruboris
[illegible] tales inveniens, a no-
mine ob ruborem corporis
dictus quod calore sanguinis
[illegible] quia [illegible] [illegible]
fieri [illegible], Ergo go-
lia [illegible] victoriam [illegible]
[illegible] que notantur
in ista die [illegible] [illegible]
[illegible] sibi [illegible] [illegible]
[illegible] enim [illegible] tales [illegible]
[illegible] [illegible] [illegible] [illegible]
sunt [illegible] eius [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] pro victoria [illegible]
[illegible] [illegible] [illegible]
Marie virgini corona
aurea de [illegible] montis
hermon [illegible] [illegible]
[illegible] [illegible] dicitur veni
coronaberis de [illegible] her-
mon i. de [illegible]
[illegible] quia virgo [illegible]
universas hereses interemit
in universo mundo ut [illegible]
[illegible] [illegible], hermon, [illegible]

[illegible] anathema vel separatus
sua opinione [illegible] ab
aliquibus [illegible] fidei, sicut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et apostoli et [illegible] [illegible]
[illegible] [illegible] aug. li. [illegible] de [illegible]
[illegible] est qui [illegible] [illegible]
[illegible] et maxime [illegible]
[illegible] [illegible] [illegible] [illegible]
aut novas opiniones vel
[illegible] vel [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] ab [illegible]
[illegible] eligendo quod sibi melius
videtur, [illegible] ab [illegible] [illegible] quia
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dubitat [illegible] [illegible]
quos [illegible] [illegible] et [illegible]
de [illegible] [illegible] [illegible] [illegible]
[illegible] heresis [illegible] qua [illegible]
ab eligendo quia [illegible] sibi
[illegible] [illegible] eligit [illegible] [illegible]
[illegible] illi [illegible] [illegible]. [illegible]
[illegible] qui [illegible] [illegible] [illegible]
[illegible] arbitrio suo [illegible]
[illegible] [illegible] [illegible] [illegible]
heresis dicta est ab eligendo
vel ab [illegible] quia [illegible]
[illegible] arbitrio [illegible] suo ad [illegible]
[illegible] vel [illegible]
[illegible] sibi eligit. Nobis
[illegible] [illegible] ex arbitrio nostro
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] apostolos dei [illegible]
auctores qui nec ipsi quidquam
ex suo arbitrio quod [illegible]
elegerunt sed [illegible] [illegible]
disciplinam fidelibus nationibus
assignaverunt [illegible] de [illegible]
ad Gal. i° quod si angelus
de celo aliter evangeli-
zaverit anathema sit.

Ecce augustinus non esse recedendum si
aliter dicit. Unde ubi legitur
est recedendum qui sic exponit
scriptura vero ablata ab ore
dei ego nec legere vitabis
[illegible] est et tu veram
iudicabis, et ubi hec predi
catis in abscondito et non
occulto si veritate silabuntur
sentencia tua publica sit
doctrina tua [illegible]
ecclesia tua sed nominis
quod agitur decepta et de
ceptores apostolus paulus
nos [illegible] dicens, errore
enim que occulte fiunt ab
eis turpe est dicere dif
ferunt tamen a malis katho
licis ut dicit augustinus in [illegible]
[illegible] quarto xxi nullus katho
licos malos et electos
hinc [illegible] falso
credunt. Illi autem vera sic
dicunt et non vivunt ita ut
credunt. Heretici vero autem
ab electis distant tamen per
[illegible] nec fidei [illegible]
[illegible] sed quibus disrupta
societate a vero tenent
[illegible] capite [illegible] diriguntur
ad unitatem fidei. Ideo non
[illegible] subvertere [illegible]
[illegible] qui dicit in iudicio ec
[illegible] de anathema
Cum excommunicatio, quibus cum
[illegible] est excommunicatus a deo
[illegible] xi q iii nemo [illegible]
deus solus ligat et solvit
nisi [illegible] ille autem
[illegible] et [illegible]
[illegible] respicit una [illegible]
[illegible] qui
[illegible] ordinatus

aut qui [illegible] manibus [illegible]
[illegible] aut qui [illegible] non
[illegible], et [illegible] rapientes
[illegible] aut in [illegible]
[illegible], [illegible]
sunt [illegible]
[illegible] qui [illegible]
[illegible] non audiunt [illegible]
[illegible] aut qui non audiunt
[illegible] sunt [illegible]
[illegible], et [illegible]
tales [illegible] a gratia
dei et a fructu sacramentorum [illegible]
quia tales sunt [illegible]
[illegible] excommunicatione
et de talibus [illegible] victoriam
[illegible] quicumque
illos [illegible] aureola
aureola in [illegible] aliter
[illegible] qui [illegible] tales de
[illegible] aureole
habentes [illegible] obtinuit
victoriam quia [illegible]
[illegible] ut
dicit augustinus [illegible]
quia [illegible]
in redemptor [illegible]
ego si [illegible] aliquid de [illegible]
[illegible] dona sua [illegible]
quibus dabit tibi victoriam
et [illegible] tua que [illegible]
sunt [illegible] domus
[illegible]
[illegible] sed non [illegible]
[illegible] temptationem [illegible]
[illegible] temptationem
[illegible] et [illegible]
de [illegible] melius
[illegible]
nulla [illegible] temptamenta
[illegible] que [illegible]
et hec est [illegible]
[illegible]
[illegible] vincitur
[illegible]
[illegible] vincit

p[er] paradis[um] errori[bus] suggeste-
runt[ur] [et] sapientes ad q[ui]c-
q[uam] qui ama[n]t eius vita
fuerint suggerent autem
euge euge quantum potuisti
etiam quibus tibi congratulatur
quod mali respondebit
illi autem sicut confundantur
et vereantur qui dicunt m[ihi]
euge euge [illegible] ego vincit
nisi in [illegible] in domino
laudabitur cum vita audiat
[illegible] et [illegible] ac
[illegible] quia [illegible]
aliquis nisi qui [illegible]
ab adversario [illegible] amat
[illegible] ego [illegible] amat [illegible]
qui amanti [illegible]
ille [illegible] [illegible]
[illegible] diligit [illegible]
toto corde [illegible] aliquid
amat [illegible] illud
[illegible] victoria
[illegible] habere [illegible]
illud [illegible] et [illegible]
illo [illegible] [illegible]
[illegible] de [illegible]
[illegible]
[illegible] marie
[illegible] [illegible]
[illegible] [illegible] de
cubilibus [illegible]
[illegible] [illegible]
[illegible] [illegible] de cu-
bilibus [illegible] quid
[illegible] nisi [illegible]
[illegible] infidelium vel [illegible]
[illegible] in quibus.
[illegible] prius [illegible]
habitus et [illegible] de
[illegible] sunt [illegible]
[illegible] ego cubile [illegible]
nisi [illegible] [illegible]
cogitationibus et [illegible]

Sub umbra dormit
in secreto calami et [illegible]
[illegible] ut [illegible] et [illegible]
[illegible] absorbebit
[illegible] cum [illegible] absorbebit
fluvium [illegible]
[illegible] [illegible]
habet quod influat iordanis
in os eius [illegible]
[illegible] cubile [illegible]
[illegible] latens [illegible] latens
[illegible] et [illegible]
[illegible] deputati [illegible]
cum [illegible] et
[illegible] [illegible]
aut [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] ut in cubilibus
[illegible] [illegible]
et [illegible]
[illegible] in [illegible]
[illegible] et de talibus
[illegible] [illegible]
[illegible] et de [illegible]
[illegible] ad castitatem [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] sunt
[illegible] [illegible]
[illegible] [illegible]
[illegible] dormiunt. vigilant
[illegible] [illegible] ambulant [illegible]
sua [illegible] vestigia [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] dormit [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible]
cubilis [illegible]
de [illegible] [illegible]
[illegible] natura [illegible]
ut [illegible] [illegible]

pater cum esset vna cum pluribus
custodibus prosequens quen-
dam. narrant plurimi quod
leo fugiens evenit vna
mulier in [illegible] lata
illa viso illo prostrata
et innixus est ei, capti-
vos obvios repatriare
permittit, hominem vero
nisi in magna fame
interimunt. De leone etiam
dicit Ambrosius in exameron
ut leo non simplicibus sed
regalibus aliarum ferarum
gaudet [illegible] et nutrit
se quasi rex animalium
plurimorum dedignatur so-
cium. cum enim cibus fuerit
hesternus, eum redire aspernatur
et reliquias ad
[illegible] [illegible] [illegible]
et potius sua audacia
cum non tantus [illegible]
[illegible] [illegible] ut nullo
animalium aut potenti-
tate possit impetu eius
evadere [illegible] [illegible]
[illegible] ut [illegible]
[illegible] atque ita [illegible]
leo [illegible] magne alti-
tudinis [illegible] [illegible]
querit, ut devoret
vero qua possit saciari
omnis fera [illegible]
gausto [illegible] sanguine.
Ecce ego hic [illegible] [illegible]
et [illegible] amica mea
columba [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] aureola
de montibus pardorum
hic tamen notat [illegible]
dicens regni cubilibus

de montibus pardorum. Pardus
est bestia varia
[illegible] agilis [illegible]
[illegible] velox dolosa
et [illegible] [illegible] [illegible]
[illegible] leone [illegible]
[illegible] et [illegible] ad [illegible]
leo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
illud. at ille [illegible] [illegible]
fugit in [illegible] sua in
[illegible] et [illegible] latam
in medio [illegible] etc
leo [illegible] [illegible] [illegible]
[illegible] illud [illegible] ad [illegible]
[illegible] ubi in illo [illegible]
in medio [illegible] at pardus
[illegible] [illegible] [illegible]
[illegible] leonem [illegible] [illegible]
in [illegible]. et [illegible]
illud [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod
[illegible] bestia sed dolosa [illegible]
[illegible] et [illegible] [illegible]
et [illegible] leonem [illegible] [illegible]
dolositate et [illegible] va-
rietate [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible]
[illegible] sic ut leones [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible] [illegible]

eo sancta delinquit, aut minuat
eius honores quam maiores coro-
ne splendidius corona recipit
in regno dei ipsa de monte
perdiderit. quod ideo ut stat na-
ture humana [illegible] recipit co-
nas de montibus [illegible]
sive virginitatis et victorie
ideo dicit apostolus [illegible] tene quod
habes ut nemo alius
accipiat coronam tuam. glossa de-
cima cadentibus aliquibus
in pugna a iustitia statim
surrogantur alii ut in legenda
de xi milibus virginibus quando un-
us recedit statim loco
illius alter est surrogatus
ad coronam illius quia [illegible]
[illegible] electorum corona [illegible]
videte ergo hic quod cum virgini-
tate [illegible] de serie
et de nubilibus. et quid
est hoc nisi quia sicut [illegible]
[illegible] et [illegible]
sunt stelle [illegible]
aut capiti [illegible]
[illegible] de stellis [illegible]
[illegible] que de serie
et montibus sunt [illegible]
promissa. et hec est [illegible]
[illegible]
[illegible] in [illegible]
[illegible] statum [illegible]
[illegible] capite [illegible]
capite [illegible]
[illegible]
[illegible] de ma-
[illegible]
doctore in scripto [illegible] de
xlix q 2 3 et sicut [illegible]
quedam pugna [illegible]
[illegible] ita [illegible]

[illegible] quedam pugna
[illegible] vincimus [illegible]
[illegible] perfectissime
victorie qua de [illegible]
carnis [illegible] debetur
debetur [illegible] corona [illegible]
aureola [illegible] ita [illegible] perfectissime
victorie que debetur de [illegible]
[illegible] debetur
aureola [illegible] aut
[illegible] de [illegible]
passionibus [illegible] et
[illegible] et [illegible]
[illegible] aut
passionibus illatis [illegible]
[illegible] mortis [illegible]
sicut et in passionibus
[illegible] sunt
[illegible] et [illegible]
[illegible] aliquibus [illegible] vic-
toria de [illegible] ordi-
natis ad mortem perfectissime
[illegible] ergo perfecto victorie
[illegible] quia pugna
[illegible] gravissima
causa [illegible] quia [illegible]
[illegible] et hec duo
[illegible] in martirio [illegible]
[illegible] suscepta
[illegible]
[illegible] pena [illegible] causa
et [illegible] martirio [illegible]
aureola sicut et virgini-
[illegible] sunt testes [illegible]
[illegible] testes [illegible]
[illegible] testis
[illegible]
[illegible] testes [illegible]
[illegible] non [illegible]
[illegible] et [illegible]
[illegible] et vitali que

dignus est, testimonium prophetarum
scilicet usque ad mortem. Inquantum
corpus fuit, martir vero specialiter ap-
pellatur testis, quia quicquid propheti
et quoniam cuncti homines aliquibus
[illegible] christi sanguine tincti
de christo testimonium perhibentes
unde ut dicit dominus non tamen
illa de qua passionis sue
legem afflictione testantur
sed illa quae carnis vite tur-
piculo [illegible] disciplinam
[illegible] appellatur. De quo
in [illegible] salvator dicit
qui vult venire post me
tollat crucem suam et sequatur
me. Inquantum autem martires
[illegible] sunt crucifixi cum duo-
decim [illegible] [illegible]
quae [illegible] apostolus scribit
agnum crucifixe sunt [illegible] sequitur
[illegible] paulus apostolus
crucifixus [illegible] qui dice-
bat [illegible] [illegible]
[illegible] in [illegible] [illegible]
christi [illegible] [illegible]
crucifixus sum et ego [illegible]
hoc [illegible] dicat [illegible]
[illegible] non [illegible] esse
[illegible] sed vite [illegible]
[illegible] [illegible] sed vita [illegible]
[illegible] si [illegible] [illegible]
[illegible] crux est atque mar-
tirium [illegible] [illegible]
[illegible] martiria mar-
tirum [illegible] [illegible] laudes
salvatoris [illegible] [illegible]
[illegible] martirum passiones
[illegible] [illegible] gloriam [illegible].
non enim [illegible] qui passi
sunt sed [illegible] passi
sunt [illegible] [illegible]
[illegible] in laude sed [illegible] est

in honore magistrorum [illegible]
martirum non quod [illegible]
subiacent supplicijs sed quod
iusticie causa [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] esse [illegible] sed
[illegible] [illegible] causa mar-
tires causa iusticie [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
tam bonum ut malum [illegible] faciunt
[illegible] [illegible] non facit
[illegible] [illegible] sed causa [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible] labo-
ribus [illegible] [illegible]
eundem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
similiter [illegible] voluit
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] filium suum
et ipse christus corpus suum et iudas dominum suum
[illegible] in hac traditione [illegible]
est pius et [illegible] iniquus
quia in re una quam fecerunt
non [illegible] est causa
qua fecerunt. Duos [illegible]
[illegible] in [illegible] [illegible] in una
[illegible] [illegible] [illegible] in alia
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] alium liberatum
alterum dampnatum [illegible]
similibus [illegible] [illegible] [illegible]
dissimilibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] de passione [illegible]
[illegible] [illegible] passionibus
[illegible] et [illegible] [illegible]
de passione [illegible] est
[illegible] et ipse [illegible] [illegible]
[illegible] [illegible] templa [illegible]

nobila frangit soliditatis et
ante premij cedunt, unde pre
dicit et ipse martir fruitur
gaudia tamen patitur quo hoc
dei prius eligat, cum sit
ut plenius accedat ad pe
na post penam accipiat
corona aureola. Secundo ad
quod dicitur est non essentiale
premium et premium accidentale
debetur premium essentiale
hominis quod est gaudium de deo
consistit in perfecta quietatione
ad deum in quantum eo perfecte
fruitur, ut visio et amor
eo perfecte. Hoc autem premium
[illegible] assignatur corona dicitur
quod aurea [illegible] ex parte nulli
quod sit quasi regina agi
aplurima eius est vita dei
sapientiam vos [illegible] dicitur in
lib. ex parte premij regalis
competit quasi dominus
[illegible] et [illegible] regie
plebis apud [illegible] fecisti nos
deo nostro regnum et sacerdo
tes. Corona autem est [illegible]
signum regie dignitatis
et eadem ratione premium
quod essentiali additur corona
rationem [illegible] regnat per co
na [illegible]
videtur significare [illegible]
aut [illegible] per [illegible]
[illegible] [illegible] quia
aut [illegible] dicit [illegible]
[illegible] superadditur.
Premium aureole [illegible]
[illegible] aut essentiale premio
mio quod aurea dicitur
aliquid additur dicitur
uno [illegible] quod [illegible]
nature cuius [illegible] premiat

[illegible] suis [illegible] que gloria
corporis adiungitur [illegible]
[illegible] gloria. Et ipsa [illegible]
aureola nominatur unde
super illud Exo. xxv faciat
alteram coronam dicit quedam
glosa quasi in fine aureola
ponitur et in scriptura di
[illegible] tertius sublimior gloria in
[illegible] corporum fruitur
hec autem [illegible] aureola
[illegible] aliquo ex parte
[illegible] quod quidem
[illegible] habet
~~[illegible] quod~~
~~[illegible]~~
ex duabus [illegible] est
habet [illegible] rationis
sed ex natura [illegible] qua
[illegible] in fine [illegible]
est debetur et essentiale
premium [illegible] ad
[illegible] quod est aurea
et ex ipso [illegible] quod
laudabiliter [illegible]
ex debitis [illegible] et
ex habitu [illegible] et ex
[illegible] fine est debetur
[illegible] accidentale premium
[illegible] aureola dicitur et hec
[illegible] aureola ad [illegible]
[illegible] est [illegible] est
quod aureola dicitur [illegible] [illegible]
superaddita vel quoddam gau
dium de operibus a se factis
[illegible] victorie
excellentis quod est aliud
gaudium ab eo quo de [illegible]
[illegible] ad deum gaudet quo
gaudium [illegible] aurea [illegible] ad
premium [illegible] quod [illegible]

dicitur esse pax gaudium in
quantum virtus quantitas ad summum
gaudii pervenit secundum magni-
tudinem sed modus virtutis
est amplior quam modus
alterius, et secundum hoc gaudium
unius est amplius quam
alterius nec sic illa pari-
tas vel equalitas erit
secundum Gregorius omelia in evan-
gelium in regno celorum
superior gaudebit non solum
de bono suo sed etiam de bo-
nis superioris vel inferioris
gaudet de eo quantum superior
quia vero gaudium perfectum
erit deus. Et ideo quanto
aliquis plus gaudet de
deo tanto plus gaudebit
de quocumque alio. Unde superi-
or plus gaudebit de
bono inferioris quam ipse
inferior [illegible] [illegible]
ponitur. Hoc quid ad istud
aliud. Martini terribilia
certamina in ampliorem lau-
dem, ergo abiecit an-
[illegible] [illegible], de capite
[illegible], de [illegible] [illegible]
et [illegible] de [illegible]
[illegible]. De [illegible] [illegible]
patet hec [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in fine
sermonis de [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] diabolus
persecutor est, [illegible] de
hac [illegible] [illegible] [illegible]
[illegible] [illegible] intelligatur
pugna et [illegible] que
[illegible], [illegible] [illegible] [illegible]
te [illegible] hostis mani-
festus [illegible], [illegible]

est persecutor occultus ille
[illegible] [illegible] suggerens mala
per [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
ad bestias [illegible] in [illegible]
[illegible] diabolus [illegible]
ac videatur non se [illegible]
posse et [illegible] in [illegible]
tantas vires habet. [illegible]
pugna [illegible] [illegible] [illegible]
[illegible]. Sed ubi est occulta
pugna ibi est occulta vic-
toria, quam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Martini [illegible] [illegible]
[illegible], nec [illegible] [illegible]
[illegible] de esse posse [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], nec [illegible]
[illegible] [illegible] [illegible]
[illegible] a diabolo [illegible]
suggestionibus [illegible] molesta-
bit aliquas [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
tibi viam [illegible] [illegible]. [illegible]
te ad illam, [illegible] [illegible]
[illegible] tibi [illegible] quasi
de [illegible] [illegible] [illegible]
[illegible] [illegible] de eo qui
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vivit [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
diaboli [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
temporibus [illegible] [illegible]
fuit, [illegible] Martinus
[illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible]
testimonium dederunt et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Martinus [illegible]
putabit, [illegible] [illegible] ille Martinus

de capite
suo

facti corona consumationis accipiat
superbiam .i. eum de diabolo superbo
sic isti per martirium victoria
belli vel corona aureole. Et
hoc de capite superbie .i.
ille enim cum vii corona aureo
le quos quibus fuit [illegible]
primo de superbia [illegible] humilitate
de [illegible] ad magisterium
et tangit hec septem vicia
[illegible] quia nunc autem
predicator in [illegible] de [illegible]
multo corona aureola accipit:
et secundum est superbie et hoc
tangitur cum dicitur de capite a
mana amaritudinis [illegible]
[illegible] turbulentius
qui ipso de inquietudine
superbie aliquem revocat co
ronam aureole de capite a
mana accipit. Secundum est
luxurie et hoc tangitur cum
dicitur de cubili [illegible] quod
[illegible] omnibus [illegible] ipse
luxuriosus qui de nocte
velatus ad luxuriandum et non
[illegible] quia odit lucem tene
bris autem diligit. Ideo qui
aliquem de tenebris luxurie
revocat ad lucem continentie
coronatur non immerito de labo
re quem fecit [illegible]
luxurioso [illegible] est avari
cia, ubi et [illegible] quia mili
tat anathema, et avari
cia [illegible] adeo quod
[illegible] ydo
latriam secundum apostolum ad Colos.
iii. Avaricia est simula
crorum servitus. Qui ergo aliquem
revocat de avaricia ad lar
gitatem et ad virtutem que
est inter avariciam et pro
digalitatem, etiam coronam
recipiet a deo. Quartum est
invidia, que est odium

felicitatis aliene. Caritas vero
est que in malo dolet alie
no. Invidencia est que
cruciatur bono alieno.
Invidia autem est filia superbie
et ipsa mater superbia nec
[illegible] esse sterilis, ubi [illegible]
[illegible] parit. [illegible] non
sit in vobis [illegible]
dicit apostolus alter alterutrum [illegible]
[illegible] superiores sibi
[illegible] invicem [illegible]
[illegible] hoc si
cogitaveritis non eritis
apud vos magni aut
sapientes [illegible]
[illegible] quid vos
desit quod [illegible] vobis assit
[illegible] habes tamen ne [illegible]
quod non dum habes [illegible]
[illegible] in quibus sis
minor cogita tibi, non in
quibus sis maior. Si co
gitas [illegible] alicui
tamen [illegible] Si vero co
gitas quantum adhuc tibi
desit ingemiscis et [illegible]
ingemiscis [illegible]
humilis si eris [illegible]
ambulabis, non [illegible]
bis non inflaberis ut
[illegible] possunt [illegible]
de via [illegible] cogitare.
Sola caritas est que [illegible]
[illegible] qua [illegible]
[illegible] ita [illegible]
[illegible] ad
se [illegible] est que non
emulatur, que non inflatur.
Omnes ergo [illegible]
[illegible] malis alienis
[illegible] bonis vero [illegible]
[illegible] apostolus si mordetis
et comeditis invicem

videre, nec abhominari eos in
[illegible] Quintum est accidia
que est quedam tristicia de
nostro bono, scilicet tedium boni
spiritualis. Sed in isto tempore
aliquod opus sanctum sit spirituale
est instabile et tamen iste de-
lectabile, sicut quod infelicitas
sentitur. Ecce vide et ut mar-
tinus dicit in lacrimis
seminasse ut Augustinus exponit
inter illa tristicia propos-
est accidia quia non est
de interiori sed de exteriori
malo, de interiori enim bo-
no mundus gaudeat. Et
tanto illud gaudium erit
magis interius quanto exte-
rius malum erit magis
constantius. Noli ergo esse
piger, tu enim laborare
etiam in vita dampnum est ti-
bi. Deus acquiescere cum est
Deus, non enim laborem
sed temporalem exigit ut alii
perennalia ad id quod habe-
bis in vita requirit, grate
esse debent semper plures
labor tu sempiternam re-
quiem. Sed deceret tentena
milia annorum sunt finita
quod tibi dat Deus nunquam fi-
nitur. Sed dicta est mun-
dus ut tu laborantibus
in pannis aliis et sollicitis
se dicimus requiem donasse.
[illegible] Sed [illegible] Augustinus in libro
de conflictu viciorum: Si vero
ignavie se temporalis
ignavia dicat: Si lectioni
continuato studio [illegible] insistis,
oculorum caliginem incurre-
ris; si incessanter lacrimas
fundis, ipsos etiam oculos
amittis. Si psallentibus in

[illegible] vocem sed prol-
xius, insaniam capitis
acquiris. Si continuum
tibi laborem imponis ad opus
spirituale cum consurgis [illegible]
[illegible] extenuatis
[illegible] temporis inhertiam.
Item nec meto quia requiem
eternam sed tepidi sed mallet
non deperibis sed sequeris
[illegible]
[illegible] Ista ergo duo
vicia, scilicet invidia et acci-
dia sunt [illegible] demonum — in qualibus [illegible] quiescit
[illegible] quibus sibi
[illegible] appetat
quam invidiam ad amorem
et accidiam ad laborem vel
accidiosum ad alacritatem
provocat. Sextum est ira que — Et hoc nota in [illegible] [illegible]
est libido vindicte que
inveterata fit odium. Nam
[illegible] qui pro
[illegible], qui ergo [illegible]
[illegible] sine [illegible]
[illegible] invenitur in
[illegible] ira non esse
[illegible] mala sunt [illegible]
[illegible] et nolite [illegible]
duobus modis intelligi
potest: aut sic si irascimini
nolite peccare, vel si surget
motus animi quoniam
[illegible] pena peccati non est in
potestate, saltem non ei
consentiatis ratio et mens
que nutibus regnata est
sicut dicit ut mente serviam
legi Dei, si adhuc serviam
legi peccati, aut aliter: irascimini
et nolite [illegible]
de peccatis vestris et alterius
peccare desinite. Septimum
est gula que est ventris
ingluvies, que dicit ad esum

deus omnia concedit, et omni
saturari sibi ussit nil
quid aliud quam in uentrem
concupiscentia ciborum ipsi
moniam uidet, unum horum
que dicitur unde est, nec ei
horum fame moritur quia
cum dicitur ad esum iudica
uerauit. Sed ne consuetudo
uincentium recedit abstinen
tiam, inspirauit, aliter nisi
certa sua mala saturi
tate huiusmodi proximus
sodomia fecerit domino testa
te quia ad ultimum perpetuam
loquitur dicitur hec est ini
quitatis sodome sororis
tue saturitatis panis et
habundantia aque. Unde
nulla ratione dei est culpa
bilis sed hominis inordi
nata cotidianitas et ino
rdinata cupiditas, non
cibi appetere porrum sed appetere
pomum mortem deo hinc
inuenit. Et esau primo
genitus suis non propter gal
linam sed propter lenticulam
perdidit. Iohel de sane quoque
esse absque depositio spi
rauit non assumit, et
bibitis tibi appetitum preter
ti impedimenta effectu ab
stinere, dauid cum aqua
cisterne effudit, et habitis
carnibus ... et tu
nullum perdidit hec duo
uina propter paradisi equaliter
na sicut omnes de prodibus
subito moritur quod est al
legiissimum et nouissimum
qui ergo parcendo aut
dimittendo naturam facit
inspiciens, gula semper

abstinentie, per studium passionis
aut ussurationis permanet, aliqua
aureole et nunc uenerabiles
accipiet, hec est summa causa
coronationis martirum, est
ipsa uictoria singularis in
martirantibus unde dicitur
glossa, accepit coronam de prin
cipibus uictis, clamant corpus
quoniam quidam uel quod alter corona
aureola non debetur martiribus
quia aureola est premium
de operibus supererogationis
addit super reddetur unde dicitur
beda super illud exodi xxv glia
coronam aureolam et de qua
uno potest hic intelligi qui
euangelia mandata spontanee
uite perfectionis electione sus
cepit, et inani professione
fidei quia est necessitatis non
supererogationis aliter, et hoc
quia ad omnes ut corde
creditur ad iustitiam ore aut
confessio fit ad salutem ergo
martirio non debet aure
la quia sustinet martirum
propter opus quod ille de se
est opus supererogationis
non enim quilibet tenetur subire
sua contra persecutores uel
subire, et in casu est de neces
sitate quando scilicet aliquis a perse
cutore de professionis de fide sua
requiritur quia subire tenetur
non tamen sequitur quod aureola
non meretur aureola cum aut
debetur operi supererogationis
inquantum est supererogatoria
sed quilibet perfectionis mandata
et unde tali perfectionis ma
nente etiam si non sit super
erogatio aliquibus aureola
meretur, sed aliter quod fiunt ergo
perfectio tanto magis sicut

[illegible] gula

ista quibus magis sunt libera
per martirium minime habet
de libertate cum sit pena
ab aliquo violenter inflicta
Ergo martiris aureola non
debetur. Quia videtur maxi-
mo excellentie secundum quod quidam
dicunt non debetur alicui
penitenti sicut in hora quod ab
extrinseco infligitur. secundum illum
hoc quod voluntarie sustinetur
quia non meremur nisi per
ea que in nobis sunt
et quanti ad id quod quis
sustinet voluntarie cum
difficultatibus et magis con-
tra voluntati repugnante
tanto voluntas que propter
Christum illud sustinet ostenditur
magis fixa firmiusque in Christo
et ideo excellentius ei
premium debetur. Unde mar-
tirium non solum consistit
in exteriori passione mortis
sed etiam in interiori voluntate
unde Bernardus distinguit
tria genera martirii, volunta-
te et morte ut Johannes
voluntate et morte ut
Bartholomeus, morte non
voluntate ut innocentes
Sed quod martiris aureola
debetur magis debetur
martiris voluntatis quam et
[illegible] exteriori martirio cum sit
ex voluntate procedit
hoc autem non potest ergo
minor aureola non debetur
Ad primum quod actus sunt
qui in ipso actu habent
quandam vehementiam
delectationis vel difficul-
tatis ut in talibus actus
augetur ad meritum
et demeritum quamquam in

actu apparet voluntatis variari
per vehementiam quaque a statu
in quo fuerit erat, et ideo
ceteris paribus actu lu-
xuriam committens plus peccat
quam qui solum in actu con-
sentit quia in ipso actu
voluntas augetur. Similiter
etiam cum actibus martirii ma-
xima difficultate habeat
voluntas martirii non per-
tingit ad illud meritum
quod actu martirium debetur
ratione difficultatis quamvis
possit etiam pervenire ad aliquod
premium consideratam radicem
merendi quamvis aliquis
ex maiori caritate velle
sustinere martirium quam alius
sustineat unde voluntarie
martir potest mereri sua
voluntate premium essentiale
equale vel maius eo
quod martirio debetur sed aureola
debetur difficultati que est
in ipsa pugna martirii
unde aureola voluntarie
tantum martiribus non debetur.
Ad tertium dicendum quod afflictio corporis est
minor quam afflictio mentis
que est per dolores et inter-
iores aut passiones sed
interior etiam afflictio quedam
martirium est. Unde dicit Jeronimus
in sermone de assumptione vir-
ginis Marie dei genitricis. Ego et
martirem fuisse quamvis in
pace vitam finivit unde
hic ipsius animam gladius
pertransivit gladius scilicet dolor
de morte filii. Sed quod dolori
non dolori aureola non
respondeat nec exteriori
respondere debet. Secundum quod sicut
delectationis carnis causa
est ergo quanto est [illegible]
[illegible] [illegible] delectationis [illegible]

et excelsus ita doloris tanti
cum multis aliis doloribus
convenire et ideo difficul-
tati illi que accidit in
sustinendo dolores tantos
pro ea que sunt in verbis
et conquirendi debetur aureola
magis quam difficultati
sustinendi multos dolo-
res [illegible] hic enim pre-
dicatur aliquis martir nisi
sit quidam [illegible] et hoc
modo etiam loquitur certo
sic ipsa pena martirii
est quedam vindicta [illegible]
primus actus [illegible] de-
sit habitus hic et per con-
tra martirii [illegible] pena corpo-
ralis [illegible] ferro non
subveniunt [illegible] hic gla-
dio [illegible] desideria
in morte [illegible] pe-
riculum hic et in aliis
omnibus operibus consistit
aureola non debetur quo-
niam [illegible] excellenti
martirio debetur aureola
dicitur quod afflictio preter non
est proprie loquendo martirium
quia non consistit in
operibus que ad mortem in-
ferendam ordinantur [illegible]
debetur solum ad aureole
denominationem [illegible]
si [illegible] erit afflictio
[illegible] sed hic preter
similitudinem afflictionis
martirii que quedam
afflictio [illegible]
afflictionis [illegible]
[illegible] debetur
[illegible] non debetur
aureola [illegible] est sibi
ipsi manibus inferre ut

[illegible] in primo libro de civitate dei et
hoc quorum martiria in ecclesia
celebrata sunt qui sibi manus
intulerunt tyrannorum manus
fugientes ut in ecclesiastica
historia de quibusdam mu-
lieribus apud Alexandriam
quo non sic debetur aureola
dicendum quod Augustinus in primo de civitate
dei nulli licitum est manus
sibi inferre quacumque ex causa
nisi forte divino instinctu
fiat ad exemplum fortitudinis
demonstrandum ut mortem gloriosam
illi autem de quibus obicitur
esse divino instinctu mortem
sibi intulisse creduntur et
propter hoc eorum martiria ecclesia
celebrat. Ex quo hoc relinquitur
aliquis aliquando pro fide vulneratus
et postmodum aliquo tempore
supervixit, videtur tamen mar-
tirem esse, et tamen ei non videtur
aureola non debetur quia
pugna non durat usque
ad mortem quo non sic debetur
martiribus aureola dicendum quod
si aliquis pro fide in vulnere
mortem accipiat, et super-
vivit non est dubium quin
aureolam meretur sicut de
beata Cecilia patet que biduo
supervixit, et de multis
martiribus qui in carcere
sunt defuncti, sed etiam si vulne-
re mortem accipiat, et tamen
inde mortem incurrit non
debetur aureola pro meri-
tis minus quando durat quam
meritum non meretur si ex in-
curia vel negligentia propria
mortem perdiderit nisi
proposito tamen quod pro
fide acceptum est et ita vulnus

pro christo est ei forma corone
mortis unde secundum hoc etiam
aureola non videtur martyri
nisi pro talibus inoglerderq
ruptionem mortem inducat
que ei et aureaz aufferet
et aureolam. Et ideo ex mulier
violenta sanssuplo non moreretur
aliquo casu contingente vel
vel ruberet vel mortalia
sanssuplo et adhuc veniret
sustinens moratur adhuc
sustinens mortem vide eo
humilia mori vide ibi
accomplevit fecit martiria
celebravit in ecclesia qui in
vinculis mortuus fuit aliquibus
liberatus longe ante fuit
receptus sicut patet de mar-
cello papa qui nulla tamen ego
pro christo afflictione illata usque
ad mortem terminatur fuit
mortuus unde sequitur sive
non aliquis martyr efficitur
et aureolam meretur et quod
non terminetur usque ad mor-
tem non secundum hoc dicetur esse
martir sed patet de sancto
Ruberto de quo non solum
in festo celebratur de martire
quia vita sua finivit in
pace quamvis plures aliquas
passiones sustinuerit
Ita magis affligunt in
oratione vivi temporalium
ter quamvis in secundo corporis afflictione
quod secundum hoc quod in ulla afflic-
tionis sustinet ad lucrum
quicunque. Si ergo eius pro christo
temporalia bona dampnari
videtur quod sunt martires
nec sit eius ut videtur debetur
aureola ergo in quibus pro
quod sicut temperantia non est
circa delectationes in potibus
vel in cibariis et venerei

sed solum in delectationibus
tactus quasi principalibus
ita etiam fortitudo est circa
pericula mortis sicut in
tempore ut in 3° ethicorum
et ideo soli illi virtuti
que corrigatur circa corporis
pericula quia nata est
mortis sequi debetur au-
reola sive ergo aliquis
pro christo res temporales
sive famam vel quietem
corporis amittat non
efficitur secundum hoc martir
nec meretur aureolam
nec aliquis per ordinatem
pluribus vel ratiocinationibus deli
quorum fiunt in corpore quod
non sequitur mortem atque
non ordinat ad mortem
aureole nec etiam per dolorem
de amissione rerum temporalium
dolore de corporis occasione
et aliis bonis. Non
aptitur videtur quod ille
qui pro fide moritur
credidit unde dicitur ipse
martinus genitivus testis
latine quia est testimonium
christi passionis sustinet
vel sustinuit et usque
ad mortem pro veritate etiam
vult sed talis veritas
sit excellentiores fidei
hic contraria veritati
et huiusmodi que sunt contra
esse non sunt quibus sit
non debetur aureola
ergo videtur quod martino
non debetur aureola pro
quod causa sufficiente ad
martirium non est co-
spectu fidei sed quecunque
alia virtus non pollita
sed in suum que sunt et
corporum ac moralium eam dicitur

virtutis aliquis testis Christi
efficitur. Unde cum aliqua opera quae
in nobis Christus perficit
testimonium bonitatis eius
sint, inde aliquae virgi-
nes sunt occisae pro virginitate
quia servare volebant, sicut
beata Agnes et quaedam aliae
quarum martyria in ecclesia
celebrantur. Decimo. Si veritas
fidei quae a deo est et quaelibet
alia virtus, ut dicit Ambro-
sius, quae ... agnoscitur, di-
citur a spiritu sancto est. Si ergo
sustinentibus mortem pro veritate
fidei debetur aureola eadem
ratione et sustinentibus
mortem pro quacumque alia virtute
quod tamen non videtur. Respondeo quod
virtus fidei contra Christum pro fine
et pro obiecto et ideo confessi-
onis aureola ... mortis.
poena addatur, non solum ex
parte finis sed etiam ex parte ma-
teriae, sed confessio virginitatis
et alterius virtutis non est
causa sufficiens ad marty-
rium utrumque, sed
soli ratione finis. Ut puta
si quis sui vellet
occidi qui contra iustitiam
aliquid ... ... peccare vel in
homines bonos aliquid contra ... pro-
cedens bonum ... Sed
si aliquis pro confirmatione
rei publicae moriatur
in bello iuste non debetur
ei aureola quia ... si acciderit
pro confirmatione fidei ... ...
ipso ... martyrio aure-
ola ... debetur. Respondeo quod
cum bonum ... certaminis
...
consequitur finis certius sicut
sit bonum quod sive continuatur
non ... ... bonum est
propter quod finis ... certius
et per aliquid propter Christum agit
sicut ... /Et ideo cum opus
propter bonum quod non relatum
ad Christum mortem sustinet
aureolam non meretur. Sed si
hoc refertur ad Christum aureolam
merebitur, ut martyr erit
ut puta ut rem publicam
defendat ab hostium oppugna-
tione qui fidem Christi corrumpere
moliuntur et in tali defen-
sione mortem sustineat.
Duodecimo. Quod ... ex
libero arbitrio procedit sed quorun-
dam martyria celebrat ecclesia
qui usum liberi arbitrii non
habebant. Ergo aureola non ...
... ... non omnibus ...
... debetur aureola. Respondeo
quod quidam dicunt quod in inno-
centibus occisis pro Christo virtute
divina acceleratus est usus
rationis sicut in Iohanne Bapti-
sta adhuc existente in matris
utero. Et secundum hoc vere mar-
tyres fuerunt et voluntate
actu et aureolam habent. Sed
alii dicunt quod fuerunt martyres
actu tantum et non voluntate, quia
videtur ... sententia distinguere
tria genera martyrum ut dictum est.
Et secundum hoc innocentes, sicut non
pertingunt ad perfectam rationem
martyrii, sed aliquid martyrii
habent ex hoc quod passi sunt pro
Christo, ita etiam aureolam habent
non quidem secundum perfectam rationem

sed sunt alii participantes magni
tudine gaudent sicut in capitulo
xxi de corpore esse ut dictum est
de paruis baptizatis quod habebunt
aliquod gaudium de innocentia
et carnis integritate. Secundo quia
non est causa sit deducta in isto
de tertia causa martirum uerbo
xpi non facit penam sed causa
pat ex relatione et est beatus
augustinus super psalmo 34 sermone 3o
martirem non facit pena
sed causa. Sed si pena mar
tires faceret omnia metalla
martiribus plena essent etc.
habetur in decretis. Item
omnes qui gladio feriuntur
coronarentur. Ergo discernatur
causa, nemo dicat quia
patior iustus sum quia ipse qui
primo passus est pro iustitia
passus est, ideo magna
exceptione addidit illi qui
persecutionem patiuntur pro iustitiam
iustitia ergo ita est marti
rum et non pena ergo aure
olam in premium … aureole
… martires passi sunt
tormenta terribilia. Tertio quia
pena pugna est cum terri
bilius … qui cum
eis uincit datur ei aureola
martirum, quia cum pro xpo
occiditur non uincitur sed potius
uictor efficitur, ideo nemo
… dignitatis …
no cum talibus aureola …
uis sine causa … quamuis
usque ad mortem et effusionem
sanguinis clamant pro ueritate
fidei et iustitie, non cum
… illexit sed potius
despexit, non … terror

tormentorum fregit sed potius ar
ripit. Nec tormenta uicerunt
sed illa ipsi uicerunt, non flam
me deterruerunt quam illas
tenuerunt. Ideo corona …
magna habebunt tormenta
in quibus passi sunt magna
tormenta. Nobis autem si nobis a
manu ministrari ut prius
causam bona eligamus et
pro tali causa quicquid non
lesti sunt in hoc seculo …
… tolleremus … non
eligerunt causam ideo pro causa
mala martirium sunt mali
non cum martirem facit pe
na sed causa. Sed si pena
martirem faceret, et latro
qui occiditur martir esset.
Cum tu non … quod non uult
aureolam sed et auream …
martiribus tu … non tu
… aureola sed … illa
aureola que nobis additur
super auream, id est super essentiale
gaudium propter … uicta
uicta que susceperunt pro
… xpi … uir
tutum pro … uictoria
et excellentissime obtinent
cum aureole premia …
aureola respondet …
quod est … in xpo est per
fectissime, quia xpus fuit
perfectissimus doctor et predi
cator … dicatis …
dulce … …
… bellator …
et … dixit
Johannis xii … princeps
mundi … foras, sunt
tres perfectissime martiri
morte cum sua …
testio in uitali …

Dixit ad hoc veni in medi-
um tormentorum philisteorum
virtuti / vicit et excellen-
tissime virginitatis vi-
olencias unde dixit apostolus
hebreos xii° restitistis
contra vero carnem suam fuit
et perfectissime virgo quia
habuit dominium super car-
nem suam, et licet in ipsa
non fuit carnalis concupi-
scencie pugna tamen contra
quasdam carnalis concupiscen-
cie in qualibet victa fuit
sicut enim augustinus super genesim
sermone 20 si non vincit
temptationem quibus quod dis-
cere cum temptatore pugna-
re si enim ille vicit et nos
vincemus cum eius adiu-
torio hec ergo beata virgo li-
cet non habuit pugnam
per temptationem a carne
tamen habuit pugnam per tempta-
tionem ab hoste cum per christum
inventi sunt quod patuit
per virginem mariam [illegible]
non peperit quod nobis
prodest [illegible]
Dixi in tertio articulo quod
quibus etiam statibus doctorum
predicatorum sit convenientibus
debita aureola de capite
amana de vertice sanir
et hermon de cubilibus
leonum de montibus par-
dorum / nota [illegible]
rum in scripto 4 li. di. xlix q.
1 a. quod sicut per martirium
et virginitatem aliquis per-
fectissimam victoriam obti-
net de carne et mundo
et perfectissima victoria

contra dyabolum accipitur quia aliquis
non solum dyabolo impugnanti
non cedit sed etiam eum expellit
et non solum a se sed etiam ab aliis
hoc autem fit per predicationem et
doctrinam et ideo predicationi et
doctrine aureola debetur sicut
et virginitati et martyrio
nec est dicendum ut quidam di-
cunt quod debetur tantum prelatis
quibus competit ex officio
predicare et docere sed quibuscumque
licite qui licite hunc actum
exercent / prelatis autem non debetur
quamvis habent officium predicandi
nisi actu predicaverint quia corona
non debetur habitui sed actuali
pugne / secundum id ii ad thi ii°
non coronabitur nisi qui legittime
pugnaverit, Ideo non sine
causa sponsus dixit sponse in
canticis. dicebat enim ille
Tota pulcra es amica mea et
macula non est in te quia
debet sponsa venire ad illum /
et hoc dicit dominus veni de
libano sponsa. veniens
coronaberis de monte sanir
et hermon sed sanir habet
montem, sed campum habet
vallem in valle est sta-
bilis in campo fortis in
monte insuperabilis, in
monte est appetitus
carnis in necessitate scilicet corporis
sustentatione carnis
in campo est appetitus car-
nis in caritate, in carne
est appetitus in voluptate
[illegible] ad vivendum car-
nis sustentamentum accipit
scilicet in monte esse, quando
ad nutrimentum [illegible] quit

sicut in campo est/ certando
ad castimoniam delectatis post
tas sicut in valle est. In
monte est vis stabilitas et
sustentamentum vigor et robo
vinculum necessarium est. In
campo est fortis qui robur
certaminis alii a ... confortabimus
utile est/ In valle debilis
quam voluptatis carnis
suspiria est. In valle sol
licitur/ in campo congreditur
in monte remuneratur
In valle flevit/ in campo
pugnat in monte regnat/
In valle est luxuria In
campo temperantia/ In mon
te parsimonia In valle
abhominabilis grata similis car
cer. In campo cum diffi
cultate vincitur/ In mon
te nec superari valet/ valle
et vallibus quam ad desertum
vanus [illegible] subministrat
cum suspiria repetat sicut
in valle [illegible] de
corpore aliquis minuit sicut
in campo [illegible] ad
sustentamentum naturae
[illegible] sicut in
monte [illegible]
[illegible] legatur [illegible]
quod [illegible] depugnat [illegible]
[illegible] ut nocturna
carnis quasi voluptatis car
nis et [illegible] et occulta
veniunt/ Hermon interpretatur
anathema eius. Cuius est
diaboli qui semper separatus
est a deo. Anathema vero
anathematus est qui separat
Hermon ab eo [illegible] quia alii sunt
montes Hermon/ alii ca
mpus alii vallis/ vallis
quam per [illegible] a diabolo iam
separati sunt sed adhuc per vitia

carnalem in [illegible]
campus sunt qui medium
statum tenentes nec per volupta
tes [illegible] descendunt nec
per spiritualem [illegible] ad pugna
[illegible] sunt [illegible]
non solum per [illegible] a diabolo
sunt separati sed per [illegible]
virtutis et constantia [illegible]
[illegible] pater
cubilia leonum septima est de cubilia leonum
lectus mundi carnis volup
tatis quae [illegible] placent per ex
perientia [illegible] torquent per
[illegible] flagellat per
[illegible] leopardus va leopardus
rii coloris est [illegible] de
signat [illegible] ut ipo
[illegible] varijs [illegible]
et [illegible] amatores huius
seculi [illegible] ab illo [illegible]
ta pulcra est anima mea
et [illegible] ut
[illegible]
[illegible] electorum
quae [illegible]
pulcra est [illegible] in illis
qui [illegible] videntur ac
[illegible] fulge
[illegible] ma
cula carentibus/ Libanus Libanus
[illegible]
[illegible] candidatio [illegible]
[illegible]
[illegible] in Libano [illegible]
[illegible] ad se venire ad
[illegible]
[illegible] doctoribus
[illegible] aut [illegible]
[illegible] bonis artibus
[illegible] aut [illegible]
[illegible] et [illegible]
[illegible] ordinibus [illegible]
delectatis eius [illegible] studiis

ut sepius insistat hortatur
Tercio sponsa de libano ve-
ni coronaberis quia effectum in
electis suis bonis operibus
salubriter laudetur veni
ve vocat ad cogitationes, ve-
lut veni in optima vita
quam in corpore vivens ha-
bes, veni absoluta
corpore ad percipienda eter-
ne vite [illegible], veni tercio
recepto corpore ad plenitudinem
resurrectionis gaudia perfecta.
tue cum [illegible] sed
unde quia capite amana
na de vertice sanir et
hermon de cubilibus
leonum de montibus pardorum
Amana sanir et hermon
montes sunt similiter et
iudee leonibus pardis
et aliis feris bestiis
bestiis plenis. Hec sunt
superbia [illegible]
in quibus demones spiritus de
bestie, leones sunt de
monia per superbiam, par-
di per crudelitate, sunt va-
rietate actuum malig-
nantur. Ab illo loco
[illegible] ad montem [illegible]
[illegible] anima [illegible], et [illegible]
passiones [illegible]
[illegible] habet campum,
et vallem et montem,
campus asperitatis [illegible]
collem [illegible]
[illegible] ascende in effusi-
one sanguinis, in colle
ordinat, in campo pug-
nat. In monte trium-
phat, ordinat [illegible]
pugnat ad [illegible]
triumphat ut accipiat

premium eternum [illegible] primum
[illegible] diabolum [illegible]
angelorum rex fuit magna
[illegible] in tempore [illegible]
tria s. continentia in [illegible]
largitatis in paupertate
humilitatis in [illegible], in colle
[illegible] pro [illegible]
[illegible] auxilians [illegible]
In monte [illegible] tria
s. [illegible]
[illegible]
[illegible] passionis asperitate
[illegible] in colle ordinavit
in monte [illegible], in
campo pugnavit tempta-
ti diabolo respondendo, per
monte triumphavit in
monte calvarie veniens
[illegible] ad colles libani qui
[illegible] candida et re-
surrectionis unde [illegible]
[illegible] nobis [illegible]
glorificationis s. claritate agi-
litate subtilitatem. Primo
in monte thabor per
transfiguracionem [illegible]
vestimenta eius alba ut
nix, secundo in monte
[illegible]
discipulos ianuis clausis.
Tercio in monte oliveti
unde ascendit ad celum
hic veniens loquitur
sponse sed [illegible]
[illegible] primo tota pulchra
es amica mea. Secundo veni
de libano. Tercio veni co-
ronaberis, [illegible]
[illegible], Primo laudat
[illegible], secundo invitat
[illegible], tercio
laudat [illegible] vo-
cat ad [illegible] vo-
cat ad coronam, tercio remunerat

Et bene [illegible] sponsa laudat
[illegible] ut [illegible] fiat
Ego vocat ad [illegible] ut [illegible]
[illegible] ad [illegible] civitatem [illegible]
[illegible] ut per [illegible]
[illegible] veniat [illegible]
[illegible] ut [illegible]
[illegible] dicitur veni de Liba-
no, Libanus candidatio dicitur
et ad malum et ad bonum
[illegible]. Dicitur enim est can-
didatio in malo s. voluptatis
vanitatis simulationis [illegible]
carnalium [illegible]
[illegible] de [illegible] Levitici xiii
[illegible]
[illegible]
de [illegible] Levitici 21 [illegible] habuit
albuginem in oculo [illegible]
in tabernaculo. De [illegible]
[illegible] sepulcra dealba-
ta Mathei 23 [illegible]
candidatio in bono s. [illegible]
[illegible] de
[illegible] Cant. v: Dilectus meus can-
didus et rubicundus
lacte de [illegible]
baptismo [illegible] est [illegible]
[illegible] De triplici in malo
nos [illegible] ut [illegible]
[illegible] De triplici in bono
vocat sponsam ut [illegible]
[illegible]
[illegible]
[illegible] s. de capite
Amana [illegible] qui est [illegible]
[illegible] et eius capi-
ta sunt tria [illegible]
[illegible] suggestio [illegible]
[illegible]
[illegible] de
[illegible] Adam de paradiso
[illegible]
[illegible] De quibus [illegible]
[illegible] capita draconum

in aquis s. baptismi [illegible]
[illegible] capita draconum
in aquis s. lacrimarum Sanir — Sanir
de [illegible] maxime [illegible]
[illegible] est [illegible] — Hermon
[illegible] Hermon [illegible]
Amana [illegible] qui
[illegible] — [illegible]
ab eo [illegible] debemus [illegible] Cubi- — [illegible]
lia leonum latentis [illegible]
[illegible] pardorum [illegible] — [illegible]
[illegible] varietas [illegible] Ego
[illegible]
[illegible]
[illegible] in [illegible]
[illegible] — [illegible]
[illegible] ad [illegible]
doctorum [illegible]
[illegible]
[illegible] de
[illegible]
[illegible] de capite Amana
de vertice Sanir et Hermon
de cubilibus leonum de montibus
pardorum. Patet hic [illegible]
ad [illegible]
[illegible] in quo [illegible]
illi qui [illegible]
de [illegible] ab
aliis [illegible] ad [illegible]
[illegible]
[illegible] quia ad [illegible]
[illegible] est [illegible]
[illegible]
ista s. Amana que est [illegible]
[illegible] qui [illegible]
[illegible] fidei et ad [illegible]
ad [illegible] de aliis
[illegible]
[illegible] dicitur veni
de Libano in quo [illegible]
[illegible] ad
[illegible]
[illegible] gratia [illegible]
[illegible]
[illegible]
[illegible] dicat ego

Veni de libano sponsa
mea quia dicitur hec verba
exhortatoria. Veni per optimam
vitam quia in corpore vi-
vens vixisti. et pugnas-
ti contra vicia. Gladio verbi dei
Veni secundo absoluta corpore
ad preparandam tibi vitam
perhennem. Veni tercio recep-
to corpore ad videndum re-
surreccionis gaudia perpetua
et quia plenam electorum
non esse salutem vite quousque
sedes aliorum quorundam quorum
in deerant. Ubi ergo corpore
et resurreccione primum co-
ronaberis sic erit hec iterum.
Ideo sequitur coronaberis
de capite amana sanyr
et hermon. qui sunt montes
speluncis illum vel montes
leonibus pardisque inho-
dii et aliis feris apta
habitacionis. per manifeste
superbia insolencia vicia
in quibus demones spiritus se
dem sibi deputaverunt. Sicut
enim de electis per prophetam
dicitur aut sunt anime requi-
escent super mentes ius-
torum quiescentes et amicti
et tenebre usque in mala
leonibus quippe et dracone
iste superbiam parde inter
[illegible] sive igne
ardeant malignarum de-
go sicut alia cum multa
sunt demonibus et peccatoribus
excellencia [illegible]
per suas per diversitates de peccate
tenebrarum currunt ad
ad agnicionem vel lyris
similantur. Sic ut iterum
peccatoribus. qui sola

per scripturas sed et per eas quas
a deo acquisierat. vel nunquam
nescit participant. Unde illud
per regina sancta filii filiorum
et gloria filiorum patres eorum. Et
apostolus paulus de hiis ait
gorebas (?) Que est nostra
gloria nostra aut spes aut gaudium
aut glorie corona nonne vos
ante deum nostrum ihesum christum in
adventum eius. Et nota quod
non ait coronaberis de ama-
na sanyr et hermon. sed
de capite amana. et de ver-
tice sanyr et hermon. quia
per vulgus venerabile ad deum
celum seu cetus predicatorum
quibus coronari de celo in
mundum in omnibus respice
laboravit coronatur. sponsa
vero de summitate per ex-
cellentis accipit. Sicut ipsos
minime patricios seu per ce-
teros principibus ad eterne
vite perduxit. de capite in
mundi ac vite coronatur
mansueta. quia in labore
eternus respicit palma ut in
hungaris etiam simile est
illud quod addit. de cubilibus
leonum de montibus pardorum
Cubilia etiam leonum et montes
pardorum hii sunt qui arrogan-
ciam malignorum fuerunt insti-
gati ad nocendum christi fidelibus
et in et fraude prevaluerunt
carnes in alia seu ceteris pre-
dicatores castigatas ad huni-
litatis et puritatis gratiam
revocaverunt. de quibus coronabitur
quoniam de illorum eterna salute
letabitur. iura qui nunc crudelitate
leonis habitu. dolo tamen
leonis insequitur. hii non leonum
sed apcius vulpium cubilia
nominantur. Sunt etiam dubii

cubilia vulpium

ipse absorptum sibi pollicenti
sed aut cum etiam praevalenti
aut simul per se fames quae et
volucres caeli nidos filiorum
aut homines non habent ubi caput
suum reclinent, in magnum effec-
tum humilitatis et despectus
hominis. In voluerunt appel-
lari excellentiam domi-
ni in veritate illorum sit
tu et habitu ubi salvavit sanct-
ut et ibi filius hominis hu-
militatis et simplicitatis multo
requiescebat ubi prius nescit
[illegible] dominabatur laetitia ac
[illegible] usurpans [illegible] ille
[illegible] vita. Sed tamen videtur
quod doctoribus aureola non debetur
quia vita [illegible] quod instituto
habetur actu [illegible] animi
respondet si [illegible] aut dare
non est [illegible] [illegible] ergo dare
vel praedicare ergo doctrinae vel
praedicationi non debetur aureola
quia praedicare vel dare sanctis
atque [illegible] videtur
[illegible] specialis [illegible]
[illegible] [illegible] XV [illegible]
[illegible] [illegible] ubique [illegible] docere
et praedicare ex studio et doc-
trina provenit sed ea quae
[illegible] non [illegible]
acquisita [illegible] studium
quia [illegible] acquisitis non
[illegible] ergo [illegible] [illegible]
tatione [illegible] in futuro [illegible]
aureola [illegible] quod [illegible]
tas praedicandi et docendi
[illegible] ex studio [illegible]
[illegible] [illegible] ex voluntate
[illegible] quae [illegible] caritate [illegible]
a deo [illegible] [illegible] [illegible]
[illegible] esse [illegible] ubique
. exaltatio in futuro [illegible]

humiliationem in praesenti quia qui
se humiliat exaltabitur sed
in docendo et praedicando
non est humiliatio immo ma-
gis [illegible] gloriae
[illegible] quod [illegible] multos
[illegible] [illegible] magistrorum
inflatos ergo videtur quod praedica-
tioni et doctrinae aureola
non debeatur. Sed contra est ad
[illegible] super illud ut [illegible]
quae sit [illegible] de glo-
[illegible] [illegible] habent [illegible]
doctores [illegible] [illegible] quod alii
[illegible] habebunt ergo videtur
quod habebunt aureolam. Item
[illegible] super illud vinea
mea [illegible] est de-
glo. [illegible] quod singularis
[illegible] doctoribus eius
[illegible] ergo doctores habebunt
singularem praemium et hoc non
[illegible] aureolam. Praeterea quod ex-
[illegible] in hac vita non
[illegible] [illegible] vitae prae-
[illegible] [illegible] [illegible] [illegible]
exaltationem [illegible]
[illegible] aut talem exalta-
[illegible] in [illegible] [illegible]
[illegible] ex ea sibi [illegible]
acquirit [illegible] [illegible] doc-
tore debetur aureola [illegible]
[illegible] doctrinae quae est [illegible]
[illegible] ad salutem quia [illegible]
a cordibus [illegible] expugnatur
sicut quibusdam spiritualibus
armis de quibus [illegible] ex
[illegible] militiae nostrae non
[illegible] sed spiritualia et
ergo [illegible] [illegible] sic
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] praedi-
canti et ope non [illegible]

Marginal notes (left margin): atq; [illegible]; [illegible]

premium conquerere auricule au-
scultatorum tamen non menti-
tur nec verum ut beatus Augustinus libro
contra epistolam Parmeniani
dicitur. Dicat unusquisque
doctor aut predicator: michi
scilicet proponere verba dei que
omnibus predicabo si ad dicta
ipse non faciat, utilitatem
alius prodesse qui et per
malos audiunt et faciunt
que dicunt imperant facere
quamquam ipsi facto non ope-
rentur legem nature constitu-
ta. Cum scripturis non au-
ditores legis sed factores
iustificabuntur. Ait Augustinus sermo-
ne contra [illegible] ib[idem] [illegible] ubi
[illegible] sub et [illegible] qui
nobis legem et [illegible]
factis in [illegible] [illegible]
facere aliquid docere quia malus
in [illegible] docere et non facere
[illegible] anime mee [illegible] Augustinus
dicit [illegible] si [illegible]
que [illegible] [illegible] etc.
[illegible] in more non [illegible]
[illegible] docere [illegible] [illegible]
qui [illegible] [illegible]
et si [illegible] [illegible] docere
non facere [illegible] [illegible]
[illegible] sed et dampnum [illegible]
et [illegible] [illegible] bene
vixit et bene docuit [illegible]
[illegible] [illegible] et male vi-
xit et bene docuit [illegible]
[illegible] ita bene docendo
[illegible] [illegible] quam [illegible]
debeat vivere [illegible] male vi-
vendo [illegible] [illegible] quod te
debeat [illegible] [illegible] et
[illegible] fidem [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et soli [illegible]

ab illa patrem alius dant et
soli non [illegible] utilitate [illegible]
et mandata diligunt. adulte-
ra [illegible] et soli ta a
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] illa instant [illegible]
[illegible] et [illegible] debet [illegible]
[illegible] [illegible] et doctor [illegible]
ac [illegible] [illegible] [illegible]
bona dare et mala [illegible]
et [illegible] [illegible] in sermone [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quando
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] debent
[illegible] audiant [illegible] nisi
honorem dei [illegible] [illegible]
et salutem [illegible] et hec est
[illegible] debet [illegible] [illegible]
[illegible] [illegible] [illegible] doctoribus
et predicatoribus [illegible] aut tale
[illegible] dumtaxat docentibus
et predicantibus pro salute [illegible]
[illegible] [illegible] [illegible] beatus Augustinus
[illegible] sermone domini in monte
[illegible] [illegible] [illegible] [illegible]
aliud aliquid [illegible] [illegible]
[illegible] [illegible] qui [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
quod [illegible] [illegible] non [illegible]
[illegible] [illegible] aliud [illegible]
[illegible] [illegible] militantibus
accipiunt [illegible] et stipendium
[illegible] non [illegible] salutem rei
publice militantes [illegible] propter
illa que accipiunt [illegible] [illegible]
[illegible] [illegible] salutem [illegible] [illegible]
[illegible] [illegible] sed propter temporalia
que [illegible] annona et
stipendia [illegible] aut propter
hoc [illegible] propter aliud [illegible]
qui [illegible] salutem accipiunt
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

doctoribus et predicatoribus
soli actui dicatis, et predi-
cantibus. debetur aureola
sacerdotum est alia aureola [illegible]
que corona aureola dicitur solum
actuali pugne [illegible] ha-
bitui [illegible] illud [illegible] ad [illegible]
[illegible] remanebit nisi qui le-
gittime certaverit. legalit[er]
certat qui bene militat, lega-
liter qui bene [illegible], le-
gittime qui bene confirmat
videlicet [illegible] de [illegible] demonum
et de vitiis aliorum. et [illegible]
talem [illegible] excellentem datur
corona doctoribus et predicato-
ribus. [illegible]
Dixi [illegible] quinque
[illegible] beatis [illegible]
[illegible] aureole de
[illegible] et de [illegible]
[illegible] de [illegible]
[illegible]
[illegible] in [illegible]
in scripto [illegible] quod premium
essentiale est aureola [illegible]
sistens in clara visione dei
et perfecta fruitione et perfecta
securitate, de perfecte visionis
et perfecte fruitionis [illegible]
et gaudio quod habent deo
[illegible] est [illegible] corona
et [illegible] [illegible]
[illegible] aureola [illegible]
[illegible] quadam [illegible] pugna
[illegible] ampliatur [illegible] nota
[illegible] [illegible] Aliquo
[illegible] primum [illegible] quod corona
[illegible] quadam [illegible] [illegible]
et [illegible] regie potestatis
unde apostolus [illegible] fecisti nos
deo nostro regnum et sacerdotes
[illegible] quia datur [illegible]
et [illegible] debetur corona [illegible]
quia [illegible] aureola [illegible]

est deo [illegible] corona
cui [illegible] [illegible] esse [illegible]
quia [illegible] similitudinem corone
que [illegible] [illegible]
que ita perfecta est quod ei non
[illegible] addi [illegible] aureola
et illud premium est ita
perfectum quod [illegible] ei superaddi-
tur aureola est [illegible] quia
aureola que est [illegible] ad
[illegible] aquo [illegible]
[illegible] premium esse [illegible] [illegible]
[illegible] [illegible] premio [illegible]
[illegible] a quo [illegible] esse [illegible]
[illegible] [illegible] nota
quod [illegible] aureole quod [illegible]
[illegible] [illegible]
aureole [illegible] quod
est aureola [illegible] quia
[illegible] premium [illegible] de
[illegible] [illegible] aut [illegible],
[illegible] [illegible] esset [illegible]
[illegible] [illegible] augustinus
[illegible] [illegible] loquitur ad
deum de [illegible] qui
[illegible] [illegible] illa [illegible]
qui [illegible] et illa [illegible]
[illegible] [illegible] illa beatitudo
sed [illegible] [illegible] esset
[illegible] nota quod aliquando
[illegible] [illegible] aureola [illegible]
[illegible] [illegible] qui
[illegible] ut qui [illegible]
aut [illegible] corporis ad [illegible]
et unde gloria corporis [illegible]
dicitur aureola unde [illegible]
exodi 25 facias [illegible]
[illegible] aureolam [illegible]
[illegible] quod in [illegible] aureola
[illegible] in [illegible]
dicitur [illegible] sublimior
[illegible] in [illegible] corpori
[illegible] [illegible] [illegible]
[illegible] ut [illegible] Aliquo

racione operis meritorij sicut
martirij [illegible] ex duobus
ex quibus est bonitatis
racionum scilicet ex racione talium
que referuntur in finem ulterius
et debetur ei premium essenciale
scilicet perventio ad finem que
est aurea, et ex genere actus
quod laudabiliter importat
ex debitis circumstanciis et
ex debito caritatis et
ex fine proximo et debetur
ei premium accidentale quod dicitur
aureola et sicut diminutiuum
nomen importatur aureae est
designandum quod est aliquod
minus premium quam aurea
est sicut similiter dico non
quod sicut aureola premium sit
minus est gaudium de bonis
operibus a se factis racionem habentibus
victorie excellentis
quod apparebit in corpore exterius
decor quem interius
gaudium declarabit. Ex quo
infero primo quod non omne
premium accidentale est aureola
patet ex descripcione premissa
dico nobili et patet racione
tali quia nulli alij habent
aureolam, et tamen omnes beati
habebunt premium accidentale, igitur non
omnes habebunt aureolam
patet quia solum virgines
et martires et doctores
habent aureolam, sed nulli alij
nec sunt martires nec virgines
nec doctores igitur non
habent aureolam et tamen habent
premium accidentale [illegible]
sed hoc quia omnes angeli
beati habent gaudium proprie

uno pertinet premium congruere
meritis sicut et illud gaudium
non est premium essenciale sed accidentale
igitur angeli beati habent
gaudium accidentale igitur [illegible]
Sed contra premium sufficienter
dividitur in essenciale et accidentale
sed nullum premium essenciale
est aureola igitur est accidentale patet
licet premium dividatur in essenciale
et accidentale ut premium essenciale
quod tamen aureola hoc modo est
premium accidentale quod tamen aureola
quia premium accidentale aliquibus
dividitur in premium quod est
aureola et in premium accidentale quod
non est aureola. Secundo infero
quod aliquod premium accidentale est
aureola patet quia omne gaudium
de operibus a se factis racionem
habentibus victorie excellentis
quod apparebit exterius in
corpore decor quem interius
gaudium declarabit exterius
est aureola, sed aliquod premium
accidentale est huiusmodi igitur aureola
ex nobili dico sed hoc est alia
[illegible] se respectu igitur [illegible]
Sed contra nullum est premium accidentale
igitur antecedens quia nullum est accidentale
nisi quod includitur in essenciali
causis sed in essenciali [illegible]
includitur quia bona [illegible]
[illegible] de [illegible] et [illegible]
[illegible] est [illegible] quod
[illegible] male [illegible]
sed constat quod [illegible] volunt
omnia bona que [illegible]
[illegible] de consolacione [illegible]
est status omnium bonorum aggregacione
perfectus igitur in [illegible]
erit premium accidentale [illegible]
premium accidentale [illegible]

aureola id est aliquid aliud
ab aurea quia aureola non debetur
ei quod vere a [illegible] sed virginibus
d preter a gratia habitus actio nullius
premium accidentale meretur et au-
reola id est aurea sicut [illegible] [illegible]
tia tanto magis gloria sicut
quanto magis fuit liberum sed
meritorium [illegible] licet castitate
[illegible] fit pena ab alio inflic-
ta et aureola solum debe-
tur pro nostro [illegible] id est quo
nullum premium accidentale doctorum
est aureola id est aurea quia nullus
doctorum habebit aureolam
aurea quia nullum premium
precise correspondet actui
[illegible] sed docere et predicare
non fuit [illegible] id est ad [illegible]
[illegible] quod non [illegible] bonum [illegible]
includitur in diffinitione
[illegible] [illegible] que isto
illa [illegible] dicit [illegible] deo [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et de [illegible]
[illegible] utriusque [illegible]
[illegible] ac gaudium de deo
[illegible] [illegible] diffinitionibus [illegible]
et [illegible] sit desiderantibus
[illegible] analogice dicitur de
[illegible] corporali et accidentali ad
[illegible] quia virginitas [illegible] nascitur
a [illegible] quantum ad id quod est
in virginitate mater [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
virginitatis [illegible] [illegible] in
nascitur sed ex [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
quod [illegible] non debetur
premium sicut hoc quod ab [illegible]

[illegible] in [illegible] [illegible]
[illegible] [illegible] sustinetur
quod [illegible] [illegible] [illegible]
que sunt in nobis et quod
illud quod [illegible] [illegible]
sustinetur est difficilius
[illegible] [illegible] repugnat volun-
[illegible] voluntas sustinens
illud [illegible] [illegible] [illegible]
est [illegible] in [illegible] et [illegible]
[illegible] [illegible] premium debetur
quod [illegible] quod [illegible] et
[illegible] sunt actus [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] premium [illegible]
[illegible] accidentale quod est aure-
ola est distinctum a premio
essentiali quod est aurea [illegible]
quod omnibus [illegible] [illegible]
premium essentiale quod est au-
rea sed non omnibus [illegible]
debetur premium accidentale quod
est aureola id est [illegible] [illegible]
[illegible] sed [illegible] [illegible] glosam
super illo Exo 24 [illegible]
super illud [illegible] aureolam
que dicit ad [illegible] [illegible]
[illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] id est
et [illegible] [illegible] [illegible]
[illegible] [illegible] debetur
[illegible] quia non [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] ubi [illegible] specialis
[illegible] [illegible] ubi debet esse
specialis [illegible] sed in aliquibus
est specialis [illegible] [illegible]
[illegible] [illegible] aliquid [illegible]
habere debent sed hec [illegible]
aureola ~~id est [illegible] [illegible] [illegible]~~
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] que [illegible] aurea [illegible]

Vel dic quod magis et minus non diversificant speciem, sed aureola et aurea differunt penitus magis et minus, eo quod aureola diminutive dicitur ab aurea. Et hoc angelis non convenit aureola, sed in resurrectione homines erunt sicut angeli dei, Math. 22. Secundo arguitur [illegible] principalis debet [illegible] nullo sed radix [illegible] meriti est caritas, cui soli correspondet aurea. Et ad hoc respondetur quod aurea et aureola non solum differunt penitus magis et minus sed et penitus esse [illegible] ut in nobis ad [illegible] quod [illegible] non dicat ubi completa plenitudine sed solum dicit similitudinem [illegible] ad [illegible] et [illegible] sed [illegible] ad [illegible] dicitur quod caritas est principium meriti, sed actus est qui meriti [illegible] ad effectum aut [illegible] non solum requirit debita dispositio in primo movente sed etiam debita dispositio in instrumento, et ideo in effectu [illegible] considerantur ex parte principii quod est principale et aliquid ex parte instrumenti quod est [illegible]. Unde in premio est aliquid ex parte caritatis scilicet aurea et aliquid ex parte operationis scilicet aureola. Tertio arguitur [illegible] virginitas potest habere premium aureole [illegible] ubi [illegible] quod ubi est perfectior [illegible] victorie ibi debetur aliqua specialis corona.

Unde cum per virginitatem aliquis singularem quandam victoriam obtineat de carne sua, cum qua bellum continue geritur, ut ad Gal. v. [illegible] adversus carnem, ideo virginitati specialis corona debetur, que aureola nominatur. Et hoc quidem communiter ab omnibus tenetur. Sed cui virginitati debeatur aureola [illegible] dicunt [illegible] debetur aureola actui [illegible] unde illa que actu virginitatem servabat aureolam habebit si [illegible] de [illegible] salvandorum. Sed hoc non videtur esse conveniens, quia [illegible] hoc ille qui habuit voluntatem nubendi si aut antequam nuptie [illegible] decedat haberet aureolam. Unde alii dicunt quod aureola debetur statui et non actui, ut ille [illegible] aureolam merentur que in statu virginitatis per [illegible] firmante per votum se posuerunt. Sed hoc etiam non videtur conveniens, quia aliquis ex pari voluntate se firmat virginitate non vovens sicut aliquis vovens. Et ideo aliter [illegible] dici quod [illegible] debetur a caritate [illegible] virginitatis [illegible] hoc ad [illegible] quod [illegible] que [illegible] xxxiii [illegible]. Et ideo illis tantum virginibus aureola [illegible] debetur que propositum habuerunt virginitatem perpetuo conservandi, sive hoc proposito voto firmaverint sive non, et hoc [illegible] quod aureola [illegible]

accipit ut primum quod dedit uite
viro reddatur. Omnes hec propositum
alii sunt incorruptum integritatem
corporis manere donec usque
in finem vite inuiolatam curam
virginitatis recipiunt accipiunt.
Et omnes non virginitatis cor-
poris ut in glosa distinctio 33 et autem
laureolam large accipias pro
quocumque gaudio quod in prima
gaudebunt, sunt gaudium spe-
ciale sic est in corporibus carne
aureola videlicet et si propositum
non habuerunt virginitatem perpetuo
seruandi, non enim est dubium
quod de incorruptione carnis gaude-
bunt sicut et virginitate de qua
in innocentibus fuit a prelatis
dubitatur propter carentiam opportuni-
tatis non habuerunt ut in
pluribus baptismatis sed hac non est
ipsa acceptio aureole sed ulte-
rius, quo nobili statui par-
ticipatio vincit ad istud celum
status virginalis nominatur
completa victoria sui debentur
premium aureole vnde excel-
lentis singularis triumphi
sui, velut quedam aliorum
et ex nobili triumpho naturam
de pugna de quibus in
epistola xii de xxxii virginitatis
sunt tertia quedam humana
solum notat integritatem cor-
poris que nunquam fuit ut
in paruulis qui ante rationem
virginitas, quia sunt solum non
notat integritatem mentis
ut in virginibus per viole-
tiam corruptis. Tertio nominat
utrumque simul sine completa victoria
sui etc. tria nominat sanctus
Thomas virgines quibus ad salutem
abstinendum ab omni voluptate
illicito quo status perfectus quo
ad mobilitatem abstinendi
ab omni actu licito carnis
nam perfecte virtus sed cor-
poris integritate quasi
quedam decorem perfecta
virtus est esse cum cum
castitate coniugali et vidua-
li quo status et tria differunt
ab illis, nam virginitas quo
ad primum est finem, quo
ad secundum dicit virtus status
quo ad tertium dicit decorem
virginitatis. Ideo virginitatis
est virtus specialis principalis
nobilitatis spiritualis et sanctificationis, sig-
nat deliciarum anime et corporis et
cum tam virtutis dicitur et aureola
virginum, que de qua cum per excellentiam
et singularem triumphum. Ideo
virgo ut de an
sunt post xxiiii debet cognoscere
quibus principis conveniat
nuptie se nupsit eterna aureo-
lam obtinere, et a quibus vitiis
debet abstinere sed vult et in
seculo posita cum deo esse et
cum eodem per eius gratiam re-
gnaturum in claritate 1 ho
celesti regnare, et ideo ad
generalis virginis domina
virgo ad parte primitus pub-
licis debet vitare conspectus
et plateas frequentiam
aliquam in domo posita apertam fa-
miliarem nuptie vel leccanti
dicere, nec ornatu capitis
nec aliis vestium, nec comine
dissolutione nec aculis
retortis aut eruchis et lectis
nec alto aspectu sed vultu
deposito incedat nec in se
vilitas imitans apparenti
decisitia virgo ab omni re-
ticia sermone et uisu pec-
cantibus debet se abstinere
et in silentio et disciplina.

omnem vitam suam ornare
et ab omni labe de offuscationis
preservare. Virginitas quidem
neque a demonibus quia homines
angelis assimilat. Maior
etiam victoria virginum
quam angelorum. Angeli enim
sine carne vivunt, virgines
vero in carne triumphant.
Ieronimus ad Eustochium: flos est
virginitas, flos martirum
flos bona actio, in actu virgini
tas in tempore martirii,
bonum opus in thalamo consci
entie. Sed virginitas aliqui
bus nimis est alta quam angelicus
chorus sed qui videt se non
posse ascendere maneat in
secundo, i. in secundo matri
monio, quia melius est
mediocri bono uti quam per
rupta libidinum precipitari
et hinc sumitur illud Gen. XIX in
Segor in monte salvum te
fac. Virgo carne non meruit
illum premium quia in corruptio
ne et sed ad Nicenum
Iudeus loquitur ut anima
possit deus suscitare non potest
virginem post ruinam valet
quidem liberare de pena sed
non valet coronare corruptam.
Et Cyprianus libro de virginitate:
virginitas est honor
angelorum, victoria libidinum,
regina virtutum, possessio omnium
bonorum. Et Ambrosius in glosa
spiritualis illustrior portio
gregis Christi, propter
excellentem victoriam debetur
virginitati corona aureola quo
circa nota. Sed nunc videtur
quod victorie virginis non debetur
aureola quia quod ubi
minor difficultas in pugna
ibi debetur minus premium
sed maiorem difficultatem
patitur in abstinendo a
delectabilibus carnis vidua
quam virgines dicit enim Ieroni
mus: maior est difficultas
ex parte quorundam a voluptatis
illecebris abstinere tantum
minus est premium et ideo
quamvis in commendatione viduarum
pudicitia ut dicitur in libro de viduis.
Quod virginitas corruptie magis
appetitur cetera ... veniente
cum delectationibus gravi
tola que est maximum pre
mium debetur magis viduis
quam virginibus. Preterea in to
tum cuique sum aliud maiore
pugna sustinent virgines
et sum alium vidue retentis
passionibus virginibus enim
concupiscentiam inflammat
et experimentum desiderium
ex quadam quasi curiositate procedit
quia cum ut homo libentius
videat que nunquam videt
et cum quandoque in eis corruptio
augetur estimatione maioris
delectationis quam sit pro
ritate et non fidem carnem
tum concubitum quem delecta
tione quandoque adiungitur
et quantum ad hoc viduis mi
norem sustinent pugnam ma
iorem autem per delectationis
memoriam. Item in utrisque
unum alterum prevalet secundum
diversas hominum dispositiones
quia quosdam magis movet
hec quosdam illud. Quantumcumque
autem sit de quantitate pugne
cum quae certum est quod perfectior
est victoria virginum quam
viduarum, perfectissimum autem
genus victorie est et
pulcherrimum hostem nunquam
cessisse. Corona autem non debetur
pugne sed victorie de pugna.

Sed contra si virginitati debetur au-
reola ubi esset perfectissima vir-
ginitas maxime conveniret
aureola sed in beata virgine est
perfectissima virginitas unde
et virgo virginum nominatur et
tamen ei non debetur virginitatis
aureola, quia nullam pugnam
sustinuit in abstinendo quia
in concupiscentie fomite non
fuit infestata ergo virginitati
non debetur aureola. Responsio
dicendum est quod hec opinio quorundam
est qui dicunt quod beata virgo pro
virginitate premio non habet
aureolam sed aureola preexcelli-
piatur semper quod respectu pug-
ne non habet aliud magis
aureola propter perfectissimum pro-
positum virginitatis servande.
Alii autem dicunt quod habet aureo-
lam sub ipsa significatione
aureole sed et excellentissimam
Quamvis enim pugnam non sen-
serit, pugnam tamen aliquam
carnis habuerunt sed ex vehe-
mentia virtutis a deo habuit
carnem subditam quod nunquam
pugnam persensit. Sed hoc
sed istud non videtur conve-
nire dicendum quia cum beata
virgo omnino creditur fuisse
immunis a fomitis inclinatione
propter eius sanctificationem perfectam
non est pium ponere aliquam
pugnam a carne fuisse cum
in eis talis pugna non
sit nisi ex fomitis in-
clinatione nec temptatio
que est a carne sine peccato
esse posset ut per glossam
[illegible] ... super illud datus
est mihi stimulus carnis
meae unde dicendum est quod ipse
aureolam sed nec in hoc vir-
tute aliquis ... conformantur
in quibus virginitatis nupe
[illegible] et quamvis non habuit
pugnam per temptationem a
carne habuit tamen ab hoste
qui nec Christum veritus est
[illegible] in glossa ... Alii
vero dicunt quod non est simul omne
tempus laudabile non
debetur premium excellens
sed virginitate servata non
fuit laudabile in statu
innocentie cum tunc homo
fuisset per preceptum crescite
et multiplicamini et replete
terram, nec etiam tempore legis
quando steriles erant maledicte
ergo virginitati aureola non de-
betur. Responsio quod virginitati non
debetur aureola nisi quando
addit aliquam excellentiam
super alios continentie gradus
Si autem Adam non peccasset
virginitas nullam perfectionem
addidisset super continentiam
coniugalem quia fuisset
tunc nuptie honorabiles
et thorus immaculatus
nulla concupiscentie feditate
maculatus unde virginitas
servata non fuisset
tunc nec ei tunc aureola deberetur
sed mutata conditione hu-
mane nature virginitas specia-
lem decorem habet et ideo specia-
le premium ei redditur. Tempore
etiam legis Moysi cum cultus
dei per carnalem actum propa-
gandus erat non erat omnino
laudabile a commixtione
carnis abstinere unde nec
tali proposito speciale premium
redderetur nisi ex divino
processisset instinctu ut

de se inita ut relique quando
ꝯ coniugia non sequuntur. Ad vi-
cesimum dicendum quod non debetur ei premium
virginitati servate et a-
misse sed virginitate a-
missa quandoque debetur aureo-
la utpote si aliqua invi-
ta constituatur a martyrio
quia martyrium completur ergo virgini-
tati aureola non debetur. Item quod
si aliqua per violentiam corrupta
fuit non amittit propter hoc
aureolam dummodo propositum pre-
tum virginitatis servandi
inviolabiliter servet illi
actui nullo consentiens
nec tamen propter hoc virginitatem
perdit ut dicitur li. 1o de c. xxviii
et hoc dicta sive per fidem sive
per quaslibet causas alia vio-
lentia corrupta sed si hoc pro
fide sustinuit hoc erit ei
meritorium et ad geminum mar-
tyrii pertinebit unde
Lucia [illegible] dixit si me
invitam violari feceris castitas
duplicabitur ad coronam. Ad
quintum dicendum quod virginibus
debentur aureolae quia
duplex premium reportabunt
unum pro virginitate custodi-
ta aliud pro doctrina
quia passa est. Data tamen
hoc quod tales violenter corrupte
conveniunt non ex hoc virgini-
tatem perdunt nec tamen martyrium
pre [illegible] in quantum fuit
in virginitate [illegible]
[illegible] corporis. Sed ut
ꝯ quod non debetur ei excellens
quod est in nobilis a natu-
ra virginitatis imperatur

cuius generi et beatorum et perfectio
quod virginitati aureola non debetur
Item quia virginitatis magis quam
in castitate coniugali ad id quod in
virginitate mirabile est sed pro
suum [illegible] proportionis
nam de rigore virginitatis servande
[illegible] non est in malo [illegible]
ex animi [illegible] [illegible]
Sed utique dicendum sicut fructus virgini- ꝯ
tatis ad fructum lxiii ita virgini-
tatis ad fructum centesimum et
ad aureolam sed non cuius in
dicere debetur fructus lx
sed solum [illegible] [illegible]
ut dicitur [illegible] ergo videtur
quod nec cuius virginitati aureola
debeatur sed soli virginitati
ex voto servate. Item quod non
cuius [illegible] fructus [illegible]
debetur sed et soli [illegible]
virginitatis servande [illegible]
[illegible] vel [illegible] in [illegible]
sicut de virginitate [illegible] est.
Sed utique dicendum quod per [illegible] [illegible]
videtur [illegible] [illegible]
in voluntate [illegible] [illegible]
[illegible] virginitatis ex [illegible]
mater [illegible] et [illegible]
quod virginitati non debetur
aureola. Sed contra est quod habetur
[illegible] [illegible] [illegible]
[illegible] aureola [illegible] ad [illegible]
[illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible]
quod virginitati debetur
aureola. [illegible] [illegible] dicitur
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] a filiis et
filiabus [illegible] [illegible]
[illegible] [illegible] [illegible]

sed per eunuchos qui se ipsos
castraverunt propter regnum celorum
virgines designantur. quo virgi-
nitati debetur aliquod excel-
lens premium et hoc vocatur
aureola. Et est quod si virgines
et eunuchi voluntate ca-
[illegible] [illegible] [illegible]
[illegible] nec si facultas eis
esset coeundi virgines
fierent, dicendum et aureola
merentur, faciunt enim de ne-
cessitate virtutem. Si
vero voluntatem coeundi
habeant [illegible] si possent
aureolam non merentur. Un-
de dicit Augustinus de sancta virginitate
quibus [illegible] virile membrum
debilitatur ut generare non pos-
sint, nisi sint eunuchi
sufficit eis christianis fieri
et dei precepta custodiant
[illegible] proposito sunt ut con-
iugatis [illegible] [illegible] habeant
coniugatis fidelibus ad [illegible]
Ex quo patet quod Christus spon-
sus vocat virgines corpo-
re [illegible] [illegible] et [illegible]
[illegible] veni sponsa ad me sponsa
tua. Hic vincendo [illegible]
[illegible] faciendo quibus venit
et [illegible] ad sponsam suam. Ve-
nit et quasi in hora mortis
[illegible] venit, venit [illegible]
quasi in die iudicii [illegible]
[illegible] [illegible] et cum spon-
sa suo thalamum celestem
ingreditur, ideo dicit cuilibet
tali virgini veni coronaberis
scilicet corona aureola. de capite
[illegible] id est de superbia que
est caput omnis peccati [illegible]
ad [illegible] quia [illegible] superbiam
vicisti in te [illegible] et

altas [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] dicit Augustinus [illegible] hec est
super [illegible] xcix [illegible] [illegible]
integra caro [illegible] [illegible]
melius est [illegible] [illegible]
quam superba [illegible] [illegible]
cum est virginitas mentis
nisi integra fides solida
spes que erigit ad sponsum
[illegible] virtutis que [illegible]
[illegible] in suo sponsa. De
[illegible] veni coronaberis de
[illegible] [illegible] id est de [illegible]
carnalibus et angelicis [illegible]
que [illegible] [illegible] [illegible]
[illegible] virginitate [illegible]
[illegible] angelis
veni de [illegible] [illegible]
de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] apud deum [illegible] [illegible]
[illegible] et hec [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] veni [illegible] de [illegible]
[illegible] id est de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
virgini [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
vicisti castitate tua [illegible]
[illegible] [illegible] de [illegible] [illegible]
id est de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vicisti
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible]
[illegible] de virginitate [illegible]
pulchritudine [illegible] [illegible]
[illegible] [illegible] [illegible]
virginibus [illegible] [illegible]
[illegible] a iudice [illegible]
a [illegible] [illegible] [illegible]
[illegible] a sponso [illegible] [illegible]

aureola

Sed hic quedam dubia occurrunt. primum quia cum communiter assignantur tres aureole virginum martirum et confessorum predicatorum. Aureola enim respondet martirum virtuti fortitudinis, aureola vero virginum virtuti temperantie, aureola vero doctorum virtuti prudentie, et videtur quod inconvenienter assignantur tres aureole quia quarta videtur quod etiam sit ponenda secundum iusticiam (?). Respondetur secundum sanctum doctorem in scripto super iiii d. xlix: aureola est quoddam privilegiatum premium privilegiate victorie respondens, et ideo secundum privilegiatas victorias in tribus pugnis que cuilibet homini imminent tres aureole sumuntur. In pugna enim que est contra carnem ille potissimam victoriam obtinet qui a delectationibus venereis que sunt precipua in hac pugna omnino abstinet et ideo virginitati aureola debetur. In pugna vero que contra mundum pugnatur illa est precipua a mundo persecutionem usque ad mortem sustinere unde et martiribus in ista pugna victoriam obtinentibus secunda aureola debetur. In pugna vero qua cum diabolo pugnatur illa est precipua victoria cum aliquis hostem non solum a se sed a cordibus aliorum removet quod fit per doctrinam et predicationem et ideo doctoribus et predicatoribus tertia aureola debetur. Quidam vero distinguunt tres aureolas secundum tres vires anime ut dicunt tres aureolas respondere potissimis trium virium anime actibus. Potissimus enim actus rationalis est veritatem fidei etiam in aliis diffundere et huic actui debetur doctorum aureola. Irascibilis vero actus potissimus est etiam mortem pro Christo superare, et huic actui debetur aureola martirum. Concupiscibilis vero actus est potissimus a delectationibus maximis penitus abstinere, et huic debetur aureola virginum. Alii vero aureolas tres distinguunt secundum ea quibus Christo nobilissime conformamur. Ipse enim mediator fuit inter patrem et mundum, fuit ergo doctor secundum quod veritatem quam a patre acceperat mundo manifestavit, fuit autem martir secundum quod a mundo persecutionem sustinuit, fuit vero virgo in quantum puritatem mentis (?) ipse servavit, et ideo doctores martires virgines ei perfectissime conformantur, unde talibus debetur aureola. Quod ad actum (?) iusticie (?) dicendum quod in actu iusticie non attenditur aliqua pugna sicut in actibus aliarum virtutum, nec etiam hoc verum est quod docere sit actus prudentie, immo potius est actus caritatis vel misericordie secundum quod ex talibus habitibus inclinamur ad huiusmodi actus exercendos vel etiam sapientie dirigentis. Vel potest dici secundum alios quod iusticia circuit omnes virtutes et ideo ei specialis aureola non debetur. Quomodo autem hoc sit videndum de xxiii (?) libri (?) ...

Sed usque ad .2. Tho. xxv de glo(ria) que
corona aurea additur ei que
creditur ipsis qui mandata
custodiunt vita eterna promittitur
Math. xix Si vis ad vitam
ingredi serva mandata. Sed
aureola superadditur ut dicitur
Si vis perfectus esse vade et
vende omnia que habes
et da pauperibus. Ergo paupertati
debetur aureola. Sed quia paupertas
tamen sit opus perfectionis non
tamen habet secundum se rationem malique
specialis pugna que amor terrena
[illegible] [illegible] impugnatur. Et
attingit carnis ut [illegible]
instanter in carnis [illegible]
paupertati non debetur aureola
sed debetur ei mediante
virtute [illegible] humiliationis
que consequitur paupertatem.
Glossa alias [illegible] large accipit
aureolam pro quolibet premio
quod redditur operi excellenti
sicut pro nato [illegible] aliquis tamen
subiacet deo. Ergo in voto obedi-
entie maxima perfectio
consistit. Et ideo videtur quod
ei aureola debetur. Similiter
nulla sit alia supererogatio
ratione ipsa de quibus homo
ad futurum speciale gaudium
habebit. Ergo nulla sit alie
aureole preter istas tres. Et
consimiliter ad ista duo
dicendum est de paupertate. Se-
cundum sicut aliquis de vulgar-
ibus [illegible] et doctoribus
ita et sophia [illegible]
[illegible] in talibus. Ita aureo-
la debetur. Sed quia ex [illegible]
[illegible] faciam [illegible]
debetur aureola. Sed dico non

non distinguitur ab aureola
doctorum quia sophia [illegible]
quidam modus sciendi est.
Ulterius videtur quod aureola
virginum sit inter alias po-
tissima quia apostolus [illegible] dicit
de virginibus que sequuntur
agnum quocumque ierit et
quia nemo alius potuit
dicere canticum quod virgines
cantabant. Ergo virgines
sunt excellentiorem aureolam.
Sed ad istud solum convenientiam
quod premiorum aureole
ad aureolas sit duo attendi
primo ex parte pugne ut
dicatur aureola potior que
fortiori pugne debetur. Et
secundum hunc modum aureola
martirum aliis aureolis
preeminet quadam modo
et aureola virginum alios.
Pugna enim martirum est
fortior ipsa [illegible] et vehe-
mentius affligens. Sed pug-
na carnis periculosior magis
est diuturnior et magis
nobis imminens. Tertio
secundum ex parte rerum de quibus
est pugna et aureola
doctorum inter omnes est po-
tior quia quedam pugna
consistit circa bona intelligi-
bilia. Alie vero pugne circa
sensibiles passiones. Sed illa
eminentia que est ex parte
pugne est aureole essen-
tialior quia aureola secun-
dum propriam rationem respicit
victoriam. Difficultas ergo
pugne est potior quam
illa que attenditur ex parte
rei. Martirum est magis
eminentior et ideo simpliciter

loquendo auricola martirii
esse potior nec amittere
et ideo dicit glossa [illegible] magis
quam in octava beatitudine quae
de martiribus ponitur [illegible]
qui persecutionem patiuntur
propter iusticiam quoniam ipsorum est
regnum dei, omnes alie
sequuntur propter hoc etiam in relatione
in canonizatione sanctorum mar
tiribus doctoribus et virginibus
preordinat. Sed quid ad aliud
nihil respondet aliquas aureo
las excellentiores esse.
Sed utrumque concedi non videtur
quodam modo primum tamen
oportet distinguere, omnia
enim quae nulla distinctione
aliud eius intendere et re
mittitur per intensionem et re
missionem sive causae ex
tra aut auriole potest esse
maius et minus, unde et
auricola potest esse maior
et minor secundum quam com
munitur auricole potest attendi
dupliciter uno modo ex parte radicis
alio ex parte operis. Secun
dum autem aliquis esse duas
quarum unus ex magni
tudine magis dicitur
martirium sustinuit vel ma
ius praedicatum impendit vel
instructio aut sex magis
se a delectationibus carnis
elongavit, intensioni quo
niam quae attenditur penes
radicem cum videt intensio
auriole sed intensio au
ree sed intensionem unius
quae esse ex caritate videt
intensio auriole unde
|| q potest esse aliquis qui minus
in martirio meretur quam

ad oppositum primum habebit pro
martirio maiorem auriolam
ad primum ergo dicendum quod multa quibus
debetur auricole non pertingunt
semper ad tantum perfectionis sicut semper
sed aliqua specierum, sicut ignis
esse semper subtilissimum corporum
unde nihil prohibet unam
auricolam aliam esse excellenti
orem sicut unus ignis est
alio subtilior. Ad secundum dicendum
quod una virginitas potest esse
alia maior propter maiorem
recessum a virginitate contrario ut
dicatur in illa maior esse
virginitas quae magis occasi
onibus corruptionis vitat, sicut
etiam praedicatoribus intensio
potest ut cum dicitur [illegible] mag
retinetur quia magis elongatur
a visu, secundum plures habent
duo [illegible] hoc ideo dicitur
quia usque ad diem iudicii
[illegible] electione et damnatione
augetur, et etiam gloria et pena
augeri potest saltem quantum ad
premium et pena accidentale
respectu quod [illegible] inducunt [illegible] ange
lo potest, demum eum vero
homo dicit contra hoc quod [illegible] est
[illegible] tamen licet ille quippe
hic vivus qui vivit aut
vult nec male aliquid velle
etc. sicut aurea augeri [illegible]
secundum plures ut per vivum [illegible]
[illegible] intelligatur, per hoc
non quod dicit ut vult [illegible]
operari non impedita, et hoc
aliqui quod dicit nec aliquid male
velle ostenditur esse [illegible]
quia mala sunt eius sicut
quo retardatur quodam modo

ac tota intencione fertur
in deum. Ista retardacio intelli-
gitur quantum ad hoc quod aliquo
tempore separata non est perfectos
esse et ita non perfecte operatur
que possit deo perfecte iungi.
Secundo dubitatur an aureola
differat a fructu. Dicitur quod sic.
Racio quia tres sunt fructus
spirituales. Uno modo pro eo quod
in vita spirituali resultat ex
virtutibus sicut fructus. Alio modo
pro eo quod resultat ut finis
ultimus. Tercio modo dicitur fructus
et [illegible]. Tercio modo fructus dicitur
premium spirituale quod debetur
incedentibus a carnalitate
et [illegible] spiritualibus (?)
quia in talibus semen
quod est verbum dei fructificat
et fructus reddit [illegible]
spiritualis magne perfeccionis [illegible]
[illegible]. Sed verbo dei vis fruc-
tus consistit in gaudio
quod habetur de [illegible]
[illegible] aureola [illegible] in gau-
dio quod habetur de operibus perfec-
tionis. Unde fructus quidem
capitur [illegible] quod [illegible]
quod in sublima [illegible] et labo-
ribus [illegible] accipiat [illegible]
capitur [illegible] quod habet
fructum [illegible] in sanctificacio-
ne aurea et aureola [illegible]
dicitur fructus. Tercio dubitatur
an [illegible] una [illegible] marti-
rio [illegible] voluntate et [illegible]
ut Johannes voluntate et
[illegible] ut Stephanus et
[illegible] et non voluntate ut
innocentes debeatur
eis aureola. Et quia [illegible]

[illegible] voluntate quod au-
reola [illegible] debetur
martirio aureola [illegible]
[illegible]. Dicitur quod sic. Alio
modo aureola debetur diffi-
cultati que est in pugna
actuali [illegible] sed illi
non habent martirium voluntate
sed [illegible] non debent aureolam.
[illegible] passio [illegible] martirii
[illegible] quale [illegible] esse
[illegible] aureola. Quarto
dubitatur an angelis debeatur
aureola. Dicitur quod non. Racio
quod non [illegible] aureola est
gaudium de operibus [illegible]
[illegible] aureola
[illegible] angelis
autem [illegible] est vi-
[illegible], et [illegible]
esse [illegible] quia
[illegible], [illegible] autem
[illegible] ad [illegible]
[illegible], et
[illegible] labor et fatigacione
angeli [illegible].
Et quia [illegible] sunt
[illegible] sed aureola [illegible]
martirii et [illegible]
[illegible] aureolam. Quinto
dubitatur an aureola debeatur
[illegible] corpori. Dicitur quod sic.
Quia aureola est [illegible] et
[illegible] debetur [illegible] quod omne gau-
dium [illegible] est [illegible] et
[illegible] etiam. Sed [illegible]
[illegible] aureole [illegible] in
corpore quod decollabit aureola
esse in [illegible] et possit dici
esse in [illegible] corpore [illegible]
[illegible] vel [illegible]
[illegible] vel [illegible].
Sexto dubitatur an omnes
[illegible] tantum gaudeant.

de bo no sui xxiiii quibus
de suo. ex sup dicis q no
quia quis bonis magis
diligit scriptam pq deum
ditur ad intensionem actus
quam quoniam quecumque aliter.
Septimo dubitatur an aliqua
beatus qui vivat aetatis de bonis
operibus que fecerunt in presenti
seculi et sedem hinc hinc
et hoc probatur videtur q
illa opera cois ad pmo disposi
tionem scilicet inclinaverunt eos
primi et omni gaudio quod
huc suo sunt gaudent de
illis operibus sicut de aliis
que fecerunt in caritate
quia de primis solum gau
dent in quantum opus est ali
quod de aliis gaudent in tunc
operis apparentis. et radicis
est fortiter. que quod radix
est caritas et forma operis
Ex quibus dicitur miseri
cordie hiis corona puis. Prima
causa donationis est utilis
doctrina in doctoribus predica
toribus seu docentibus et
hoc notatur in capitulo canti
ca quod nuncupatur in pinctura
et in quo de impositionibus
super aliquem donavit eo
rum de capite corona capti
va et hoc notatur in glo. que
de eis predicatores convertit
tales ad salutem exit corona
eorum. ex eo dicitur igitur dicitur ...
Secunda causa donationis est
sapiencia vidua in virginibus
et hoc notatur in illud
canticum et sermonem qui vir
gines dei noscuntur cuius
que notabatur laxuerunt illorum

> 1 ideo gabo ubi
> corona qz sponsa
> ... de
> locum dolores

sunt aliquis gaudet aliquis de
luxuria vel ad thezaurandum
virgines vicisse corona cuius
cor in thum tercia causa
donationis est victoria
specialis in martiribus.
et hoc notatur in leonibus
per quos intelligitur demo
nes. qui cum nobis semi
et qui de vindelinis quarum
per quos intelligitur demones qui sunt
vigilia leonum quorum corona
bonorum qui tenuerunt beatitudines qui
nocuerunt per sedes eius supra
nobis in celis ipso dicit
glo. vicisset corona de prima
speciebus virtutibus eternitatis ...
ista gloria corona in ...
de corona aureola et hic autem
ete de isto loco dicitur
corona est dicitur corona aureola
debetur predicatoribus martiribus
et virginibus et ideo super
dictum est vel tercia ... venit
f. venit coronaberis in docto
ribus et predicatoribus.
venit in martiribus. venit
in virginibus. et in istis statu
tribus deitur celestibus
coronis aureolis ut predi
catorum doctorum martirum
et virginum... sequitur lex.

Vulnerasti cor meum
soror mea sponsa
mea vulnerasti cor
meum in vno oculorum
tuorum et in vno cri
ne colli tui. hic magis[t]er
dicit quod ... est
... in ... ...
capite de ... pulchre
militantis ecclesie secundum diversos
status ... ubi pulchre
est anima mea. pro pluribus

sic amor tanto dicitur perfectior esse
ut in uno oculorum suorum et
in uno crine colli tui vulnera
tur ... quod ... cor ...
... ...
... ...
... ...
et ... in deliciis ...
... ...

oculis pluribus magis et decentius
in pluribus capillis pulchris sp(on)
dilatis significantur. Hic aut(em) in
uno oculo unitatis dilectionis
accipitur ac(tus) dilect(ionis), licet fortas-
sis capitis in pulcr(itudine) appareat.
Primo actus iste de effectu speciali
pulchritudinis et comparacione ad ipsum
sponsum ad ipsum sponsum ibi
vadam ad montem myrre.
Secundo actus est de effectu pul-
critudinis et comparacione ad
ipsam sponsam ibi veni de
libano sponsa mea, hic vero
ponit tercia p(ar)s in qua commen-
datur ecclesia seu sponsa ab
eius pulcritudine comparata sive
relatiue pulcritudinis assimilata.
Dividitur autem hec p(ar)s in duas
primo comparatur pulcr(itudo) in spons-
ae speciali dicitur vulnerasti
me. Secundo comparatur eam seu
comparat singulis relatiue
propriis delectationibus seu ipsa (?)
...
omnis p(ar)s significandum in gau-
dia vulnerabat sponsum
exemplum ab ordinata disposi-
tione actionis secundo ab ordinata
compassione dicit ibi pulcr(itudo)
veni(re) ad pulcr(itudinem) ve-
nerisque ibi oculi pulcriores sunt
mamme tue. Tercio a pulcritudine
oris ibi favus distillans
labia tua. Dicitur ergo primo
de oculis et crinibus dicit
vulnerasti. Continuat veni
de libano et inde veniet
dictis quia vulnerasti cor meum
s(cilicet) vulnere amoris in purita-
te huius quia ex amore tuo
cor meum fissum quia te
libanum totum ac totum precalis

vulnerasti vulnere compassionis
in progressu huius vite lucis
19 Vide eius dilectionis suauitate
plenus sunt cum vulnerasti
vulnere passionis in corde
per lumen vulneratus vel
vulneribus est propter magnitudinem
amoris. Soror mea propter
sui consanguinitatem et propter
hereditatem regni celestis
coheres regni sui sponsi.
Sponsa mea s(cilicet) per gratie
collationem et per amoris federa
vulnerasti cor meum his
duobus vulnerasti propter duo
vulnera s(cilicet) amoris et
compassionis aut dolaris
et compassionis in uno
oculorum tuorum i(d est) in dilect(ione)
veritatis, quia oculus
cordis docent, ut in amare
deum querit, vel oculus
unus est oculus contempla-
tiuus seu contemplacionis
quia una petiit a deo
et unam petiit a deo pro
visitatione in domo domini
alter s(cilicet) sinister oculus
actiuorum circa temporalia
versantium vel oculus activus
est interior illa qui speciali
gratia sponsum querit quem
ubique diligentes oculo ipso
respicit, et in uno crine
capilli tui i(d est) in humilitate an-
dientium quam non nisi unum
et una una sit in unitate
pluralitate vel prelatorum vel
in uno oculorum tuorum vel
in uno crine colli i(d est) in unitate
caritatis quae est in bonis
prelatis tuis, et in unitate
amoris qui est in clamis
subditis tuis sic exponitur glo(sa)

de hac unitate dr luc. x°
porro unum est necessarium et
ad idem m° salvacio finaliter
unitatis. spiritus in unitate
patris unum corpus. item
unus spiritus unus deus
una fides unum baptisma
et unus accipit bravium
I cor. ix. Mortui duplex
oculus scilicet contemplativus
et practicus. contemplativus
videndo que celestia sunt ut in
sequentibus apparebit. practicus
vero quia est ita oculus
noster uiuitatus Maria
cum salvata est ideo sine
misterio luc. x. Lia vero
lippis oculis erat sed in
capitulo venusta facie et de
cora facie. Sic duplex
oculus duplex intencio
videndi. Unde Anima
una qua videndo et alia
futura alia qua intenduntur
proximi utilitas. Primus
dicitur quia utilitatem omnium
dit in deum. alius videndo
quia oblique tendit in
deum. Ut duplex oculus scilicet
1 mo intellectus et affectus. affe
ctus videndo de spiritualibus
Duplex oculus et supernis intellectus vero
qui consistit in puritate specu
lacione. Est enim etiam duo
Duo lucis oculi bonus et malus
primus abstulit capitulo x°
ut rectum plator. alterius
defluens. primus videndo
qui instantiam ab aliis deo
ipsum secundum tamen illud
ante deum latet. alius vero
videndo quia defluit sicut
saliens de arbore in ea
intencionem. sic per videndum
sicut enim unum et per oculos
solum coram verdalitatis so
decus esse deo preciosus per circuitum
vero pietas intellectus figuratur
per collum aut sicut capitulis ad
corpus ambulo demonstratur
quasi fides vite intelligitur
per ea namque corpus et capitibus
coniungitur. Sed per ipsum quippe
est ternarius inhibet quo
fidelior in bona intencione
habetur. in uno quasi oculus
et in uno crine colli sponse
sponsus vulneratur quia
aspectu ipsius admonitus suus
efficitur ut unitatis fidem
teneat et plebis in ecclesia
conservat. De crine dicitur
ad ipsam hoc sicut solet sponsam
decorare pulchre sicut manus luc.
Secundum legenda sic vulnerasti cor
meum soror mea etc. per hunc
enim simplicem accipe quia
tam clare longe videri caridas
magnitudinem unitatis in uno sicut
eius relacio vel vertice vo
lucris. Sic est cognomination
sponsus quia ecclesie thalamum
triumphalis fore eo iuxta eum
et ipse domino sicut et sanctus
et quasi vertice dignitatis e
est sorores tanquam valde
ipse ea usque illud intelligit
per eam duo ympnis autem vertice autem solum
tunc est autem tunc alterius
est ipse ymnus sua ecclesia sic
ipse quasi maxime causa fusa
enim quasi vulneris semper
pretium quasi hoc posuit dicitur hic
apparuit bonus et in uno
uno oculorum maxime post in oculo
dextra propter omnes alia
oculus ut spiritualia eius unde
eius quam spiritualia solent doctores
ut demonstrare intelligi potest in capillis
unde vero plebem accipi.

arripe crucem altiorem attingere
illius summitatis nequiverunt
quo dominus ait Si vis perfectus
esse vade et vende omnia que ha-
bes et da pauperibus et ha-
bebis thezaurum in celis et
veni et sequere me cum
arctioris [illegible] ad celestia te-
ndit quo precepit dicens
Si vis ad vitam ingredi serva
mandata, non homicidium facies
non adulterabis non facies
furtum non falsum testimonium dices
diliges proximum tuum sicut te
ipsum honora patrem et matrem
tuam. Sed ubi dicit plurium
virtutum oculus designatur et in
pulcritudine sua [illegible]
seu designat [illegible], hic
ubi in uno oculo unitas
doctrine, [illegible] que sancti
qui docent spiritualiter de qua
scriptum unus dominus una fides
unum baptisma, unus deus
et pater omnium. Et in uno
crine colli laudatur unitas
[illegible] qui spiritualibus magistris
[illegible] solent devote [illegible]
[illegible] rebus [illegible] obse-
quiis suis [illegible], quia
colli crines solent tegere
[illegible] in collo [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
unitatem designat [illegible]
[illegible], multitudinis autem
credentium erat cor unum
et anima una nec quisquam
eorum que possidebat suum
esse dicebat aliquid sed
erant illis omnia communia
[illegible] [illegible] in unitate
[illegible] Et virtute magna
reddebant apostoli testimonium

[illegible] ubi supra dicitur
[illegible] Ait vero vulnerasti cor
meum in uno oculorum tuorum
et in uno crine colli tui
Tota quidem sponsa tua [illegible]
quo est huius longe late
per dilatatus [illegible] celica beatitu-
dine para pulcra in [illegible]
lata apparet Sed hoc est
quod me compunxisti ad te
amandum [illegible]
quia unitatem [illegible] fidei
ac dilectionis ut in plateis
[illegible] ac in [illegible]
habeo [illegible], hoc est quod
me ad [illegible]
[illegible] [illegible] ad
dirigit quia te in omnibus
[illegible] tuis et maioribus
[illegible] et [illegible] et [illegible]
[illegible] et minoribus
unitatem [illegible] [illegible]
et uno in omnibus [illegible]
[illegible] sensu ad illam
[illegible] vitam in qua unitas
[illegible] patris regnat in gloria.
Cum ergo sic exponit vulne-
rasti cor meum. Cum modus
est loquendi amantium
ad expressionem amoris. In
uno oculorum id est in amore
[illegible] Jesus est unus
oculus sponse qui fuit
deo valde amabilis et
[illegible] cum deus fuit [illegible]
[illegible], et in uno
crine colli tui id est in Joseph
qui fuit valde acceptus
et fuit unus de capillis
sponse [illegible]
[illegible] id est [illegible]
[illegible] exponit vulne-
rasti cor meum soror
mea sponsa mea

quasi diceret: o electa sponsa
mea, i. coheres regni mei
et sponsa mea particeps
in filios hereditatis celi
non sit tibi honerosum
causa mea subire tantos
labores quia ego prius pa-
tienter subivi pungentes sudo-
res, ligna vulneratus su-
m usque ad mortem, per cor
amor amor intelligitur qui in
corde esse dicitur, et columba
pro contento ponitur, et est
similitudo ab illo qui ni-
mium aliquam rem amat
et eius cor amore vulneratur
ita Christus amore celesti et
cuiusque anime in cruce est vulnera-
tus, sicut vulnerasti cor
meum quia causa amoris
tui flagellis vulneratus
sum ut te sponsam meam
faciam glorie perpetue
amore et regni celestis
pater Item vulnerasti cor meum
quia amore tui in cruce pen-
dens vulneratus sum, ut
sponsa te sponsam in [illegible] glorie
perpetue et hoc in uno
oculorum tuorum et in uno
crine colli tui. Similitudo
est ab illo qui capitur pul-
critudine oculorum vel crinium
puelle sicut olofernes iu-
oculi videlicet dith. Oculi vero sunt contempla-
tivi qui cum induunt ad ce-
lestia. Crines capitis sunt subditi
crines subditi collum enim sunt prelati quos
collum prelati ornant tales capilli, unus
oculus vel crinis est uni-
unitas corporis tas subditi qua debent pre-
lati et subditi per hanc
Christus amavit te unitatem placuisti mihi et a-
mavi te, et propter hanc vel
mortem suscepi propter hanc tu
dulcis pugna ut possis

donaret hoc totum dicit sponse ad
regnum desiderabile incomparabili-
ter eterne, vel gloriam angeli-
cam. Hec dicit anima quia
sponsus apparuit ei sponsus
secunda hic vocat quia sibi
tam sibi coheredem, hic sponsa
quia parit ei filios regni
Tropologice oculus interior
est contemplativa vita
collum quo tenemus activa
vita, contemplativum intuenda
sunt quia causa sua a vi-
tiis et concupiscentiis mundi
trahunt animum vero tenemus et
quia bonis actibus deo odori-
feri [illegible] efficiuntur, cum hiis
Christus vadit dum eis in
tribulationibus et temptationibus
subvenit. In hiis quibus
sublimis anima tota pulchra est
in omnibus mandatis
dum est sine macula et qui
deum ex tota virtute diligit
et proximum sicut se ipsum in
hac enim non est macula
quia caret labe et culpa
hic venit sponsus, venit
[illegible], venit [illegible]
venit ad Christum [illegible]
[illegible], venit [illegible]
venit [illegible], et venit et
[illegible]
venit in [illegible]
venit quo ad [illegible]
[illegible], venit venit
ad [illegible] in [illegible] vite
venit ad gloriam in [illegible]
venit et [illegible] de libano
hoc est de [illegible]
et sit sponsa Christi in amore
et [illegible], Aliter [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
et sequitur Christum anima

ergo de libano ad christum venit
tu principibus dyabolus baptis-
mate abrenunciat, venit
de libano tu declinans mun-
di vanitates, venit tu qui in
prius voluptatibus vene-
reis et abundancie se totam
mancipat. Hec coronabitur
pro hoc quod surgit de monte
amana hoc est de vitiis que
sunt iniquitati et turbulenti
et quod surgit de monte sanir
et hermon, vel de vitiis que
sunt in petitis scienciis et in
bonis instabilitatibus et aliis
[illegible], et pro hoc coronabitur
et nunc est sponsus [illegible]
[illegible] cubile
leonum vel demonum, vel qui
se segregavit ab iudeis qui
sunt cubilia demonum et
de montibus pardorum vel
de [illegible] falsorum fratrum
hoc [illegible] voluntati dei
et penitencie per indulgen-
ciam coronatur, Cor enim
voluntati dei et desperacioni
per gloriam condescendit, et hoc
in uno oculorum vel in una
intencione qua una vena
tus petit a deo ut inha-
bitet in domo domini omnibus
diebus vite sue hoc est in
omni tempore quo in est
vita sua, et in uno cri-
ne colli sui vel in una
cogitacione intellectus qua
intelligit esse unum deum
sive unum bonum summum
[illegible] quia
rex [illegible] vt tecum quod [illegible]
rex glorie [illegible] quod iste mortuus
[illegible] et [illegible]
vel [illegible] martinus et [illegible]

[illegible] ubi [illegible] spiritus anima
tota vult. hec est ubi
regnavit in omnibus ordinibus
sanctus [illegible] et macula
non est in ea quia illa
anima non recipit ullam
peccati maculam, et quia
angelica sunt sine peccato, et sunt
et vos sine macula esse
peccati qui vos sunt [illegible]
quia veniet de libano vel
de candore [illegible] glorie
in principibus, veniet tu
de libano vel de albedine
[illegible] in [illegible]
veniet de libano in [illegible]
[illegible] fidelibus, hec de
capite tua [illegible]
[illegible] quia de deitate
tua [illegible] [illegible]
qui [illegible] vocabula non
tua amana quod sonat
quod sonat [illegible]
qui patris intelligit [illegible]
[illegible] filius [illegible]
[illegible] hermon [illegible]
non quod [illegible]
et [illegible] [illegible]
[illegible] [illegible]
[illegible] quia
[illegible]
[illegible]
[illegible] magis in
[illegible]
in malo [illegible]
[illegible] qui ad [illegible] vel ad
[illegible] [illegible]
in illa gloria videbit re-
gina regem dilectum suum
in maiestate [illegible]
[illegible], que hic [illegible]
[illegible] amare in [illegible]
[illegible] [illegible] unum [illegible]
et [illegible] vel veritas
[illegible] et [illegible]
cum illa [illegible] [illegible]

macula

capita
tua
[illegible]

amana

Sanir

hermon

regina vel
alia videbit
regem
dilectum suum

quorum erit gaudium de spe
rans et concordie dulce
do cum regina de saba
uo ad collaudandum vocata
cum maximo comitatu
sexaginta ex fortissimis
ex ysrahel ad bella doctissi-
mos tenentes gladios
et filiabus syon habuit
cum quibus pugnat contra
amana et samir et her-
mon ... inijt et vidit
regem adijt qui ipse hac
laude excepit, pro altiori
intellectu istius huc moz
hec questio utrum xpus spon
sus vulneratus sit. sed
vulneratus in corde uno
oculorum et uno crine colli
sponse sue et videtur quod non
quia sponsus sponse quidat huic
incomparabilem / ad hoc ergo
questio sequitur quod aut questio sit
vera ut huc quia quidat
hunc incomparabile quantum ad
... et aut quantum ad amore
sponse quo se de ...
esse cognoscendo ...
...
in ... istius questionis
primo sunt ... sunt
in xpus sponsus vulneratus
sit sit vulneratus in cor
de amore sponse sue ergo
in xpus sponsus ... vulneratus
sit vulneratus / in uno ocu
lorum sponse sue ... in
xpus sponsus ... vulneratus
sit vulneratus in corde uno crine
colli sponse sue dixi in
... quod dicit in
... sponsus vulneratus
sit vulneratus in corde a
more sponse sue vo-
... hic
de vulneribus xpi / quod

vulnus ... filij sui
venit amore ad homines, scilicet
in ... factus homo amor
vulneratus vulneribus ...
sua in corpore in corde in
capite in corpore clauis in
corde lancea in capite spi
nis primo ut in toto corpore
affligeretur secundo ut ... diceretur
tertio ut illuderetur de primo
... corpus meum dedi
percucientibus et genas meas
vellentibus faciem meam
non auerti ab increpantibus
et conspuentibus / de secundo
tradidit in mortem
animam suam de tertio ... 21
... spinis co
ronato ... iudeorum
in primo ipse dolores nostros
portauit in secundo sanguinis
... in tercio dis-
ciplinam ostendit / dolores in
...
... disciplina pacis nostre
... disciplina ...
pacis nostre ... et ...
... corporis
...
...
... amoris
... amoris ... in
primo ergo vulnerum clauis in
... in corde lancea ...
... in capite spinis
... disciplinati ... de primo
...
... in ...
... ... dauid
...
...
... paul / de secundo
... spinis in
corpore vulnerum ...
... afflictum / vulne
... in corde ...
... in capite ...

nobis ipse turpitudine mundavit
Ideo recurre devotione ad vulnera
tu Christi cuius vulnera precio(sa) pe(r)
fundit precio(sa) puritate, plena
dulcedine, plena caritate
confoderunt enim manus eius
et pedes et lancea latus
perforavit dicit auctor 8
per has rimas licet mihi gustare
quam suavis est dominus meus
quia vere suavis est et
mitis et multe miseri
cordie invocantibus eum in veritate
omnibus ingratitudinibus et mise
rie sibi gratiis copiosa
redemptio data est nobis
in vulneribus salvatoris
nostri. Magna multitudo dul
cedinis, plenitudo gratie
et perfectio virtutis. Cum me
pulsat aliqua turpis cogi
tatio recurro ad vulnera Christi
Cum me premit caro mea
recordatione vulnerum domini mei
resurgo. Cum diabolus parat
mihi insidias fugio ad vis
cera misericordie domini mei et recedit
a me. Si ardor libidinis
movet membra mea recor
datione vulnerum domini mei
extinguitur. In omnibus adver
sitatibus non inveni
tam efficax remedium quam
vulnera Christi. In illis dor
mio securus et requiesco
intrepidus. Christus mortuus
est pro nobis nil tam ad
mortem quod morte Christi non
salvetur. Tota spes mea est
in morte domini mei. Meritum
meum est multum refugi
um meum salus et vita et
resurrectio nostra non sum
inops meritis quamdiu ille
in pietate sua obtutus

non fuerit etc in psalmo 18
Confixerunt apostoli vulnera
Christi. Sed recurrentes firmaverunt
refert quod angeli quam amor quod
plagas et vulnera sua quam
tempore amare instigavit ut
[illegible] conflicta sunt iam in
tempore iam tunc iam in capite
in regnum meum dicit hic licet
vulnerasti cor meum quod est
[illegible] et plagam mundo
in quo [illegible] dolor et
ultimo tunc quasi dulce
tanta te dilexi quod [illegible] amo
rem meum ad instar vulnerati
desideri vulneratur in mortuus
sum pro te ut te totum mor
tuum [illegible] et hoc est
[illegible] vulnerasti cor
tamen dicit hoc est amoris a
mor, hoc est sustinui vulnera
mea tuo [illegible]
vulneribus et quo spons
sponse sue vulnerasti cor
meum primo vulnere amoris
magni in incarnatione
quia ex magno amore tuo
carnem suscepit in
carnem tua [illegible] sum ut
quia tibi conformatus sum ut
te totum liberarem quia talis
peccatis [illegible] vulnere magni
vulnerasti me sed vulnere
compassionis in [illegible]
huius te in omnia temptatus
sum secundum similitudinem fatigatus
sum [illegible] te [illegible]
[illegible] vulneribus [illegible] caritate
[illegible] iam [illegible] passione
vulnere [illegible] vulnerasti me
maximo vulnere ut vulnere
passionis in [illegible]
vulneratus vulneratus est
propter iniquitates nostras et
attritus est propter scelera nostra.
[illegible] hic [illegible]
[illegible] pariter [illegible]
[illegible] et sponsa [illegible]

cum uxore mea, sanguinea spon
sa es tu [illegible] sponsus hec sp
[illegible] quoque carnalis
matrimonii regule sunt le
gibus [illegible] traduntur hic dig
[illegible] sponsus [illegible] sponsi quo
ad [illegible] primo quo ad no
bilitate, [illegible] cum [illegible] spo
sa [illegible] ad [illegible]
fuit, quod si sponsa nobilis
[illegible] quo ad
fecunditate [illegible] cum [illegible]
[illegible] regum quo ad fide
litatem unde dicit glossa super
illo verbo sponsa [illegible]
[illegible] quo
ad amabilitatem [illegible] sponsa
[illegible] amabile
[illegible]
[illegible] sponsa prima a
nobilitate [illegible] a divi
tiis [illegible] a fecunditate
[illegible] ab amabilitate [illegible]
[illegible] virginitate [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] corporis, [illegible]
[illegible] sponsus [illegible]
[illegible] in veritate
[illegible] sustinuit penas
corporis, [illegible] sic positus
[illegible] alio ad [illegible]
[illegible] sponsa
[illegible] in passione
sua [illegible]
[illegible] unde [illegible] capite. [illegible]
sponse [illegible]
[illegible] nobili [illegible]
[illegible]

dolorose passionis extensi pro
pter [illegible] pendentis, sanguine
morientis, primum [illegible]
[illegible] capite
quasi inclinatum ad osculandum,
[illegible] apertum ad diligendum, brachia
[illegible] extensa ad amplexandum,
totum corpus expositum ad
redimendum. Hec dicta sunt
[illegible] in [illegible]
[illegible] ut totus
[illegible] in corde qui
totus [illegible] fixus fuit
in [illegible] in cruce
[illegible] angelicis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in morte
[illegible] que [illegible]
[illegible]
insultus, ob que [illegible]
angelos [illegible] et aceto
potatur, pedes quorum scabellum
adorant [illegible] clavis affi
guntur, manus que forma
verunt celos sunt in cruce
extense et clavis affixe,
corpus totum flagellis [illegible]
[illegible] flagellatur et [illegible]
[illegible]
latus lancea perforatur [illegible]
quod plura non remansit
in eo nisi lingua ut pro
persecutoribus oraret et matrem
discipulo commendaret, et
testamentum faceret, de
[illegible]
[illegible] anima patri [illegible]
[illegible] in corde [illegible]
[illegible] de corde exierunt male
[illegible] cogitationes [illegible]
sanguine [illegible]

dolorose

xxiiij[o] ora omnibus vicibus in
sanguine vel in capite Jhesu
illud ysa. xxx in calcato
capite cum spinis spinis quare
o pium torcular solus Juda
salutis ipso facto videntur
habuisse, ita ut cum autem
a corpore evellerent quoque
vix cum in capite domini
spinas usque ad cerebrum
infixerunt / impleverunt te
tam in sanguine suo in
manibus et in pedibus
cuius venas aperuerunt
et transfixerunt in corde Jhesu
lateris eius lancea perfora
vit. Jhesu has tres quidem
illusiones in passione
... tres adorationes
deridentes ... ter adora
bis ... ter illusionem
... ut quod ille sa
... in derisionem nobis
... facias in
honore. quia ut dicit augus
tinus ... c. 4 ... mis
... in ... ...
... mortuum esse ...
pro eis qui ... habu
erunt ... unde ...
ho ... quoque ... [illegible]
Ecce ... longe a me,
veni ... ut inducerem
te ad viam salutis / cum me
montes et silvas currens
... te ... cum me
... lingua ... bas
... te, in lapidibus
offendebas ... ...
... qua lingua et la
... adorabas, ne lupus
... ... ove lani
... colligi te sub hap
... colligo te ...
... portavi te patri
meo reddidi te creatori tuo

laboravi sudavi caput meum
in spinis opposui. manus
meas clavis aperui lan
cea latus meum aperuit
tam non durum in vulneribus
sed apparitionibus publicatis sed
et liberatus in tota corpore
meo. amore tuo sanguinem
meum de toto corpore fudi
... possum ut ... ...
... te et ... ...
... petiti ... o
... pietas o ...
... ... ut ...
... filium tradidisti
deus factus est homo ut
... homo ... ...
... quia
benignissimus amator
... filius tuus deus
... eius ... , non satis
visum est [illegible] ut suum ... [illegible]
... homo ... ...
... ...
... ... effuso
sanguine Jhesus nos ...
... salutem, veniet
... pietate et
... ... ut
salvum faceret quod perierat
... ...
... et invenit, et
... ...
ad ... ... al
... militantis
o caritas o pietas quis
umquam audivit talia
quis ... ...
... ...
quis ... ... quis
... ... Jhesu ...
caritate tua ... dilexisti
nos quam filio tuo non
... Jhesu nos ...
... ... quia

deinde circa dubium tertium de
qualitate passionum. Et videtur
tertium quod Christus omnes passiones
sustinuerit. Et cum Augustinus
in x de civitate: unigenitus
dei ad passionem mortis
sine peccato venit, confirmasse
in se omne genus passio-
num tristitia cum inequalitate
rapite eminente. Secundo videtur
quod omnes passiones hu-
manas sustinuit. Quia
ysaias liii dicit: Ecce vidimus
eum novissimum virorum. Et ix
allabatur et elevabitur
et sublimis erit valde
sicut obstupuerunt super
eum multi, sic inglorius
erit inter viros aspectus
eius et forma eius
inter filios hominum. Secundo
ex allatis est sublatus
quia habuit omnem generum
et omnium statum, pro quo
eo multi admirantes
obstupuerunt. Quo videtur
quod inglorius fuit sustinendo
omnem passionum humanam.
Contra: passio Christi ordinata
erat ad liberationem hominis
a peccato, sed Christus venit
liberare homines ab omni
peccato, non oportuit pati
omnium passionum genus.
Sed contra est quod dicit Joh.
xix: quod milites primi
quidem fregerunt crura et
alterius qui crucifixus est
cum eo; ad Ihesum autem cum
venissent, non fregerunt
eius crura. Non ergo passus
est omnem humanam pas-
sionem. Respondeo dicendo
secundum rationem quod Christus

de passione Christi, quod passiones
humanae possunt considerari
tripliciter: uno modo quantum ad speciem,
et sic non oportuit Christum omnem humanam
passionem pati, quia multe
passionum species sibi invicem
contrariantur, puta combustio
in igne et submersio in aqua.
Loquimur enim nunc de pas-
sionibus ab extrinseco illatis,
quia passiones ab intrinseco
causatas, sicut sunt egritudines
corporales, non decuit eum
pati, sed solum genus passio-
nis. Aliter considerantur passiones
ex quibus sunt quantum ad
unum ex parte hominum passus
est enim aliquid a gentilibus
et a Judeis, a masculis
et feminis, ut patet de ancillis
accusantibus Petrum. Passus
est etiam a principibus et a
ministris eorum et a popularibus,
secundum illud Psalmi: Astiterunt
reges terre et principes con-
venerunt in unum adversus
dominum et adversus Christum eius.
Passus est etiam a familiaribus
suis et notis, sicut patet
de Juda eum tradente
et Petro ipsum negante.
Alio modo patet ex parte eorum
in quibus homo potest pati
passus est enim Christus in
suis amicis eum deserentibus,
in fama per blasphemias
contra eum dictas, in honore
et gloria per irrisiones et
contumelias ei illatas,
in rebus per hoc quod etiam
vestibus spoliatus, in anima
per tristitiam et tedium et

vulnere in corpore per flagella
et vulnera. Secundo per dolorem
quantum ad corporis vulnera
passus est enim Christus in
capite compunctionem spi-
narum et coronam in manibus
et pedibus fixionem clavorum
in facie alapas et sputa
in toto corpore flagella
[illegible] sicut est passus secundum omnes
sensus corporeos, secundum tactum
dum flagellatus et cla-
vis confixus, secundum gus-
tum felle et aceto potatus
secundum olfactum in loco fe-
tido cadaverum mortuorum qui
de calvarie appellatur pa-
tibulo, secundum auditum la-
cessitus vocibus blasphe-
mantium et irridentium, secundum
visum videns matrem
et discipulum quem diligebat
flentes. Secundo quantum ad [illegible]
[illegible] [illegible], id est [illegible]
lectus quantum ad omnia genera
passionum [illegible] quemad-
modum [illegible] ad [illegible]
vel plenitudo [illegible]
[illegible] quantum ad vim passionis
et gravitatem, quantum ad magni-
tudinem. Vehementer sicut
sublimatus est in donis
gratie super alios ita deiectus
est infra alios per [illegible]
nimium passionis [illegible]
quod etiam sufficiat una et
minima passio Christi sufficere-
ret ad redemptionem generis
humani ab omnibus peccatis
sed secundum convenientiam
sufficienter fuit quod pateretur
omnia genera passionum [illegible]

Dubium secundum an dolor quem
in passione sustinuit fuerit
maximus. Dicendum quod sic. Et
[illegible] [illegible]
[illegible]. Et videtur quod dolor
passionis Christi non fuit
maior omnibus aliis do-
loribus, dolor enim patientis
augetur secundum continuationem
et diuturnitatem patientis.
Sed quidam martyres longiores
passiones et diu-
tiores sustinuerunt Christo
sicut patet de Laurentio
qui assatus est in crati-
cula, et de Vincentio
cuius carnes fuit ungulis
ferreis lacerate. Ergo videtur
quod dolor Christi patientis non
fuit maximus. Contra hoc [illegible],
[illegible] habet mitigare
dolorem, quod Stoyci posuerunt
tristitiam in animo sapientis
non cadere, et aliqui posuerunt
quod [illegible] [illegible] [illegible]
[illegible] in passionibus. Sed
in Christo perfectissima fuit
[illegible] [illegible] ergo videtur
quod in Christo fuit minimus dolor.
Item quanto aliquid est
[illegible], magis sensibile
tanto maior sequitur
passionis dolor. Sed anima
est sensibilior quam corpus
[illegible] [illegible]
[illegible] in statu
innocentie videtur corpus
sensibilius habuisse
quam Christus, qui est assumpsit
corpus [illegible] [illegible]
de [illegible] ergo videtur quod dolor
patientis in purgatorio
vel in inferno [illegible]
dolor [illegible] si passus fuisset

maior fuisset omni dolore
passionis dicendum quod Christus
assumpsit verum cum defectibus
Idem in Christo patiente fuit
verus dolor et sensibilis
qui causatur ex corporali
nocivo. Et dolor interior
qui causatur ex apprehensione
alicuius nocivi quae tristitia
dicitur. Uterque autem dolor in Christo
fuit maximus inter dolo-
res praesentis vitae. Quod quidem
contingit propter quatuor. Primo
propter causas doloris. Nam
doloris sensibilis causa
fuit laesio corporalis quae
acerbitatem habuit tum propter
generalitatem passionis de qua
dictum est. Tum etiam ex genere
passionis, quia mors
crucifixorum in se est a-
cerbissima, quia configuntur
in locis nervosis et maxi-
me sensibilibus scilicet in
manibus et pedibus. Et ipsum
pondus corporis pendentis
continue auget dolorem. Et
cum hoc est etiam diuturnitas
doloris, quia non statim
moriuntur sicut hi qui
sunt gladio interfecti. Do-
loris autem interioris
causa fuit primo quidem
omnia peccata humani generis
pro quibus satisfaciebat
patiendo unde ea quasi
sibi ascribit dicens verba
delictorum meorum.
Secundo specialiter casus Iudaeorum
et aliorum in eius mor-
te delinquentium et praeci-
pue discipulorum qui scan-
dalum passi fuerant

in Christi passione. Tertio etiam a-
missio vitae corporalis quae
naturaliter est horribilis humanae
naturae. Secundo magnitudo
potest considerari ex perceptibi-
litate patientis. Nam et secundum
corpus erat optime comple-
xionatus cum corpus eius
fuit formatum miraculose
operatione Spiritus Sancti sicut
et alia quae per miracula
facta sunt aliis potiora ut
Chrysostomus dicit de vino in quod
Christus aquam in vinum con-
vertit in nuptiis. Et ideo
in eo maxime viguit
sensus tactus ex cuius percep-
tione sequitur dolor. Anima
etiam secundum vires interiores
efficacissime apprehendit
omnes causas tristitiae.
Tertio magnitudo doloris
Christi patientis potest considerari
ex doloris puritate. Nam in
aliis patientibus mitigatur
tristitia interior et etiam dolor
exterior ex aliqua considera-
tione rationis per quandam
derivationem sive redundantiam
a superioribus viribus ad
inferiores. Quod in Christo patiente
non fuit. Unicuique enim vi-
rium permisit agere quod est sibi proprium
sicut Damascenus dicit. Quarto
potest considerari magnitudo do-
loris Christi patientis ex hoc
quod passio illa et dolor a Christo
fuit assumpta voluntarie
propter finem liberationis hominum
a peccato. Et ideo tantam quantitatem
doloris assumpsit quae esset
proportionata magnitudini
fructus qui inde sequebatur.
Ex his ergo omnibus causis

simul corporalis manifeste
appareat quod dolor christi fuit
maximus. In signum cuius
dicitur vulnerasti cor meum
soror mea sponsa mea
vulnerasti cor meum. Secundum
similitudinem passionis et penitentie
de quibus vulnerasti ad depingendum
maximum dolorem in corpore et
in anima ad finem quod dicitur
quod unde illa procedit ex uno
suo productorum sive ex separatione
corporali quia iste causa
temporalibus separationis et doloris
sed ex aliis causis multo
maior dolor christi patiens
augebatur ut dictum est ad finem
quod virtus moralis aliter
mitigat tristitiam interiorem
et aliter exteriorem dolorem
insensibilem. Tristitiam enim
interiorem diminuit directe
in quantum medium [illegible]
in ipsa ponit. Ut dictum autem
in passionibus virtutes mo-
rales constituunt medium secundum
equalitatem rei sed secundum equa-
litatem proportionis ut sic passio
non excedat regulam rationis
et quia Stoici reputabant
quod nulla tristitia esset ad
aliquid utilis, ideo crede-
bant quod totaliter a ratione dis-
cordaret et per consequens quod totaliter
esset sapienti vitanda.
Sed secundum veritatem tristitia
aliqua laudabilis est ut
Augustinus probat in XIIII de civitate
dei, quando scilicet procedit ex sancto
amore, ut puta cum aliquis
tristatur de peccatis propriis vel
alienis. Assumitur etiam ut
utilis ad finem satisfactionis
pro peccato, secundum illud ii ad Corinthios vii
Que secundum deum est tristitia
penitentiam in salutem stabilem

operatur. Et ideo christus ut satisfaceret
pro peccatis omnium hominum assump-
sit tristitiam maximam secundum
quantitatem absolutam, non tamen
excedentem regulam rationis.
Dolorem autem exteriorem
sensus virtutes morales
directe non minuunt quia
talis dolor non obedit rationi
sed sequitur corporis naturam. Diminu-
unt tamen ipsum indirecte per
redundantiam a superioribus
viribus in inferiores, quod
non fuit in christo ut dictum est.
Ad ultimum dicendum quod in illis que
christus sustinuit vel superflua sunt
sed minimus dolor christi suffe-
cisset ad finem salutis humane
habuisset enim infinitam
virtutem ex persona divina. Quia quod
superfluum fuisset assumere
maximum dolorem. Sed contra
est quod dicitur trenorum i. Attendi-
te et videte si est dolor
sicut dolor meus. Respondeo
dicendum quod voluit genus hu-
manum liberare non sola
potestate sed in iustitia et ideo
non solum attendit quantam
virtutem eius dolor haberet
ex unione divinitatis, sed etiam quantum
dolor eius sufficeret secundum
naturam humanam ad tantam satis-
factionem. Ad ultimum dicendum quod in
christo non fuit dolor passionis
sed quia in christo non fuit
dolor maximus quia aliqui
martyres maiores
dolores sustinuerunt, vel quia
diutius passi sunt, vel quia
in eo fuit dolor aliquis
dolorum minor quam diversi
[illegible] a nobis audiunt [illegible]
qui [illegible] via [illegible]
sunt durantes quod aliqui
martyres sustinuerunt ma-
iores dolores quantum ad
aliquas partes corporis

Sed quantum ad omnes tamquam
dolores nullus sustinuit
dolore corporale dolorem xpi
vatis quia iste in omnibus sensibus
passus est. Dubium tamen
an corpus xpi cum stigma
tibus seu cicatricibus
resurrexit. Et videtur quod
non quia dicitur in Cor. XV quod mor
tui resurgent incorrupti
sed incorrupcio et integritas
ad quandam corporum pertinet
et deffectus non ergo habere
fuit dicit xpus ipsam auctor
esse resurrectionis, cum cica
tricibus resurgeret. Et cor
pus xpi in integritate resur
rexit. Sed apparet vulnera
contrariare integritati cor
poris sed eius discontinuati
onem, non ergo videtur
conveniens quod in xpi corpore
apparerent vulnera vel magis
nulla et remanerent ibi
quedam vulnera integra
que sufficiebat ad apparitionem
ad quam Thomas indiguit
cui dictum est quia vidisti
me Thoma credidisti. Iohannes
Damascenus dicit in iiii libro
quod post resurrectionem de xpo
dicitur quedam vera, ista
non autem secundum naturam sed per
dispensationem ad certitudinem
quod ipse qui passus est corpus
resurrexit ut cicatrices
reservavit aut causa que
sunt effectus quo videtur
in stigmatibus discipulis
de sua resurrectione certi
ores redderentur non habuit
sed non habere nichil
incorruptibilitatis valet

assumere quod in eo petitio
non remansit videtur ergo
quod non debuit corporis cum
cicatricibus in resurrectione
resurgere. Sed contra est quod
dicitur de Thoma Joh. XX
infer digitum tuum huc
et vide manus meas
et affer manum tuam
et mitte in latus meum.
Respondeo secundum omnes doctores in ista
materia quod conveniens
fuit animam xpi in resurrectione
corpus cum cicatricibus re
sumere primo quidem propter
gloriam ipsius xpi, dicit
enim Beda super Lucam quod non
ex impotentia curandi ci
catrices servavit sed ut in
perpetuum victorie sue tri
umphum circumferat. Unde
et Augustinus dicit in XXII de ci
vitate dei quod forsitan in illo
regno in corporibus marti
rum videbimus vulnerum ci
catrices que pro xpi nomine
pertulerunt, non enim deformi
tas in eis sed dignitas
erit, et quedam quamvis in
corpore non corporis sed
virtutis pulchritudo fulgebit.
Ergo ad confirmandum corda
discipulorum circa fidem resur
rectionis sue. Deo ut pro
nobis supplicans quale
genus mortis pro homine
pertulit. Et ostendat ozzeto
ut sua misericordia redemptis
quam misericorditer sunt adiuti
propositis eiusdem mortis
indiciis insinuet. Postre
mo ut in iudicio quam
iuste damnentur. Unde
Augustinus VII secundum Augustinum dicit
in libro de Symbolo.

Seruabat xpus quasi cicatrices
in suo corpore spiritali quamuis
enim de suo statu [illegible]
non reciperet nisi tangerent
et audirent ita [illegible] vulneris
[illegible] demonstrauit
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] que [illegible]
[illegible] lateris [illegible]
[illegible] [illegible] [illegible]
nos apud [illegible] intra
et voluisset ad [illegible] [illegible]
[illegible] cicatrices ille [illegible]
in corpore xpi [illegible]
non [illegible] corruptionem
uel defectum sed ad [illegible]
[illegible] [illegible] [illegible]
quedam [illegible] signa
et in illis [illegible] [illegible]
quidam [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] illa [illegible] [illegible]
[illegible] [illegible] [illegible] quadam
[illegible] [illegible] [illegible]
[illegible] que [illegible] [illegible]
[illegible] [illegible] [illegible]
ut corpus suo [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] sufficit ad fidem [illegible]
[illegible] [illegible] [illegible] sed vos
operatus [illegible] ut tangeretis
[illegible] indicabat [illegible] [illegible]
quod xpus in corpore suo volebat
cicatrices remanere [illegible]
[illegible] [illegible] ad [illegible]
fidem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quando
apparet quod [illegible] in omnibus corpore
cicatrices ille remanebunt
eterna [illegible] augustinus [illegible] in
[illegible] de resurrectione [illegible]
// carnis

corpus in celo esse credo
ut [illegible] ascendit in celum
et [illegible] [illegible] quod quamuis
in corpore xpi post resurrectionem
potuit [illegible] nisi [illegible]
[illegible] [illegible] post
resurrectionem [illegible] [illegible]
in morte quod [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] qui veritatem carnis eius
resurrectionem denegat unde
patet quod cicatrices quas
post resurrectionem in suo
corpore ostendit nunquam
postmodum ab illo corpore
sunt [illegible] [illegible] [illegible]
[illegible] et quia aliunde
sic [illegible] [illegible] hoc [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] cicatrices [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hoc
augustinus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] magni
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] apparet
[illegible] [illegible] [illegible] illud
[illegible] [illegible] cicatrices [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]. hoc [illegible] [illegible]
[illegible] augustinus [illegible] [illegible]
hac [illegible] [illegible] amor.

ut que desiderat, quod ex-
quirendo invenire se credat
et amplexari amantes et
ignorans insipiens, et multo
ciens variant curis, negat
modum nec aliquid cogitare
nisi quod ad diligit et di-
ligendo vult. Sic amor
nec accipit de impossibilitate
solacium nec ex difficulta-
te remedium. nec terretur
homo, nec pendat flagella
nec tormenta subiit. Et ideo
in assumptione beate marie
sunt amabilibus divini, ut
exultat difficilius, amamus
et nos christum et facile in-
debitum quam difficile. O vere
felix beata illa maria
unde tecum amore christi
est sapientia castitatis pa-
tientia ac iusticia. Illi
alii separantur amare, nec
ad necessarium homines ali-
sufficiunt nec unde desi-
derat qui sibi videtur malle
dura, neque contemni. et ma-
nifeste regula est ama
amore christi unde ab illo
de corde sed vel amantem pro-
prium salvatorem. anima illi
respondit et longani-
miter et habebat longi-
tudinem, dilatat animam
bonum ipsum ad mentis et lati-
tudinem bonorum, ostendit cum
sollicitudine laboratis
sublimius et profundius ap-
prehendisti, nec cum caritate
qua unitatem est. Diligit
nos deus dulciter sapienter
et fortiter, dulciter quidem
diximus quia carnem induit,

sapienter quia culpam cavit,
fortiter quia mortem sustinuit
in qua voluntatem suam
in semper vel ut prius dixi
sed ipse nisi non voluntatem
cum ipso dilecti amore sunt
si unigeniti voluntas sanctus quibus
nisi voluntatem tantum in proprie.
Et ideo non mirum quia sicut
non potest caput igniculo
quin frigidum perditur, sic
nec valet quin curam capitalis
sed, quod cum caritate loquitur
intelligit qui carnem non
movit, o magnum sancti
amoris ad dulcedinem capitis
gloriose lavamus, suaviter
primis delectabiliter
omnibus, fortiter stringit
prudenter curiose. o felix
amor qui voluntatis nos
dilectioni exquirit enim ceteri
mundo, primitus affectione
sublimatis intellectum, dona
scientie sanctitatis. opera claritatis
virtutum fecunditatis, virtutum
dignitatis, premiorum sublimitatis
vides quia dona sequuntur
ex tali voluntatem. Similiter
in aliquibus vicem possibilitatis
perficit de voluntate eius dilecti
filii quod hic de voluntate sua
amicum, favor maior quam certa
exquirit sequitur et dilectus per
voluntatem dilectum ut etiam
fidele ut dicit ambro libro
sexto de apologia david
capitulo xix invenientur
nec custodient quod tenent
timiter rengnavit nec de-
siderant passum nisi videtur
quiddam melius quaerat quem
desiderat invenire ut non
humilis voluntatem hoc hec
voluntatem non sit inveniunda

sed optanda quia velud
caritatis sunt. Sicut enim dicitur
mulierem caritate ergo sit
bona caritatis velud [illegible]
sit ergo xpisti recipit ad an
gelos fecerunt sed si bonus
ad angelos iustus pertinet
dicunt qui fecerunt voluntatem
esse et gladius bonus
enim gladij bonum volumus
voluntatem dei verum si non
velit. voluit caritatis
si non velit. voluntate
prima si non distulit, est
volumus boni amoris
sunt voluntas caritatis. sunt
voluntas prime ve. sunt volunt
operis boni et [illegible]
bene. Idcirco dixit volunta
ta caritate ergo sunt s. cari
tatis, que effectu est volunta
ta ex caritate, bona sunt
et ubi voluntas amici bona
sunt amici voluntas, vel
media caritate esse rebena
que relictas quibus tunc
nit ad sponsum, invenie
runt eam custodes vul
neraverunt eam et tulerunt
ei pallium. hoc est actus
corporales involucris sus
tulerunt ut nuda mentis
simplicitas remaneat exuta
fine necno per vestibus
amictu corporis. In cantica
sic exponitur secundum Gregorium
modum. Fuge ergo dilecte mi
si vis ascendere ad xpistum ergo in
celum fertur. Et si dilectus
meus ascendit et per
intelligenciam videt mulier
in te affectum voluntatis.
hoc totum est [illegible]

ta anime de contemplacione c[...]
et hec est quod dicit Augustinus in
Confess[ionibus]. Quid amo cum deum
meum amo nisi quod ipsum
[illegible] nec et nunc luce ametur
sed sic facio. Nec tamen non
exterior amo sed amo quandam
lucem et quandam vocem
et quendam cibum et quendam
amplexum interioris hominis
mei ubi fulget anime mee
lumen quod non capit locus
et ubi sonat verbum quod non
rapit tempus, et ubi olet
odor quem non spargit
flatus. et ubi sapit cibus
quem non minuit edacitas
et ubi heret amor quem
non emollit saturitas
hec amo cum deum meum
amo, et hic mulier cum dei
meum amo, ut possit [illegible]
me dicere voluntatem mei
meum favor meum [illegible]
bis quod promisit loquitur
sponse et ait. i. ait que
non ex linguam. Dicitur enim
sponse xliii super cantica
verbum dei est spiritus, et quia
est spiritus vocavit linguas
suas quibus sibi alternis
loquuntur. partes que se
indicaverit, vel ubi dei
lingua est favor dignantis
inc volucat dulcis humanum.
Sed ubi lingua est favor
dignantis deo voluntate
sua sponsa sua et se reputet
[illegible] elinguem est cum
nihil in fauce amice habet
linguam non habet et illa ergo
est illa fruendum esse
sed verba dei et dei cum verbum
sunt de lingua meum

volens ad dominam mariam lo-
qui non potest cum cunctis primo-
genitis mirans cum esset sponsus
dei et nesciens tamen sua humi-
litate ammirans verbum dei
humilitatis late per non per
hoc quod virgo esset ipsis sed
propter hoc magis quod se
ipso verbo [illegible] dico
tantis linguam ad loquen-
dum minime loquitur. Ex quo
sequitur quod ad verbum locu-
tionem spiritualem magis in-
tus spiritus anime sit verba spiri-
tualia dicit qualiter dominus
deus alloquitur animam. De hoc
Gregorius dicit sic. Christi verba
sunt ipsa desideria, nam
si desiderium sponsi non
[illegible] dicit, desiderium
corporis audiunt aures tua,
magnum desiderium est
magnus clamor, tanto
ergo minus clamat quis quan-
to minus desiderat, et tanto
maiorem vocem in aures
incircumscripti spiritus exprimit
quanto se in eius desiderio
plenius fundit etc. Et
[illegible] clamat vox eius
unde Bernardus verba super quod
nemo legit ut audit
verbum eius et anima fiat
loqui et sentiendum
interior verbi [illegible]
[illegible] verbi ut [illegible]
[illegible] corporalis [illegible]
nos quod sancte loquuntur ubi
esse [illegible] dei et in [illegible]
[illegible] ammirando eius gratiam
anime et ex inde non
esse quod sicut anima sua deuote
inclinauit sponsum eius ita
ex sponsi [illegible] eius [illegible]

nondum quod in scriptura inveniunt
quaedam quia [illegible] ut quidam
prophetis et apostolis in [illegible]
domini loquendo [illegible]
sufficientem spiritualiter
[illegible] [illegible]
[illegible] spiritualem
interemptum [illegible]
in sacra scriptura inveniatur
vel in salvatoris quae
debitis viris, negans et
amoris quae debitis apte
quidam laboris, quae debitis
sustinet. Culpe sibi [illegible]
aut debitis absolvere, [illegible]
doloris aut debitis [illegible]
[illegible] sunt [illegible]
[illegible] quae debitis [illegible]
et ista sunt [illegible]
[illegible] [illegible] de
[illegible] sunt medela quia sit
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] sancti
[illegible] [illegible]
in illo qui descendebat de
Iericho in Iherusalem [illegible]
[illegible] incidit in latrones
qui expoliaverunt eum et
plagis impositis abierunt
semivivo relicto [illegible]
[illegible] de [illegible]
de paradiso [illegible] in [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] et [illegible]
[illegible] ab ipsis [illegible]
[illegible] suscepisse [illegible]
[illegible] toto [illegible]
[illegible] et [illegible]
[illegible] quia [illegible]
[illegible] [illegible] Iohannis
[illegible] [illegible]
[illegible] [illegible]

vulnus quod debes habere
Et ista sunt duo amoris
vulnera contricionis et compassionis
quibus cor tuum [illegible] sufficienter
[illegible] et vulnus fortiter
vulneratum. Et primo de hiis
que vulnus intime diligentis
exemplo sponse quam sponsus
hic dicit vulnerasti cor
meum soror mea sponsa
mea. Amor enim et vulnus
cordis non tam est bonum
sed est malum sicut de
amatoribus secularibus [illegible]
[illegible] quod ambo carent
[illegible] amor [illegible]
Et ideo de tali vulnere
[illegible] loquitur [illegible]
[illegible] amici [illegible]
[illegible] anima [illegible]. vulnus est
et salus sui cordis
que transfixa est vulnere
amoris. Mala autem salus
est cordis que dolore vulneris
nunquam nescit. Sed vero an
[illegible] in celeste [illegible]
et sentit vulnus amoris
cepit sit anima salubrior
ex vulnere quam prius [illegible]
[illegible] ex salute. Item debes
habere vulnus timoris et contricionis
sicut enim [illegible]
non sentit vulnus nec
[illegible] quamvis vulneretur
[illegible] in corpore [illegible]
sic peccator non [illegible]
[illegible] quamvis per peccatum
in corde est per timorem a
deo vulneratus. Sicut enim [illegible]
[illegible] in corde vulnera
solet [illegible] sic homo
vulneratus [illegible] afflictus
solet [illegible]

[illegible] et sanctus virgine
[illegible]
[illegible] vulnera [illegible]
habere vulnus doloris et
compassionis [illegible]
[illegible] [illegible] cordis
[illegible] et compassionis
gladio vulnerate [illegible]
[illegible] pertransivit [illegible]
[illegible]
vulneratus est. Sicut et
[illegible]
[illegible] vulnera [illegible]
[illegible] debes [illegible]
[illegible] vulnera [illegible]
[illegible] sustinere. Et ista sunt
vulnera tribulacionis [illegible]
[illegible] et [illegible]
[illegible] et vulnera [illegible]
[illegible] passionum [illegible]
[illegible] talia vulnera [illegible]
sustinenda et in paciencia
tolleranda. Sicut enim [illegible]
solet [illegible] alii alacrius
[illegible] ut corporibus [illegible]
[illegible] possit a [illegible]
liberari. Sic [illegible]
[illegible] et [illegible]
[illegible] vulnera [illegible]
et ab [illegible] peccati [illegible]
[illegible] et sanat [illegible]
deo [illegible] quod ipse vulnerat
et medetur percutit et
manus [illegible] sanabunt.
Super quo [illegible]
[illegible] vulnera
[illegible] suos ad salutem
[illegible], et [illegible] affli
[illegible]
[illegible], et [illegible] nullus
qui [illegible] vulnera [illegible]
[illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in
[illegible] [illegible]
[illegible] qui [illegible] et

restringit velud maleficatus
vinculis. Unde multi cum vident
isti veste quam olim ita for-
titer dormiunt quod etsi in-
volueribus vix possunt excitari
[illegible] sed [illegible] plangere [illegible]
[illegible] sunt [illegible] in peccatis ta-
libus dormiunt et ita in-
capaciter et involuti sunt
vulnera — quod peccata quibus peccatores
adeo vulnerata sunt natura
vulnera [illegible] quamvis [illegible]
vulneratur [illegible] [illegible] non
sentiunt nec attendunt.
Unde [illegible] a peccatis [illegible]
[illegible] ut [illegible]
[illegible] [illegible] [illegible] vulnerati
sunt [illegible] non doluerunt
[illegible] [illegible] non sen-
serunt. Ista sunt ergo vulnera affec-
tiva [illegible] sunt vulnera
[illegible] que [illegible]
ab [illegible]. Et ista sunt [illegible]
[illegible] [illegible] sicut [illegible]
[illegible] quod in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] doloris [illegible]
[illegible] et [illegible] [illegible]
[illegible] est [illegible] sub
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] que [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et dolor
[illegible] [illegible] [illegible] etc.
[illegible] [illegible] [illegible] nisi
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible]

que [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
que [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] inordinando vel temp-
tando et peccata in [illegible]
sunt quibus [illegible] [illegible]
[illegible] et [illegible] ad
[illegible] [illegible] [illegible],
vel de demonibus [illegible] [illegible]
intelligi [illegible] quod sagitta
vulnerans lingua [illegible]
[illegible] in [illegible] suo loquitur
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
lingua et sagitta [illegible]
[illegible] quod [illegible] lingue [illegible]
est blandiendo [illegible] [illegible]
sagitte [illegible] [illegible]
[illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
notandum quod demonibus [illegible]
[illegible] variis vulneribus

vulnerant — superbie, luxurie, iracundie, [illegible], invidie, blasphemie — et — [illegible], carnalitatis, [illegible], [illegible], obscenitatis, mendacii

[illegible] [illegible] quod [illegible] vulnus
[illegible] [illegible] [illegible] [illegible]
[illegible] sicut [illegible]
[illegible] [illegible] vulnus [illegible]
[illegible] de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dolor [illegible] [illegible]
[illegible] ista sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
pro [illegible] [illegible] vulnerat

in carne / in gab(…) q(uod) ipsi
ipsa quasi vulneribus tota de
albicantibus ille vulneribus ebri
a(n)d fuit [illegible]. de quo
[illegible] hec. [illegible] psalmi [illegible]
fuit [illegible] vulnera [illegible]
ps(alm)us qui moraret in vino
[illegible] vulneribus [illegible] ipsius
vulneribus et livor et plaga
tumens [illegible] ille vulneribus [illegible]
[illegible] de quo ait [illegible]
[illegible] ligaturas
[illegible] et [illegible]
[illegible] per dolentibus et
vulneratis sicut ista fuit
[illegible] vulnerata [illegible] que
sine dubio debet curari
[illegible] medicinam apostolicis
[illegible] sanandi fuit [illegible]
[illegible] confessionis
[illegible]
[illegible] compunctionis
[illegible] ista qui
[illegible] vulnera sanat [illegible]
[illegible] tocius habere
confessores [illegible] ipsi
[illegible] medicina [illegible]
[illegible] vel
sanandis [illegible] tot
[illegible] dolor [illegible]
est [illegible] prima
[illegible] vulneribus medicina
de quo potest intelligi illud
Je(remias) c. xxx obducam cicatricem
tibi et a vulneribus tuis sana
bo te [illegible]
[illegible] habere
[illegible] confessores de quo Greg(orius)
in pastorali c. 38 [illegible]
[illegible] plures [illegible] na
[illegible] que [illegible]
[illegible] ad salutem [illegible]
[illegible]
[illegible] q(ui)a [illegible]

[illegible] dilatum fuerit
sanat [illegible]
De elephante dicitur [illegible] q(uod)
vulneratus q(uando) sagitta [illegible]
sanatur [illegible] de [illegible] legem
[illegible] posita
super vulneribus sanantur [illegible]
[illegible] c. 38 [illegible]
[illegible] designat ille
[illegible]
et laboriose satisfactionis
q(ui)a [illegible] c. 6
quia [illegible] sine
[illegible] sine [illegible]
[illegible] habent
sub [illegible] medici ad
[illegible] sine [illegible]
apto [illegible] pericu-
[illegible] laborat
[illegible] qui vulnera
[illegible] debet
ista [illegible]
medicina [illegible] et in
[illegible]
[illegible] conceditur
et tardius [illegible]
in [illegible]
c. 23 [illegible]
[illegible]
tardius [illegible]
quia [illegible] medicus
[illegible] post tempus [illegible]
adhibetur [illegible]
[illegible] talibus vel
[illegible] est [illegible]
[illegible] iste [illegible]
[illegible] istud quod de
[illegible] remedia [illegible]
[illegible]
[illegible] in [illegible] non [illegible]
sed statim ad [illegible]
que [illegible] et [illegible] salu
te [illegible] vulneribus non
[illegible] libro
[illegible] de q(ua) [illegible]
[illegible] sequentibus
[illegible]

cardinis sanat, frequenter
peccantis et lugentis veniam
posuit et mala quibus
dolentibus utatur. Sic igitur
patet quod sunt quedam vo-
luntas corruptiva que
deleri tenet. Ita dico quod
sunt quedam voluntas per-
emptiva que deberet tunc
et ista sunt voluntas peccatorum
infernalium quibus ipsi dampnati
nati penitus renunciaverunt,
de quibus dicitur in psalmo Sicut
vulnerati dormientes in
sepulcris quorum non es me-
mor amplius et ipsi de
manu tua repulsi sunt
et tales volebant [illegible] sicut ce-
lle [illegible] ad inferos des-
cenderunt [illegible] istud ysaie
38 Ego [illegible] in vulneribus [illegible]
[illegible] nos non [illegible] affectus.
Sic ergo patet quod tam in
bono quam in malo sunt
quedam sunt voluntates [illegible]
et [illegible].
Dixi in secundo et loquor quod
cum sponso ipsius christi [illegible]
[illegible] sunt voluntates
in [illegible] uno oculorum suorum.
Et hoc notatur [illegible] dicitur
vulnerasti cor meum in uno
oculorum tuorum. Similitudo
est ab illo qui capitur
pulchre oculorum [illegible]
[illegible] sunt [illegible].
Judith que erat nimis
pulchra aspectu ita ut omnibus
mirabilis [illegible] pulchre ne-
cnon [illegible].
et vulnerasti in corde amatoris mei
Sic dicit loquitur sponsus
sponse [illegible] vulnerasti
cor meum in uno oculorum
tuorum. Nota [illegible]
[illegible]
in [illegible] angelice [illegible]
Duplex est oculus est

[illegible] oculus carnis quo [illegible]
videt ea que sunt [illegible] se
[illegible] exteriores. Et est oculus
rationis quo videt homo
ea que sunt intus et cogi-
tationes affectiones. Et est oculus
contemplationis quo homo
videt ea que sunt supra se
ut deum angelos. Oculus
carnis est apertus, oculus
rationis est lippus, oculus
contemplationis est penitus
clausus. Sicut enim duo
sunt oculi carnis scilicet dexter
qui ad celestia et sinister
qui est ad terrena. Sic duo
sunt oculi [illegible] [illegible]
[illegible] ad [illegible] temporalia
[illegible] ad cognoscen-
da [illegible]. Primo homines
descenderunt usque ad abyssos
[illegible] penas [illegible]
et demones [illegible]
[illegible] ascenderunt
usque ad celos vel usque ad
deum et angelos [illegible] celestes
que semper [illegible] in
gaudio, sicut inferni in
pena. Unde duo sunt oculi
in quibus [illegible] speculationis
[illegible] [illegible]
[illegible] [illegible] et
[illegible] et [illegible]
[illegible] deum et ea que dei sunt
quo [illegible] [illegible]
[illegible] [illegible]
[illegible] quia [illegible]
[illegible] [illegible] de
quo luce x° maria optimam
[illegible] est [illegible] plurima.
De primo autem [illegible] maria
que optimam partem elegit
[illegible] lippus oculus [illegible]
[illegible] [illegible]
[illegible] [illegible] vel [illegible]
duo oculi sunt duplex [illegible]
[illegible] una [illegible] [illegible]

dei similitudinem · ut etiam videre
vera illuminatio possit.
Alia anima videntur ubi
talibus et defectibus proximi
sunt voluntatis quia ubi
sunt vitentur in dili
bilibus non volunt quia
oblique tendunt in dili
gentia dicit oculus s. intellectus
et affectus / affectus vero
attendit depedentes absurdi ius
multis vero non quod totus
est in prima speculatione
que est s. intellectus amoris et vari
tate / oculus vero contempla
tivus si debeat esse proprie
et debita voluntate, debet pa
rari per ipsum, oportet ergo
quod sit primo quid sit
oculus contemplativus et quere
dicitur / ergo qualiter sanatur
et ideo quid sit appetitus eius
ideo quid sit visio eius
hec quod primum auctor li
de spiritu et anima omne quod
esse anima / et ascendit
per ipsos gradus. primus dicitur
intellectus rationalis, ubi est
quedam scintilla tamquam eius
alii ad animam imaginem et
similitudinem dei sequitur...
libus i. anima esse intellectus et
debet ab omni labe corporis
debet esse pura et sine ce
sura / intellectus autem appeti
esse vera · que est in dia
sicut oculus in capite in
tellectus vero visio / hec anima
dic... sit i. ut oculos
...lat, et sanatus ut aspiciat
et ut videat, sequitur /
sanos oculos habere tu mollis
cupiditatibus esse purgata
ac remota s. ab imaginaria

similitudinibus, aspiciat nunc in dei
lumine sufficit / emulatur, sed
videat eum in illa contemplatione
aspicit quanta sit quid gaudia
quanta bonitas quanta securitas
quanta tranquillitas / quanta delec
tatio quantus affectus / similitas
sunt illa tria / affectus
intellectus · visio latitudini voluntatio
acceptio · istic est oculus
contemplationis de quo hic
dicit ad corpus i. ad qualitatem
anime sensuum, nihil sufficit
... intra actionum tuarum
i. tua intelligentia simplex
sua penetrabilis omnia scrutando
ad rerum intima quod ipsa te
voluntati sunt ex amore
nimio quo dilexit te. Et
Richardus dicit de archa mystica
li. v c. ix et x nominat
tres modos contemplationis
magnitudinem, ad minutionem
et alienationem autem mentis
alterum et exaltationem cordis
causa de ex his ...
sic et ex suspiratione voluntatis
ex voluntatis amore · quia
sicut dicit ibidem hec humana
intelligentia divino lumine
irradiata in intellectualium
augmentum et contemplationem
suspenditur sic in eadem
in iusta admodum amore
dissentit quanto fuerit alacrior
vel mirabilior dicitur
tanto ardentius tanto copio
sius admodum amore dilatatur
et unde quanto ab infimis
fuerit remotior tanto ipse
quod prior ut ad sollempnia
sublimior invenitur. Ex quo
sequitur quod in superioribus
divinitus suspenditur dicto
a ascendentibus elonganter
de hac suspensione dicit ...

Suspendium elegit anima mea
quod bernhardus exponit dicens
suspendium illud est de-
o intellectus in sola specu-
latiua et non fit per imagi-
nationem voluntatis
sed sola intelligentia naturali
huius mentis unde stantes
ut dicitur cum [illegible] ad oculum anima
et ad deum quam ipse eleuat
de laqueis perditis [illegible]
ipsa post stare sponsus [illegible]
[illegible] ad ipsum [illegible] [illegible]
uno actu [illegible] voluntate
[illegible] notatur unitas
[illegible] [illegible] et [illegible]
habet [illegible] ita unum
voluntas sponse est unitas
et [illegible] [illegible] [illegible]
quid uel [illegible] unitate
[illegible] dicitur cum glo. [illegible]
uidetur [illegible] [illegible]
in uno [illegible] [illegible] in
unitate [illegible] notare
uno actu sponse [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] sponse [illegible] que [illegible]
[illegible] [illegible] ut [illegible] [illegible]
et [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in sponsa et ipse
eruellere de laqueis v de
[illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sponsum [illegible] in unitate
[illegible] et unitate [illegible]
[illegible] unitas et [illegible]
[illegible] [illegible] [illegible]
sponsum. et quia [illegible]
[illegible] distinguuntur in
[illegible] et religiose
ad [illegible] unitatem
[illegible] et [illegible] qui

absque plene non sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] unitate religiosam
et [illegible] [illegible]
[illegible] [illegible] [illegible]
unitas [illegible] non [illegible]
[illegible] [illegible] dicitur
[illegible] [illegible] [illegible]
duo [illegible] [illegible]
[illegible] [illegible] intelligatur
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] amor non [illegible]
non est amor sine de-
lectatione esse non possit
[illegible] [illegible] dolorem in-
ferunt, queritur ergo de qua amor
[illegible] respondetur quod a-
mor [illegible] est in [illegible]
[illegible] [illegible] quia spiritus
appellatur et deo unitur
maxima delectatione
[illegible] [illegible] delectatione [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quia
colligat [illegible] et habet
[illegible] [illegible] [illegible]
[illegible] affectionibus [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] affec-
[illegible] [illegible] [illegible]
non possit [illegible]
[illegible] [illegible] [illegible] sponse
[illegible] [illegible] [illegible]
[illegible] [illegible] amor non
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad penam
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

oculi cordis hec autem est
Math. 6. Si oculus tuus
fuerit simplex totum corpus
tuum i. tota operatio erit lucida
Et hoc est quod dicit Aug. li° 2° de
de verbis domini sermone 18 Tota
operatio nostra in hac vita est
sanare oculum cordis unde
videtur deus / ad hoc sacra
festa misteria celebrantur
ad hoc exhortationes verbi
moralium i. fluentes ad
restringendos motus ad
edomandas carnales con-
cupiscentias ad renuntiandum
huic seculo et mutatam
vitam huic seculo ad hoc
agitur quicquid agitur
divine potest hec ut pur-
getur illud interius
ab ea re que nos nos
impedit ab aspectu
dei / hec est cupiditatis
avaritia iniquitatis co-
rruptela secularis libidinis
clamidis exceptat oculum
cordis sicut ante te o
homo dixit. ad anima
quere sua ut dicitur
quere sua unde vides sole
tibi quae fecit et sic tibi
quae facit / unde vides eum
qui te fecit / sicut te ad
ymaginem suam fecerit
dedit et hec vestes
dedit tibi / sed nullam
has oculus excolentes di-
ligis et nulla intueri
negligis / et ideo fecit
adeo excitari pena ista
lux ista tenebralis qui
turbatur ista subvertatur
huius pena iste oculo
tuo sanitas et visibile

ac culpa fiebat antequam
sanatur ista adam cum habuit
hoc sanum / nunc sortitus
gaudebat deo presentiam dominus
postquam vero peccato oculus
ille sanatus est coepit
lucem formidare / dum
in densa lignorum vitare
fugiens / invenit apparentes
dicit ei et audisse vocem domini
dei de ambulantis in paradiso
ad auram post meridiem absco-
dit se a facie domini dei in
medio paradisi ligni nam
eum dixit et dixit ei adam
ubi es / et dixit ei domine
vocem tuam audivi in paradiso
et timui eo quod nudus essem
et abscondi me / cui dixit
dominus quis enim indicavit
tibi quod nudus esses nisi
quod de ligno de quo preci-
pi tibi ne comederes co-
medisti / et hac ratione
oculi ambo ut viderent
nuditatem suam et induerent
eos pellicias et
misit eos de paradiso / istos
actus ... seu cordis
debet quilibet purgare ut
lucem dei videre possit
unde et amandus eius imple-
alias cepius tunc sine tenebre
... dicit Math. 6. si
lumen quod in te est tenebre sunt i. pecca-
te est tenebre sunt i. peccata
ipse tenebre quante erunt
i. peccata in te hec ipse est
tibi tenebris interioribus
receperunt que tenebre peccati
ante purgari per istos oculos
cordis a tenebris istis dicit
Aug. ... pulveris formans
et ... ut aliquos
... ... tenebrat
hoc animam / tenebrant cum
... fecit hec anima quin

vide sicut ipse est karissi-
mum, sic hec [illegible]
[illegible] cupit animus
pulcritudo sponse pla-
ceat sponso magis [illegible]
unitatis concordie pulcri-
tudine in platibus [illegible]
hoc enim est glorie [illegible]
Vide quod concordia sit inter
virtutibus virtus optima
quod est maxime placet
optimum est. Diliges dominum
deum tuum ex toto corde
tuo hoc est maximum
et primum mandatum. Ad-
// salvete ondit quod concordia maxi-
me dicitur placere deo quia
non tantum est virtus sed
effectus omnium virtutum. Vide
enim virtus ad hoc est ut
homines se uniant et deo
observiant. Similiter unde
posita concordia cuiuslibet
virtutis habet effectum [illegible]
quod in prima virtute [illegible]
die resplenduerant actus
omnium virtutum [illegible] et [illegible]
absolute. Dixit magis
placere deo virtus concordie
[illegible] quod quelibet virtus
[illegible] maxime placet deo
aliquando respectu, concor-
dia maxime placet quia
ipsa est fortissima for-
tissima unitas unde
christus vult pacem [illegible]
quibus cum acceperit pacem
sed ipse in ps testatur
ita ut concordes [illegible]
pace [illegible] quia apostolus
[illegible] ad cor xii
si [illegible] in vobis
est [illegible] cum omnibus [illegible]
[illegible] pacem habetis, non omnes
[illegible] sicut [illegible] Cant. xiii
[illegible] [illegible]
pacis unde ut dicitur [illegible]

Gen. xx viri pacifici [illegible]
nec [illegible]
[illegible] unde Math. v beati
pacifici quoniam ipsi filii dei
vocabuntur. Et placet ma-
xime concordia quia ipsa
est omnipotentissima [illegible]
[illegible] unde [illegible] in
[illegible] pacem habete et
deus pacis et dilectionis erit
[illegible] vobiscum. Ipsa
[illegible] est pars [illegible]
quod [illegible] [illegible]
[illegible] duo vel tres in nomine
meo fuerint congregati in
medio illorum sum, aput [illegible]
unde [illegible] magne
[illegible]
[illegible] fugant [illegible] apoc. vi
[illegible] equus [illegible]
et qui sedebat super eum
datum est ei ut [illegible] [illegible]
pacem de terra et ut inui-
cem se interficiant [illegible]
[illegible] gladium et datus est
illi gladius magnus [illegible]
[illegible] magna [illegible]
magnus christianos [illegible] apostolos
[illegible] petrus et paulus
et [illegible] abel [illegible]
[illegible] placet deo maxime quia
ipsa est [illegible] et [illegible]
[illegible] virtutibus ad [illegible]
xii pacem sequimini cum
omnibus et sanctimoniam
sine qua nemo videbit
deum et ideo [illegible]
[illegible] populum [illegible]
[illegible] a [illegible]
[illegible] discordie
[illegible] xxix non sit quisquid
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

unde unitas est triplex scilicet
superior que dicitur admirabilis
unitas inferior que dicitur integri-
tas exterior que dicitur aggrega-
tiva. Prima est unitas summe deita-
tis trinitatis. Secunda est unitas na-
ture simplicitatis. Tercia unitas
[illegible] superioritatis. Prima
unitate fiunt quilibet in-
divisibiles Ioh. x. Ego et
pater unum sumus. Secunda uni-
tate fiunt virtutes [illegible]
rabiles et quia [illegible] unum
velle et nolle unum [illegible]
Tercia unitate fiunt caritas
inseparabilis et quia I Cor. 6
qui adheret deo unus spiritus
est. [illegible] primo [illegible]
est [illegible] unitatis summe
[illegible] et ista est illa qua
deitas est unius et non
duo quibus ad esse simile
unius ex quibus ad potestatem
singularem unius [illegible]
quibus ad principii [illegible]
et conformitatem. Iste enim
[illegible] unus est principium
[illegible] quemadmodum similes [illegible]
[illegible] unus potest esse [illegible]
[illegible] adde unum quibus
alii multiplicantur unde hic
[illegible] est unus a
quo alii [illegible] et ad
quem alii [illegible] reducuntur
[illegible] spiritus dei
qui unus est et [illegible]
[illegible] quia [illegible]
[illegible] omnia [illegible] dominum
[illegible] reservantur omnia
[illegible] gubernantur
et ad ipsum resolvuntur [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
deus [illegible] unus est [illegible]

[illegible] ad esse [illegible] una
deitas cum filio [illegible] bap-
tismum unus deus et
pater cum iste enim similis
est soli qui cum sit unus
in uno omnia illuminat
reservat et gubernat [illegible]
[illegible] apparent tres soles
[illegible] speculum in aqua
ponitur [illegible] appareat
due solis ymagines in
speculo et in aqua [illegible]
unus in celo et [illegible]
[illegible] apparent tres soles
[illegible] est nisi unus sol
[illegible] sol [illegible] deus unus
est et non plures [illegible]
[illegible] ad communicandum [illegible]
[illegible] que [illegible] resultabat
[illegible] esse [illegible] unum [illegible]
est in [illegible] et unus deus
simplex esse [illegible] et
[illegible] [illegible] I Joh. [illegible]
[illegible] sunt qui testimonium
dant in celo pater
[illegible] et spiritus sanctus et hii
tres unum sunt et ideo [illegible]
[illegible] quia sol [illegible]
unus solus sufficit [illegible]
ad totum mundum illuminandum
[illegible] et gubernandum
sic deus unus sufficit
omnia [illegible] illuminare
[illegible] gubernare et [illegible]
[illegible] reservare [illegible]
[illegible] [illegible] [illegible]
[illegible] debemus [illegible]
[illegible] [illegible] [illegible]
[illegible] omnia [illegible]
[illegible] debemus [illegible] et iste est

[illegible] dignitate honorandus
[illegible] veritate [illegible] [illegible]
pietate [illegible]
caritate amandus
[illegible] [illegible]

Cant. iiij. ... amore vulnerati
Christi debent vulneratam
virilitate caritatis multa
... haec cor meum quia caritas
fratrum vulneravit quia sunt
quia ad imitationem Christi ve-
nerantur nimis, non solum
autem quia video alios
1 Re. ct. vulneratos, alios ligatos
alios languentes alios
deficientes, caritas vulnerat
caritas ligat, caritas lan-
guidum facit, caritas de-
fectum adducit. Audi de cari-
tate vulnerante. De qua dicitur
vulnerasti cor meum soror
mea sponsa mea. Audi
de caritate languente.
os. xi In funiculis Adam traham
eos in vinculis caritatis
haec caritatis vincula sunt ...
beneficia scilicet bona naturae
gratiae et gloriae, naturae videlicet
quam contulit creationis
misit haec fecunda ...
bona conduntur bona
iustificationis, similia
glorificationis, similibus
bonis difficile ...
... ingratus est ...
... respondere talibus
vinculis, nobis bona con-
ferentibus, mala nostra et nobis
... ut nos ...
sibi ... adstringit (?)
Audi de caritate languente
T. v. Stipate me malis quia amore
quia amore langueo
Audi de caritate defectum
adducente. Defecit in sa-
lutare tuum anima mea Ps.
Exemplo in primis deside-
riis videtur quod agitur
... in primo ...
... in secundo
ligat ... in tertio

supponitur animum affectio illa
quae captivat. In primo vulnerat,
in secundo ligat, in tertio
quatuor vim vel satisfactione
praeter humanae possibilitatis
violentas excedit, haec defectum
adducit. Et de veniendo
deprecor sunt primus utique
gradus est qui ... desi-
derio suo resistere non potest
secundus qui oblivisci non potest
tertius qui aliud sapere potest
quartus qui ei satisfacere potest.
In primo amor est insuperabilis
in secundo inseparabilis, in
tertio singularis, in quarto in-
satiabilis. Insuperabilis
est qui alii affectui non
cedit, inseparabilis qui
a memoria nunquam recedit
singularis qui socium non
recipit, insatiabilis qui
ei satisfieri non posset.
In primo gradu notatur
amoris excellentia, in
secundo eius vehementia
in tertio eius violentia
in quarto eius supereminentia.
In humanis affectibus primus
gradus potest esse bonus, secundus
... esse malus, tertius non
solus est malus sed
incipit esse amarus,
quartus nec esse potest
... ille ...
In Deo amor quanto insuperabi-
lior, tanto ... accedunt
affectus incipit esse inse-
parabilis multo melior
quam ... alia ...
delectari non potest ...
esse qui suo desiderio vel
satisfacere ... in primo ...
non potuit extinguere
caritatem neque flumina ob-
ruunt illam, eo quod insuperabil...

in quarto cibus peruenit delectatio-
nis. sicut super naturaliter sit
[illegible] sunt eo quod oblivisci
non possit. In quinto comparatur
ut mortis delectatio dura sicut
infernus emulacio. Ideo quia
parum sit quicquid pro deo
faciat sit sufficiens [illegible]. Si
sic dederit homo omnem substantiam
domus sue pro dilectione quasi
nichil despiciet eam. Ideo quia in
alia et delectationem non possit.
In primo amor insuperabilis
De diligam te domine fortitudo
mea. In secundo inseparabilis
amor quia adhesit lingua
mea faucibus meis si non
meminero tui. In tercio sin-
gularis amor de vehementi
desideravit anima mea. [illegible]
sum dei et delectatus sum
et [illegible] sum et [illegible]
[illegible] meus. In quarto de
16 insaciabilis amor quod
[illegible] [illegible] [illegible]
que [illegible] C. XV
In primo inseparabilis de
quis nos separabit a caritate
Christi ad Ro. viii. In secundo
[illegible] [illegible] [illegible]
I Cor. xiii. eo quod inseparabile
sit [illegible] adhesit anima
mea post te. In tercio [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sibi
[illegible] [illegible] et [illegible]
[illegible] eo quod [illegible]
[illegible] et [illegible] [illegible] in
[illegible] [illegible] [illegible] corde
In sexto [illegible] tali corde.
Deus [illegible] tibi [illegible]
corde [illegible]. In tercio [illegible]
[illegible] anima mea salutare
desiderat [illegible] tuam
in omni tempore. In quarto [illegible]
[illegible] quid faciet ut
homo in primo sit desp[illegible]

[illegible]. In secundo [illegible]. In
tercio [illegible]. In quarto [illegible]
[illegible] de primo [illegible] [illegible]
desponsabo te in [illegible]
In sexto sunt [illegible] in [illegible]
de [illegible] [illegible] qui [illegible] galilee
[illegible] unus est [illegible] de
[illegible] [illegible] et [illegible]
et [illegible] [illegible] In [illegible]
sponsa ad [illegible] [illegible]
[illegible] veni [illegible] in
similitudine [illegible] [illegible]
[illegible] [illegible]. In secundo
sponsa [illegible] et [illegible]
et [illegible] de libano [illegible]
[illegible] sponsa mea in [illegible]
[illegible] [illegible] [illegible]
[illegible] mea, et [illegible]
illius amplexabitur me.
[illegible] In quarto de [illegible]
[illegible] quibus [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] aut [illegible] [illegible]
sit quia [illegible] est dolor
de culpa [illegible] [illegible]
quia [illegible] et culpa [illegible]
[illegible] et ideo sit [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] omni [illegible]
radix est [illegible] sicut
omnium malorum radix est
cupiditas [illegible] [illegible]
[illegible] [illegible] omnia
[illegible] in affectu cuius [illegible]
omnia [illegible] [illegible] [illegible]
omnia [illegible] [illegible] in
affectu [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
delectatio in audiendo [illegible]
[illegible] [illegible] [illegible]
delectatur in [illegible]
sicut [illegible] [illegible]
[illegible] sicut [illegible] [illegible]
[illegible] audiri [illegible] [illegible]
[illegible] [illegible] [illegible]

aliorum affectuum quos vir-
tus plenius tegere non potest
apud eum amicum esse vel
alterius vel amicabiliorem
sum plenius tante necessitatis
[illegible] proximo bonum operis
vero [illegible] est quia caritas est
maxime operativa. Ideo
ubi amor est, fructus et
usus [illegible] actum
ordinatum vel ordinabilem
ad quem fiunt. Unde Gregorius omelia
super Johannem: si quis di-
ligit me. Et nusquam amor
dei est otiosus, operatur
enim magna si est; si autem
operari renuit non est
amor. Et alibi dicit: probatio
dilectionis exhibitio est
operis. Et Bernardus super Cantica
[illegible] magna res est a-
mor si ad suum recurrat
principium, si sue origini
redditus, si refusus suo
fonti semper ex eo sumat
unde iugiter fluat.
Et iuxta hoc operatio bonorum
operum est signum caritatis
[illegible] signum, sive [illegible]
aliquis de defectu aliorum
[illegible] Ego qui non doleo
de malis proximi non est
in eo caritas. [illegible]
quia [illegible] caritatis
[illegible] sit [illegible]
ideo [illegible] liquescit
et in [illegible] conflat [illegible]
in ipsa [illegible] ideo dicitur
per [illegible] et sic [illegible]
[illegible] est caritas que
[illegible] accendit
[illegible] conflat et [illegible]
in una [illegible]
[illegible] Et talis caritas
[illegible] ad [illegible]
et voluntate [illegible]
[illegible]

duxit me in cellam vinariam [illegible]
[illegible]
[illegible]
unio [illegible] sponse sue [illegible]
tangitur ibi [illegible]
nunc in unio [illegible]
[illegible] cum hoc [illegible]
[illegible]
[illegible] quod non aliud
[illegible] veritatis [illegible]
[illegible] quia [illegible] audivit
idem [illegible]
quia vidit deum in veritate [illegible]
et in veritate fidei et dilectionis
[illegible] dicitur [illegible]
[illegible] et [illegible]
[illegible] apparent [illegible]
[illegible] ad te amandum [illegible]
dis quia veritate fidei ac
dilectionis [illegible]
et hoc est quod [illegible]
[illegible] vita
[illegible] non ergo quod
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ad saporem
[illegible] delectationem [illegible]
[illegible]
delectari in deo ideo voluntas
amor [illegible]
[illegible]
[illegible] affectionibus [illegible]
[illegible]
[illegible] sensualitatis
[illegible] sapor [illegible]
[illegible]
[illegible] a qua
[illegible]
[illegible] descendit

ad assimilabile que ex coronalis
dea gustato sapore contactu
vestimenti quo corporis scrupu
lositas oblimiscitur, vehementis
siquidem non ponit in modo gra
nationis passionis sed vehementi
tiam [illegible] quia licet in
nobis egritudo spiritus vel
nervorum naturis ut medi
camentis curetur ad bellum
amonis nidriam videtur
quod in libro regum dicitur legitur
beseleensis et descendit ad
eum rex israel david qui visitat
ligit sui dominum ogerum
et principem cum gentibus vim
nostrum, secundum desperantibus
in infirmitate cuius ipse
est spiritus qui nunc vocatur
assumpsit quando ille vel infir
mitatem ad eum descendit
qui complantatur filii in
morte eius qui dicit
ab eo esse vir dolorum et
sciens infirmitatem. Que
rex israel bellum licet eius fortia
quod dicitur clata id est eius supplicia
iste venit cum ea et in
intenso studio et perfecto
affectu, dum eam corona
invenit ad vitam rursus
respirauit per sese et de si
viatio mediante consum
tam tolenta quod corda
attingeris a fine usque ad
finem fortiter, et primum cor
pus possimus intelligere
primam naturam quando filii
huius vernia ut compassionem
quod se respirant per cordam
scilicet per gratiam que ut statim se
integrat et gloriam restat
eternis supernis cervicalis
in illa superiori gloria ut eam

passionum contemplare capa
citati vite sic inclinatur statim
in miserabilibus sit discor
dia disciplina, in insipientibus
susceptis david cum ego sum
gravem id est cordam sic datur
sint intensius sagittas
spiritualis emittit que mihi
illuminat sicut eum iste
sagitte que prima vulnerat
diabolus bona adeo ardentis
aliena devotionis quia xpistus
primum ut naturis turbet
bonis ut aceruaret acutis
ut inflammet celebris illi
per nobis moretur, para
rex achaz fuit armatus
de qua in festo emittit sagit
tas suas et turbabatis
eius bona ut vera quas iona
thas misit in signum quod
a david intelligitur, scilicet quod
pater eius scilicet diabolus
esset fugiendus. De qua
Job sagitte domini in me
sunt quarum indignatio
natio ebibit spiritum meum.
De vera sagitta jonathe
michi abiit retrorsum
et sagitte potentis acute
in carbonibus desolato
riis ps CXIX. Vel in luce
sagittarum tuarum ibunt et sul
gurantis haste tue. De quibus
dicitur posuit me quasi
ad sagittam. Hec est sa
gitta qua iudas machabeus
per descriptionem ipsius cum esset
conversus. De prima vulne
ratione quid non respexisti
cum valde vulnerasti dicens et
de sede incrépuit dominum
ut rex pro te eum voluit
et intellexit. Sentit et
anima eius salutem

seu fenestre de qua volunt
te caritate ergo sanum
... [illegible] de ... invenerunt
me custodes civitatis
et percusserunt me et vul-
neraverunt me tulerunt
pallium meum de quo hic
vulnerasti cor meum in
uno crine colli tui ...
hoc autem fecit de vulne-
ratis quo hostis vulnerat
sagitta ... [illegible]
in caritate aut elevant
et iacit sagittam con-
siderationis et percutit cum
in affectu. Cum sponsam
et cum ... iacit
sagittam cum affectum
... [illegible] ... ad
... [illegible] illam
... [illegible] de qua dicitur
quasi vulnerasti de celo ...
... [illegible] qui ... oculorum
percussit aut cum in affectu
... [illegible] ... vel
... [illegible] qui de caritate
procedit hic cum iactu
[illegible] elevatis iactu
salutis hic duplicem notam
iactus s. sagitte qui fit
de longinquo de quo dicitur
... et ... qui fit de
longinquo de quo ... agitur
... [illegible] percutit
iaculo ... et percussit
... [illegible] ... et respicit
percutit in ... hostis
... [illegible] ... dimittit
per suggestionem percutit
que de ... [illegible]
... [illegible] hec est cum
... [illegible] ... longa
... [illegible] ... est de
... [illegible] orientalis
... qua ... [illegible] intrat

... percutit hostis ... [illegible]
... [illegible] ... divinam
revelationem ... [illegible]
clarum ... sunt qui
carnem suam castigat ...
virtutibus s. ... [illegible]
aut in ... [illegible] est cum
... [illegible]
et ... [illegible] in ... re
... [illegible] in ... [illegible]
... [illegible] in ... [illegible]
... debitis percutit quinquies
aut sexies aut septies
... [illegible] ... [illegible] ... 4
... [illegible]
... [illegible] agit ...
... [illegible] ad ... [illegible]
septies ... [illegible]
... debitis ... sex diebus
septima aut ... [illegible]
septies per ... mentis
quietem, que debet esse
septimo die a sabbato in
quo ... [illegible]
... ad unitatem ...
... ad ... [illegible]
ad unitatem fidei et ...
que debet esse in fidelibus
que ... unitas ...
intelligitur ... [illegible]
colli sponse quod ... [illegible]
... [illegible] sunt
... [illegible] ... [illegible]
... [illegible] ... [illegible]
est sponsa ... [illegible]
... [illegible] ... [illegible]
... [illegible] in uno illarum
... sponsa sunt.
hec est unitate ... [illegible]
que debet esse in fidelibus
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] et ... [illegible]
... illorum ... [illegible]
Christo unitate caritatis ...
... [illegible] ...
... ad ... [illegible] debet

ei adherent ideo desiliunt in penam
eternam quo voluerunt quod instan-
ter adherere Christo sponso. Sed
3. tenuiter illi nec similiter
alter sic volunt quia non
per tangere sponsum. Unde te-
nuiter et tarde quia non
sed ideo post mortem desiliunt
in penam dampnatorum.
quia noluerunt sponsum in-
tus petere. Ex alio vero
latere sic dicunt inspiro-
rem tum vere non dum esset
voluntarium sponsi non in-
seruit et passionem doloris
vulneratur et vere nutrit
amoris, ut ex hoc vere
vivens cum amoris vide-
volunt sponsum adamaverunt
sponsum et cum fidelem dei
unius per desiderium vehementis
amoris, hec enim sic ut quasi
divinitus quia omne
desiderium malum expellit
omne studium excludit, et
veniunt violenter opprimit
quod sive gerundum desiderio
non proficit, quamquam agat
quicquid fiat quicquid
cogitat inutile ymmo in-
tollerabile videtur nisi in
unum desiderium finaliter
desit aut sicut est ex quo
diligit anima et ut se habere
credit, sanis aut illo ab
horrent anima, tempe desinit,
unde elabescat et langu-
escat, templum non esse
tur, racionem non acquiescat
nullam consolacionem admittit
clamat cum sponso que
nate dilecto quia amore
langueo. Ct v. Aut glosa
pro amoris magnitudine anima
temporalia sunt mihi fasti-
dio, ex quo sponsi officio
moto mentis amoris.

quiescat
plene. Cum nimium deliciarum
turba fit in celo silencium
quasi dimidia hora in
hac vita officio domini mentis
a sponsa clamat dilecto in illud
archanum domini secretarium ra-
pitur, dum ab illo domini amoris
intentius candelatur menti
ne penetrat et inflamma-
re penitus penitus exuit
et dulcem quandam affectum
induit et inspirante pulchri-
tudinis consignata tota
in aliam quasi transit
in hoc statu anima in illum
quem diligit ut dicat sicut
tibi cor floribus stipate
me malis quia amore
langueo, ista triplex est
languor primus est desiderium
corporis ex intemperie sen-
sibus caritatis unde glo-
sa: consolata vel confortata
ita in amore dei ardeo
ut primus amor langu-
ens corporis deveniat
crescente enim virtute anime
decrescit virtus corporis
alius ex sanitate quod dicitur
angelus domini tetigit nervum
femoris Jacob et claudicavit.
Secundus est languor caritatis
respectu temporalium unde glosa
ibi et dicto quo ad amorem
sponsi se attendit tanto
plus magis avertit et tanto
ab amore temporalium langu-
escit. Tertius est languor
caritatis respectu dilationis
ex cuius amore plagatus sum
Heu angeli que mihi anima
tristis me instigat de
quibus mihi angelus esto si sic
languescat primus
in hac spe et iam vigilo
me tunc ipse non castiget

mundus fallax non preval
neat, tribulacionibus autem uti
lis cum custodiat, quo
niam simus in tribulacionibus
est ipse deus. psalmista: cum ipso
sum in tribulacione eri
piam eum et glorificabo eum.
Ex quo sequitur quod homines
languentes affectu sau
ciat, Bonus cogitacionem
ligat, Malus actionem vulne
rat. Ut quod sua illius
occupari non possit, im
quo etiam dum et voluntas
malus habet et impellit.
Et qui in tali animo
verberaverit quo voluntatem
transfuderis, tamquam in uno
ictu colli spiritum suum
perforabit enim sub ipsa
voluntate agitur vel
sine arbitrio relinquit.
Sed dum disponitur cala
mitatibus per contrarium mi
sericordiam. Ecce multi
sancti sunt iniuste dissimu
[illegible] tribulacionibus [illegible]
dei et delacionibus [illegible] glo
riam, hoc etiam est Augustinus
libro de vera innocentia
c 329 Unitas multorum
cordium. Sicut dubium sunt
[illegible] et nulla concordia
sunt, sed si [illegible] et
diligenciam adheserunt deo
sunt omnes una anima et
cor unum. Et per caritatem
dei que diffusa est in
cordibus nostris per spiritum sanctum
qui datus est nobis tantum
unitate multarum animarum
et multorum cordium facit,
quanto magis deus in
patre et filio et spiritu
sancto [illegible] et [illegible]
tabilis unitatis [illegible]

maneat ubi indissolubilis
unitatis unus deus est
unum hominem unum
[illegible] talem unita
tem caritatis requirit deus inter
fideles quam hic notavit
in uno esse per caritatem
Sed in [illegible] confessio unitatis
[illegible] unus deus
caritatis et fidei hoc etiam
est Augustinus libro primo contra
epistolam Parmeniani donatiste
quod est in uno ita quicumque
decipit ut recedat ad [illegible]
[illegible] unitate ecclesie qui
non habent caritatem. Sicut
ergo deus unus [illegible]
[illegible] vel [illegible] etiam
nec adeo non est ipse [illegible]
fides una habent sine
caritate vel [illegible] etiam
nec [illegible], ita ut non
unus baptismus habet
[illegible] et sine cari
tate [illegible] etiam nec
[illegible] non est ipse. Unus
enim est deus, una fides,
unum baptisma, una
intemerata katholica eccle
sia, in qua solus deus
colitur, in qua sola
deus [illegible]
nec in qua sola fides
una [illegible] in qua
sola fides cum caritate
[illegible], nec in qua
solum unus baptismus
[illegible] in qua sola bap
tismus salubriter habetur
[illegible] per [illegible]
dei [illegible] etiam [illegible]
est anima [illegible] laudat
eum et [illegible] omnes
laudes eius ad unitatem
[illegible]
[illegible] nisi [illegible]
[illegible] [illegible]
[illegible] etiam [illegible]

Quam pulcre sunt mamme
tue soror mea sponsa
mea pulcriora ubera
tua vino. Ubi commenda
tur xpus ecclesie et in
ea quelibet anima fidelis. ab
unitate concordie que est
inter prelatos et subditos
dicens vulnerasti cor meum et c.
et cum concordes per doctrinam
katholicam cum concordia sancta
et communi et recessit
ut dicit glosa Iohannes hic agit
de fecunditate doctrine dicitur
sponso cum pulcre sunt et c.
Que ut dicit glosa xpi per cui ubi
sponsalis ostendit quod non
est animi sed amat tam
et monet. hic quoque primo
sponsis admirando commen
dat eam a doctrine magni
tudine secundo a bonitatis fra
grancia ubi et odor vesti
mentorum tuorum et cetera a dulce
distancia ubi favus distillat
tertio a bonis operibus sanctis
ubi ortus conclusus. In primo
notatur quod primo commendat
mamillas doctrine absolute. secundo
in comparatione ubi pulcriora
sunt ubera tua vino. Sunt enim
in ecclesia doctores ecclesie
contemplantes in celo per
servorum spiritualem contemplationem
insinuantes, vel docentibus
per se. reprehendentibus. Sic
in mamillis intelliguntur
doctores infirmos simpli
ciores lacte doctrine nutri
entes. que multum pulcre sunt
quia effectus dicitur quia infirmos
adhuc subiectione peccatorum in
vitiis ad pulcritudinem virtutis
adducunt, sponsa dicit quia
de ipsa concipit et sibi parit

filios, commendat quinque ut eo
quod apud suum, ipse sponsus
est. Tibi vulnerasti cor meum dico
quod in prima sua, verbum
parvus spiritualis in corpore
alteri carnis sectis est. Lac
parvulorum in eo quod lactant
in ... ubera sponse
pulcriora sunt vino, id est crudelis
doctrine severitatis, vel legalis
observancie austeritas. Sic
quam pulcre sunt mamme
tue quibus vulnerasti
cor meum et non in ...
quia pulcre sunt mamme
tue id est potencia in mamillis
participatione bonum fide
caritatis, favor vita
participatione regni celestis
id est ubi soror mea parvula
et ubera non habet. et quia
cum sponso suo in operis
fructus et quia in decetur
castitatis et sponsa mea
per fidem et fidelitatem Osee
ii Sponsabo te michi
fide et caritate, et multo
quia sponsa quoque de ea qua
parit et illa parit filios et
filias spirituales scilicet in baptismo
regeneratione, quod cum antiqua
mater Eva quia et in
ea quilibet mater in cura hac
ipsa regenerat in quo illa
ad mortem ista ad vitam
illa ad penam ista ad celum
pulcriora sunt ubera tua
vino, hoc est doctrina
novi testamenti, pulcra
sunt id est dulciora vino
id est austeritate legis, et non
mirum quia lex nova est
plena gratia illa autem timoris
... lex per amorem
data est quia grata per ... sic
sunt pulcriora sunt ubera tua
id est duo testamenta vino id est

aliquibus sequentibus, lac autem
fluit de uberibus ipsius
scilicet simplex doctrina vel
mansuetudo magis spectat
et competit parvulis, quorum
unum [illegible] vel aliquis
ad parvulos mittit, condo-
lendo [illegible] ubera [illegible]
[illegible] i. eterna [illegible]
sunt ubera tua vino frag-
rantia unguentis optimis
Et ubera sponse dicit con-
dant quia sicut dicitur
i cor. xii sunt duo minis-
terium, et tali doctrine
[illegible] quia pertinet et [illegible]
[illegible] [illegible], nullo [illegible]
[illegible] [illegible] [illegible] ubi [illegible]
meliora, quia [illegible]
caritas sed [illegible] pulchro
laudatur in uberibus, ubera
[illegible] ac [illegible] [illegible]
[illegible] bona esse in se [illegible]
[illegible] ut aliquis [illegible]
aut [illegible] quia bona est [illegible]
[illegible], pulchra [illegible]
[illegible] [illegible] [illegible] [illegible]
et quam pulchra [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] mamme tue [illegible]
[illegible] [illegible] mamilla [illegible]
[illegible] in hoc loco [illegible]
[illegible] dilecto dei et [illegible]
de quia [illegible] [illegible] [illegible]
[illegible] [illegible] meus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] suo [illegible] [illegible]
[illegible] et [illegible]
[illegible] quam [illegible] [illegible]
Mis [illegible] libenter [illegible]
sponse [illegible]. [illegible]
sponsus [illegible] diligatur, in [illegible]
[illegible] [illegible] [illegible]
[illegible] pulchra

Ubera tua vino [illegible] [illegible]
de sponsi uberibus [illegible]
hac [illegible] [illegible] [illegible] loquitur
intelligi possumus [illegible]
esse [illegible]. [illegible] [illegible] [illegible]
nomine [illegible] [illegible] pulchra [illegible]
[illegible] sunt [illegible]
lac [illegible] [illegible] [illegible] ad
lac habendum, ubera vero [illegible]
lac [illegible] et [illegible] [illegible]
[illegible] [illegible] sunt infantes
in [illegible] [illegible], et alii
in fide [illegible] adhuc lac
doctrine sugentes, et vero [illegible]
aliquibus [illegible] [illegible]
[illegible] ad profundum [illegible],
hec [illegible] valde pulchre
sunt, quia [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] que [illegible] [illegible]
[illegible] [illegible] studiosi [illegible]
[illegible] [illegible] sunt, [illegible] [illegible]
dei [illegible], ubera vero
[illegible] [illegible] magis in [illegible]
lege [illegible] [illegible] lac doctrine
[illegible] [illegible] [illegible]
et ad spirituale bellum nutriunt,
vinum [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] que
[illegible] [illegible] [illegible] et
[illegible] [illegible], ubera
autem [illegible] meliora sunt
vino quia doctrina [illegible]
in [illegible] de [illegible] lege pro-
lata est [illegible] quia in
[illegible] [illegible] [illegible]
[illegible] [illegible] doctrina que [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] et sponsa [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible]
[illegible] et [illegible] [illegible] [illegible]
sponsa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

divino quo hic preferuntur vino
id est pulchritudine et [illegible]
legis [illegible] in tabulis
et odor unguentorum tuorum
super omnia aromata, quando
[illegible] unguenta scilicet
nisi virtutes spirituales qui
quasi unguentis vulnera
peccatorum curant, [illegible] ad
virtutes informant. Aro-
mata sunt quedam odorum
[illegible] ex quibus preparantur
ad condienda mortuorum cor-
pora confecta. Sed sunt supersti-
tiosa quibus maxime
Iudei utebantur, id est que
carnales observantie supersti-
tiose moventur. Odor un-
guentorum est fama actuum
spiritualium ex virtute omnium
[illegible] est optimo odori que
sunt Christi [illegible] hic odor
est super omnia aromata
[illegible] magis placet
deo [illegible] legis sacrificia
[illegible] [illegible] figura
que [illegible] in [illegible] [illegible]
[illegible] [illegible] quia [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible]
[illegible] Iudei [illegible]
legali observantia, Christiani
confidebant in sola gratia
divina, [illegible] affirmabant
salutem [illegible] in
studio [illegible] Iudei [illegible]
[illegible] [illegible] in [illegible]
[illegible] legalibus [illegible]
Christiani [illegible] [illegible]
in fide [illegible] [illegible]
[illegible] [illegible] Iudeorum
[illegible]. [illegible] [illegible]
[illegible] [illegible], pulchriora
sunt ubera tua vino hoc
est pulchra et meliora [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] quia arbitrium

sunt gratia salutis non operatur
et odor unguentorum tuorum
super omnia aromata
magis [illegible] placuit [illegible]
[illegible] et virtutes spirituales
[illegible] [illegible] [illegible]
carnalium. Pro huius
[illegible] [illegible] hec [illegible]
hec [illegible] ex [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
laudabilis fama [illegible]
[illegible] et [illegible] sunt [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] sunt
[illegible] [illegible] que est
[illegible] et nova lege
[illegible] [illegible] [illegible]
[illegible] [illegible] pulchriora sunt
ubera vino. [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] alia [illegible]
[illegible] [illegible] quod [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible]
et altera [illegible] [illegible]
[illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] que ad [illegible] [illegible]
[illegible] [illegible] [illegible] alia
[illegible] que [illegible] [illegible] ponit

In decisione istarum questionum
ponuntur tres articuli. Primus an
fecunditatis evangelice doctrine
sit pulchrior fecunditate veteris
legis. Secundus an fecun-
ditatis veteris legis pul-
chrior fecunditate perfecte
sancte ecclesie. Tertius quo modo
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] lau-
dabilis fama [illegible]
Dixi in primo articulo quantum ad primum
an fecunditatis evangelice doc-
trine sit pulchrior fecunditate
veteris legis. Non enim
[illegible] [illegible] in libro de
trium legum sacramentis, tres sunt leges
scilicet naturalis mosaica et
evangelica, quarum quelibet effulsit
illis temporibus ut elementis
[illegible] et [illegible], legem
naturalem elementis, legem
moysi [illegible], legem evan-
gelicam [illegible] quia
[illegible] an elementis est
[illegible] sed non est [illegible]
sic in lege nature. In [illegible]
te autem [illegible] in [illegible]
[illegible] quod est [illegible]
non est sic in lege
moysi sed in [illegible]
[illegible] perfectus est sicut in
lege evangelii unde illud
esse preceptum in lege [illegible]
[illegible] cum sanguine non
comedatis solum est [illegible]
et nullus apparet [illegible].
Sed in lex moysi addi-
dit [illegible] non occidatis
[illegible] [illegible] [illegible] [illegible] sed
non perfectus. Quod in evangelio
complevit dicens discipulis
audistis quia dictum est non

[illegible] de [illegible] [illegible] [illegible]
[illegible] [illegible] sed [illegible] est
[illegible] quasi nullus sed
lex dixit, non [illegible]
[illegible] [illegible] quod evangelium
[illegible] [illegible] [illegible]
[illegible] apparet ad [illegible].
Ex quo [illegible] primo quod [illegible]
[illegible] legis et evangelii
[illegible] quia [illegible] illarum legum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] propter quia [illegible]
preceptum, et quia est debitum
[illegible] est [illegible] obligatione ad
aliquam [illegible] [illegible]
et timore penalis, et obedire
propter voluntatem, non quia
preceptum et debitum, sed quia
preceptum et [illegible] ad quod im-
[illegible] amor impellit.
Hic enim [illegible] [illegible] [illegible]
legis unde in lege pro
[illegible] [illegible] [illegible]
illud [illegible] [illegible] [illegible] fortis
[illegible] [illegible] In
evangelio non illud ut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quilibet [illegible] christianus debet [illegible]
te esse sub lege nova [illegible]
est ut [illegible] mandata im-
pleat magis ex amore
quam ex timore [illegible] illud esse
filiorum [illegible] [illegible] [illegible] nostro
quod [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in lege moysi [illegible] est [illegible]
[illegible] legis [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nazareorum
[illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
esse valde ut [illegible] omnia que

habes et da pauperibus et sequere
me notatur hic b. super Lucam in
cantica canticorum c. xxx quod precedo
homines possunt vigilare dum
amat fervens in divina
servatur et illius vivificat deo
perfectus autem est ut qui vult
ad hoc devenire quod abdicat
omnia que possunt eum retar-
dare illa videlicet quibus impedi-
mur quin possit divinis intendere
Et ratio est quia impossibile est
quod mens hominis interius
circa divina occupetur ut homo
homo liberius servitur in
deum cum divina lege dicitur
superflua quibus homines ab acqui-
rendis vite spiritualis actus
dicitur consumere [illegible] est
ubi virtutum tocium agentia
Et quia ut dicit b. super Lucam
gentiles [illegible] quemcumque
modo divine vite exigentia
gentur sollicitudo primo temporum
Iam persona quid agat aut
desistet vel [illegible] personalis [illegible]
quibus propriis [illegible]
et principalis [illegible] pro
curandas quibus [illegible] indiget
ad sustentationem vite ad a-
quirendum [illegible] sollicitudine
temporalis dicitur [illegible]
plures paupertatis [illegible]
[illegible] quamvis solli-
citudine aliquis posset impli-
can ut [illegible] ipse
[illegible] eum [illegible] addit
aliud aliud scilicet nolite solliciti
esse et aliud nolite cogi-
tare in crastinum Ex quo sequitur
quod si divitie sunt aliquibus homi-
nibus [illegible] homini est ta-
men [illegible] nota est

quod sunt homini fortune [illegible] quod
ad virtutem sunt [illegible] quod
[illegible] ad [illegible]
[illegible] mille [illegible]
[illegible] et [illegible]
[illegible] ab [illegible] [illegible] unde
[illegible] quod non omnis
sollicitudo de rebus temporalibus
est vitanda ex quo cum hoc
absque [illegible] vivere non
possit ideo ad unum de illis quod
convenit [illegible] debet
Et ratio est [illegible] non impe-
dit contemplationem [illegible] Ex quo
cum ipsa in tempore perpetuis
[illegible] agit nulla que ad
contemplationem interrumpit ut
[illegible]
[illegible] obmittenda
solicitudo ad vitam [illegible]
interruptionem [illegible] cum [illegible]
[illegible] non debet [illegible]
[illegible] ad [illegible]
[illegible] fugere lapidem [illegible]
ut gladium [illegible] sed
[illegible] quod deus [illegible]
illa quod est deum temptare
[illegible] non [illegible] paupertatis
est [illegible] illis [illegible]
pauperibus qui sunt [illegible]
[illegible] ut [illegible]
[illegible] illis [illegible] notitia
cum a divitiarum sollicitudine
liberati intendunt in perfectis
occupationibus dicit cum [illegible]
[illegible] occupati [illegible]
gladio sunt [illegible]
sunt. Ex hoc sequitur quod homini
sustentationem [illegible] in
[illegible] esse obmittendum
[illegible] hoc est quod [illegible]
[illegible] ad [illegible] quod illo
magnam homo [illegible]
[illegible] [illegible] b. [illegible]

solum illa paupertas est lau
dabilis in qua remanet fa
cultas homini per modum li
citum se sustentandi prout
supra dictum est [illegible] simul
modi vivendi in paup
ertate voluntaria primus est
servatus sub apostolis tunc enim
de pretio illorum que vendebantur
fiebat divisio prout unicuique
opus erat, Actuum iiii° Secun
dus erat modus quo Christus
ipse sustentabatur cum discipulis
quem servabat ipse et qui
cum eo habitant scilicet recipie
bant ex bonis aliorum susten
tationem ut ait apostolus dicit
Luce viii° quod mulieres
quedam sequebantur Christum
ministrantes ei de facultati
bus suis, et hic tertius est
modus se sustentandi. Quartus
modus est habere possessi
ones communes ex quibus
unicuique providetur prout opus
est prout in monasteriis
servatur. Quintus modus vivendi
de manibus operis [illegible]
bonis propriis sicut Paulus
apostolus faciebat, quomodo in
his omnibus servatur sanc
titas vite [illegible] sustentandi
[illegible] divitie et
[illegible] abusu [illegible]
titudo, et hoc vel nimia solli
citudine, vel nimia cu
ra affectione aut iniusta
[illegible] ex eis [illegible]
divitie aut ad salutem male
sunt in quibus abusu [illegible]
impediunt. ergo illa paupertas
et actus non est ipse [illegible]
[illegible] quod divitiis tamen
non est bonum simpliciter sed
quia alias esset [illegible] homini
[illegible] cum iam determinatum

Caveat ergo eis bonum est [illegible]
sed [illegible] paupertas [illegible]
berat ab illis vitiis quibus
aliqui per divitias implicantur
et a sollicitudine, et [illegible]
homo eis [illegible] liberius [illegible]
divinis vacare et spiritualibus
bonis [illegible] [illegible] [illegible]
relinquere non est tam homines
inclinationem naturalem [illegible]
per lapsum [illegible] homini a na
tura [illegible] illa que
[illegible] ad [illegible] [illegible] non [illegible]
[illegible] quietem ita talia [illegible]
[illegible] in apibus non
omnes [illegible] opere [illegible]
quia quedam [illegible] colligunt
mel. quedam faciunt domos
de cera [illegible] [illegible] [illegible]
[illegible] non [illegible] simile
est in hominibus, multa enim
necessaria ad vitam hominis
[illegible] [illegible] [illegible] sufficere
[illegible] [illegible] [illegible] providentia [illegible]
diversorum hominum inclinationem
ordinavit [illegible] [illegible]
Cum autem vitam hominis indi
gent non solum temporalibus sed
spiritualibus necesse est ut quidam
[illegible] [illegible] spiritualibus [illegible]
aliorum meliorandi quos
a cura temporalium aut iam ex
[illegible] [illegible] oportet esse absolu
tos ex quibus [illegible] [illegible]
quod omnia relinquere [illegible]
[illegible] [illegible] aliquid addi
[illegible] [illegible] [illegible], non
solum quia in quolibet modo
paupertatis remanet [illegible]
[illegible] de [illegible]
[illegible] aut iam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
per paupertatem [illegible] sibi fa
cultatem aliis subveniendi
[illegible] ut posset [illegible]
spiritualiter [illegible] [illegible] de
[illegible] ex quo [illegible] spiritualia

dignitatis et magis salutis p(ro)
futura. Ex quo sequitur q(uod) sollicitudo
seu p(ro)curandi quietam ad quia
amplectandam debet homo
plus de virginitate et conti-
nentia. Unde dicit apostolus
1 Cor. vii° De virginibus preceptum
non habeo, consilium autem do
et rationem assignat dicens: qui
sine uxore est sollicitus
est quomodo placeat deo; qui autem
cum uxore est sollicitus est
que sunt mundi et quomodo placeat
uxori et divisus est.
Cum adiungitur aliquid de vi-
tandi periculi occasione illud
ut si oculus tuus scandaliz(at)
te erue eum, si manus
si pes tuus. Ex quo sequitur q(uod)
dimittendum coniugium debet
status quam alterum tamen
est quia ducit in immunitate
a delectatione carnali sensibili
que provenit ex resolutione
seminis et propositum firmum
ab illa abstinendi perpetuo. Et
S(anctus) Tho(mas) 2a 2e q. clii modo dicit
est q(uod) hec est excellentior
unde ambo de virginitate dicit
pulcherrimum quibus pre. ineuntie
estimat decore virginitatis que
ornatur a mente pulcra a iudi-
cio deducitur a diabolo conservatur
a deo. Iste enim sunt que angeli
sunt quoniam portant que cu-
ratus caritatis nonnumquam
nullus alius civitas. Ex re
Ciprianus de virginitate esse
illustriorem porcionem gregis
Christi. Et ratio est quia virgi-
nitas et continentia videtur
honorem ablacionis ad eterna
tamen inveniis in divina et in
spiritualia habundet. Et quo damus
honorem pone sup. status
dominis in quaba sua nec

angelorum. Ex quo sequitur q(uod)
si matrimonia aliqui adhe-
serunt aut recognoscitur aut pre-
fert virginibus pre hoc non
oportet matrimonium esse ex-
cellentius virginitate. Abra-
ham enim Ysaac et Iacob
matrimonio usi fuerunt, sicut
quod de altiori merito non
detraxerunt, quia a contemplacione
celestium et divinorum que in
mente animarum defluebat.
Et S(anctus) Tho(mas) quia meritis virtute
perfecciori habuerunt, sed non
oportet quod inde virginitas
sit inferior quam perfecto magis
perfectionis. Quo est differentie
tamen ad perfectionem statutis
ex eo quod aliquis perfectior
merito quam sit in matrimo-
nio quia alter magis
ex quo aliter sequitur ex se
et quia continentia virginitatis
omnibus est servanda quando
ad multiplicationem speciei non tenet
oportet tamen ut inter multi-
plicationem fuit data ab homi-
ne virginitate, ut perfecta
e disponendi, non tamen oportet
quod omnes sint virgines
aut continentes. Ista data
est homini virtus quantitatis
et ea que ad carnes alterius
pertinent, non tamen ergo quod quilibet
illa utatur, ut aliud proponi
stringit veritate et multipli-
catur quia illud ad multiplicationem
speciei datum est. Unde possi-
bile est quod aliquis ex ea precipitur.
Ex quo sequitur quod continentia
dominica reputata est temporibus
veteris testamenti, quia tamen
non expediebat a multitu-
dine abstineri ut in operibus
(?) in ... quia tunc
parum erant homines et
primo tempore contemplacionem

Et eciam tempore veteris testa-
menti paupertate fidelibus propter
quod sibi opportebat tempo-
ralia [illegible] multiplica-
re nunc vero spiritualibus [illegible]
spiritualem generacionem intendere
Ecce excellencia novi testa-
menti vel [illegible] legem [illegible]
legem. Et ergo dicitur hec quam
[illegible] sunt [illegible] sunt
[illegible] [illegible] solliciti [illegible]
[illegible] persona quid agat
aut ubi quiescat, et [illegible]
quibus se [illegible] ad quod
[illegible] dicitur [illegible]
[illegible] obediencie [illegible] homo
dispositum suorum actuum com-
mittit superiori [illegible]
unde adhuc vult obedire
[illegible] [illegible] et subiacere
[illegible] [illegible] [illegible] [illegible]
quasi [illegible] [illegible]
pro qualibus [illegible] Cum ad
[illegible] illud [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ad unam [illegible]
[illegible] [illegible] et alteram et
paciencie si quis tibi [illegible]
[illegible] ire ad unum stadi-
um vade cum eo alia duo.
Et illud de [illegible] [illegible]
[illegible] [illegible] [illegible] non
[illegible] Et illud de [illegible]
[illegible] si oculus tuus fuerit
simplex. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] obediencia
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] superioribus obedire
[illegible] ordinem a deo insti-
tutum, [illegible] [illegible] [illegible]

a deo [illegible] esse quam [illegible] [illegible]
[illegible] ordinatum [illegible]
[illegible] [illegible] [illegible] hoc [illegible]
illud [illegible] [illegible] decimi [illegible]
ab initio [illegible] et reliqu-
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] illud quod [illegible] [illegible]
ad id quod est [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] unde sicut alia [illegible]
[illegible] obediencie superioribus debet
homo ex electione [illegible] [illegible]
[illegible] [illegible], dicit [illegible] [illegible]
[illegible] aliquis voti [illegible],
[illegible] [illegible] in corde [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Ex quo [illegible] obediencia
[illegible] [illegible] [illegible] [illegible]
aut violenciam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], Est [illegible]
[illegible] [illegible] [illegible] est obediencia
[illegible] quia ista est [illegible]
[illegible] [illegible] ad salutem dicit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sine caritate
[illegible] [illegible] sine caritate esse
non [illegible] Et dicit si quis [illegible]
[illegible] sustinet [illegible] sua omnia
pauperibus erogaverit et [illegible]
[illegible] [illegible] [illegible] ad [illegible]
voluntatem [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
esse non [illegible] Sed illa
obediencia est [illegible] [illegible] esse
ex [illegible] voti [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] si [illegible] [illegible]
[illegible] [illegible] [illegible] illud [illegible]

[illegible] et videte nec adi-
mit aliquid voluntario [illegible]
dicit b. Aug. li. iiii^o de civ. [illegible]
[illegible] sunt voluntate magis
[illegible] tenere [illegible]
[illegible] et ponit exemplum
de virtuoso habitu virtutis, et
[illegible] de [illegible] habitus
virtutis quanto [illegible] [illegible]
to vehementius [illegible]
de voluntate, [illegible]
et [illegible] abito desiderio qui
[illegible] ad [illegible] [illegible]
quadam [illegible] [illegible] ad
operandum sic et [illegible] et quo-
[illegible] [illegible] [illegible] non [illegible]
nil [illegible] deperit [illegible]
bonitatis et [illegible] [illegible]
laude [illegible] [illegible] [illegible]
[illegible] [illegible] triplex [illegible]
[illegible] [illegible] religionis et
[illegible] [illegible] elongat
a malo non solum [illegible] ad
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] mali [illegible]
ex triplici radice [illegible] ex [illegible]
[illegible] [illegible] aqua elon-
gat [illegible], et quia
[illegible] aqua elongat
paupertas, ex [illegible] [illegible]
aqua elongat [illegible] obe-
dientie. Et hoc est quod petit
[illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
i. in [illegible] [illegible] [illegible]
[illegible] quorum [illegible] [illegible]
se [illegible] [illegible] [illegible] [illegible]
[illegible] triplicia [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] i. [illegible] [illegible]
[illegible] [illegible] in manibus,
[illegible] [illegible] cum qui [illegible]
[illegible] [illegible] [illegible]
illud [illegible] non [illegible]
[illegible], et illud [illegible] non

[illegible] [illegible] aliter qui
non [illegible] [illegible] iste nec [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] abstrahit a se [illegible]
voluntate habenti [illegible]
quod iste non vult esse [illegible]
de illa legis [illegible]
impleatur sed [illegible] de
[illegible] in opera [illegible]
in quibus [illegible] [illegible]
[illegible] legis [illegible] [illegible]
[illegible] ad salutem [illegible]
[illegible] [illegible] [illegible] debet esse
sic [illegible] a lege [illegible]
[illegible] a [illegible] ad [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] quia
[illegible] [illegible] hoc est [illegible]
[illegible] et [illegible] hoc [illegible]
[illegible] ad [illegible] [illegible]
adaptabant [illegible] [illegible]
et [illegible] ad salutem [illegible]
[illegible] ex qua [illegible]
[illegible] [illegible] [illegible] ad
[illegible] [illegible] quia nec
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ab illis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
voluntarie [illegible] patet ex
inde quod [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] quia
non [illegible] [illegible] [illegible] [illegible]
qui, non [illegible] se ad
[illegible] [illegible] [illegible]
[illegible] [illegible] ponit hec [illegible]
ad [illegible] [illegible] [illegible], lex
[illegible] et [illegible] [illegible]
[illegible] ad legem [illegible]
[illegible] [illegible] in manibus
[illegible] [illegible]. [illegible] [illegible]
[illegible] sic quia sicut se habet
[illegible] ad [illegible] sic [illegible] se lex
[illegible] ad legem [illegible] [illegible]
quia [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]

Tertio nec lex nature ordinat ad
legem eterne et perficit per
tum totius precessus est
Ex his notatur ista illa pro actibus
et possit declinari Et hiis
patet quod sunt virtutes legibus quia
lex naturalis dictat deum di
ligendum quia creator ipsorum
et beneficus, dictat di
ligendum proximum quia homo
eiusdem nature cuius speciei
et quia ab eodem conditus
Sed lex mosayca dictat deum
diligendum quia homines quia
salvator et redemptor
et glorificator, et proximum
quia ad ymaginem dei
quia dominus dedit preceptum
et quia esset per christum ab
eo redemptus quando non
tu est quod unum ipsorum con
dinatur ad aliud et unum
perficitur ab alio. Ex quibus patet
differentia quedam istarum legum
tota tertia quia lex nature non
est lex mosayca verum quia
ordinatur ad eam et perficitur
ita quod non aufertur lex naturalis
per eam sed perficitur nec
evacuatur Quarta lex enim
scripta est in cordibus hominum
Et lex naturalis quoad quarta
illarum est alia quia duplici
ante scriptura, lex enim nec
est ex natura inscripta et insita
Sed lex mosayca est ex gratia
indita. Quinta quia lex nature
eadem est apud omnes sed
lex mosayca non apud omnes
reperitur Sexta De aliis
de qua in prologo dicitur quod alia
est in prologo declarati sancti
sermonis dicentium in aliquo
sunt ab ipsa continue dicit
cum glossa Tertio lex naturalis
est quia quilibet intelligit

et sibi conscius est quid sit
bonum et quid malum Sec
quidem est apud omnes et
alia est in scripto declarati sancte
dei esse videlicet non ab ipsa
continue sed et sicut ex naturali
similitudine omnium precedentibus
amplissimum et ideo de lege christi
ad Ro. | quod ipsa est virtus
in salutem omni credenti grecorum et iu
deorum Septima lex naturalis non est
per evangelium alias sic esset unum
quarta plures cum sit in toto
simul Lex autem penitus nec
esset esse simul non esset per
ambula quod est cum quilibet in
esse ergo lex naturalis legibus conveniret
fundamentum quo non est
expressa sed sit subiectum et
inde esse quod quicquid dictat
faciendum lex nature modo
utiliorem dictat lex mosayca
tali gratia sine naturalem legem
ut habetur est ad hoc in
genere homo per multiplicem
gratiam ad hoc nec sufficit
ipsis operatis regendus ad salu
tem et per gratiam multiplex
[illegible] ad gratiam dei [illegible]
[illegible] lex mosayca
est utilis ut lex christi non
agitur ex inde illarum legum
[illegible] utrique
digitus est utilis illarum lex
naturalis utilis est omnibus
fit causa et sine effectus
quia omnibus competit et
[illegible] inseparabiliter
[illegible] Sed lex christi
[illegible] qua ad causam
quia omnibus [illegible]
non est [illegible]
in [illegible] sed [illegible] effectu non
esse in omnibus [illegible]
[illegible] sed solum est

in primis credentibus [illegible] viii
bus [illegible] ewangelii. Dicit quod lex moy-
si est preambula est ad le-
gem ewangelii et numquam dicta
tur esse nova. quod possumus
tria considerare circa legem utramque
scilicet efficientem finem et formam
utriusque legis. efficiens est
unus deus, finis utriusque unus
deus, utramque enim dedit deus
ut notum est et utriusque
legis finis est christus. se-
cundum augustinum finis preceptorum caritas
[illegible], [illegible] ubi [illegible]
quia [illegible] sunt [illegible] rota
in rota Ezechielis prima. De forma
tamen [illegible] distincta
[illegible] sensibus [illegible] sunt
quia quod lex [illegible]
[illegible] evangelium [illegible] in
[illegible] [illegible] dicit
[illegible] enim lex vetus data est
a deo, [illegible] data est per
hominem [illegible] ewangelium
per hominem deum [illegible] lex
per moysen data est, veritas
per ihesum christum facta est. Sic vetus
lex est ad christum sed lex vetus
est ad christum declinando
malum per timorem, lex no-
va faciendo bonum per amorem
[illegible] augustinus [illegible] [illegible] in
lege veteri [illegible] vetus [illegible]
[illegible] [illegible] augustinus [illegible]
[illegible] homo [illegible] [illegible]
[illegible] [illegible] hic in
utriusque sive [illegible] [illegible]
sed vetus testamentum est [illegible]
in [illegible] [illegible] in [illegible]
novum in [illegible] quod
enim lex et [illegible] [illegible]
hac in novo [illegible]

[illegible] et [illegible] hec [illegible]
quod [illegible] lex [illegible] preambula
ad legem ewangelii, [illegible]
est quedam [illegible] [illegible]
[illegible] [illegible], [illegible] data est
[illegible] [illegible] et [illegible], [illegible]
[illegible] [illegible] illa [illegible] ista
[illegible], dicit enim augustinus in [illegible]
de [illegible] religione [illegible]
[illegible] alia [illegible] data
[illegible] [illegible] alia [illegible]
[illegible] dicit quedam [illegible]
[illegible] alia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] iste due leges [illegible]
[illegible] quod [illegible] lex et ewangelium in
[illegible] sunt [illegible] [illegible]
[illegible] [illegible] [illegible] non
[illegible] [illegible] [illegible] quod lex
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est ad
salutem [illegible] [illegible] [illegible]
lex est [illegible] [illegible]
[illegible] [illegible] lex est [illegible]
[illegible], [illegible] [illegible]
[illegible] [illegible] lex est [illegible]
[illegible] [illegible] [illegible]
[illegible] lex est [illegible] [illegible]
est [illegible] [illegible] lex [illegible]
[illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] et [illegible] et
[illegible] hec [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et hoc est quod hic dicit [illegible]
[illegible] sunt [illegible] [illegible]
[illegible] legis [illegible] et
[illegible] [illegible] sunt [illegible] ad [illegible]
et effectum et ad finem quia
ducunt ad salutem et ad christum
qui est finis illarum [illegible]
differenter quod lex [illegible]
[illegible], lex vero ewangelii
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
sunt [illegible] [illegible] [illegible]

Dixi in prologo quod quamuis
omni secundum dictatus racionis legis
sit prior secundum dignitatem posterior
tamen et hoc naturaliter tamen duracione
prelatum sit vetus quam nouum.
Unde si bene consideras hic debite
[illegible] et [illegible]
duo vasa sunt sic duo testa-
menta vetus et nouum
que clamauit ad se inuicem
sicut duo Cherubin in scriptis
sanctis scribitur. Duo quia
et ordo debitus inter illa
ut vetus nouum precedat
velut [illegible] cibum infan-
tium et puerorum lactancium,
nouum sicut vinum perfectorum
nam quamuis intellectus vini
representat supereminentem
claritatem sicut cum nec de-
uenisset in conuincione
intelligere spiritualis sensum
et doctrina simplex testamenti
veteris que est puerorum
esse, non precessisse, et post
ante dispositionem Galatis
qua quamdiu [illegible] valet esse
passibus est, legis et prophetarum
[illegible] precessit, quia
in illa stulticia que sapiencior
est omnibus hominibus, omnes
thezauri sapiencie et sci-
encie sunt absconditi illius
cibum infantilem fastidie-
bant [illegible] vetus
aut testamentum penitus li-
berum impleuit secundum perfec-
tionem [illegible] quidam enim sunt
legales, quidam spirituales.
Et quando [illegible] carnalibus
tamen nouum testamentum non
videtur sensus veritatis figura-
tiua libri [illegible]
[illegible] libris legalibus

deuit cuius veritatis sit medulla [illegible]
sit et ad medullam [illegible] cum
ille perspexit liber iste apte
continet libros prophetarum
in quo reuelantur [illegible]
[illegible] continentur, explanata
et aperte [illegible] libris
continentur sub quibus est ali-
quid [illegible] conscien-
ciarum exemplis [illegible] diuina
[illegible] in [illegible] [illegible]
[illegible] de [illegible] veritate [illegible]
de illa [illegible] et [illegible]
[illegible] que de se [illegible]
ego sum via veritas et vita
[illegible] modo [illegible] in
libris testamenti veteris
esse de illa veritate figuratiue
et occulte. In libris noui
testamenti manifeste et lucide
[illegible] in [illegible]
[illegible] x. In testa-
mento veteri [illegible]
mysteria figuris [illegible] veritatem
sunt que [illegible]
[illegible] ista
omnia in duobus testamentis
[illegible] tamquam unum
[illegible] ac
perfectissima [illegible]
[illegible]
[illegible] ab altero [illegible]
[illegible] omnia in [illegible] fidei
regula [illegible] que
[illegible] intellecta spiritualiter
[illegible] et
ista duo testamenta [illegible]
[illegible] vino .i. austeri-
tate [illegible] que [illegible]
[illegible] ac
[illegible] quia ut [illegible]
[illegible] de vite [illegible] nulla
[illegible]
sed [illegible]

unaquaeque vero agere potest in
illa actu ipsa actione desiderii
esuriit. Item donum quod dicitur
quod est humane sic perfectiva
in quadam modo quod reddit
hominem sic facultate et
duo bona sunt de actibus eius
unum non dicit sine actus
actibus sed sine medio capiendi
incipientibus esse [illegible] cum esse
de [illegible] esse bonum
[illegible] unibus [illegible]
sine quod ex gratia [illegible] dei
[illegible] vel [illegible]
ad hoc ipso / excedit autem
humane [illegible] facultate sine
per hoc ad hoc [illegible]
cum caritate que [illegible]
[illegible] deo unit / ad hoc
ergo [illegible] quod esse super [illegible]
[illegible] [illegible] [illegible]
posse sine gratia et gratia
[illegible] bonum [illegible]
[illegible] [illegible] quod sine
gratia homo [illegible] non potest
[illegible] aliud bonum quod est
[illegible] [illegible]
[illegible] per liberum arbitrium [illegible]
et [illegible] actibus [illegible]
[illegible] / [illegible] [illegible]
[illegible] et [illegible] sponsi
[illegible]. dicitur pulchra sunt
[illegible] tua vino [illegible] esse
pulchra et [illegible] esse
studium in [illegible] quia
[illegible] [illegible] quam in [illegible]
[illegible] sine gratia [illegible]
[illegible] / [illegible] magis
[illegible] placent doctrina
[illegible]. [illegible] [illegible] le-
galia sunt [illegible] legalia
[illegible] [illegible] studium [illegible]
[illegible] [illegible] per [illegible]
[illegible] [illegible] [illegible]

ipsi sponsi [illegible] duo testa-
tur sequentia sunt cum doctri-
na ipsa patet per [illegible] et glo[ssa]
quod hic doctrina sponse co-
mendatur a conformitate
et comparatione ad doctrinam
Christi unde dicit hic glossa super
sponsa in dilecto utraque
laudabatur et duo testantur
hic dilectus utraque sponse
laudat in quo intelligitur
unitas doctrine Christi et [illegible]
similis laude alter alteri [illegible]
reddit doctrina Christi et ecclesie
quia dat ecclesie quod ministrat
ipsi commendatur doctrina sponse
ab utilitate sponsi et comparatione
ad utilitatem Christi glossa amico
amo te quia doctrina tua
que nutritur in uberibus
melior est ad consolationem
infirmorum et [illegible] et
sustentationem parvulorum
commendatur doctrina sponse
ab excellentia et comparatione
ad doctrinam [illegible] / [illegible] pulchri-
ora sunt ubera tua vino
glo[ssa] id est [illegible] sunt omnia
que [illegible] dantis qui philoso-
phie vel legalis doctrine
[illegible] [illegible] [illegible] [illegible] /
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] primo quod [illegible]
esse [illegible] ut [illegible]
[illegible] / [illegible] [illegible] quod
[illegible] esse [illegible]
[illegible] [illegible] [illegible]
[illegible] quod [illegible] esse
[illegible] ut [illegible] et
[illegible] [illegible] / [illegible]
[illegible] [illegible] [illegible] de [illegible]
suo [illegible] [illegible] e
[illegible]. dicit ergo sponsus

dicit quam pulcre sunt ma
mme tue. scilicet lac doctrine
[illegible] et potentia te
[illegible]. pulchriora sunt ube
ra vino. vere pulcra
[illegible] delectabilia [illegible]
pulchriora [illegible] vel
[illegible]
[illegible] in christo
[illegible] graciam
[illegible] mammas habet
[illegible] mamillas [illegible]
nt [illegible] pulcre sunt
mamme tue. [illegible] in
mammis [illegible]
[illegible] et nota quod ma
me sunt pulcre quando sunt
[illegible] plene albe et mo
dice [illegible] est pul
cra [illegible] est [illegible]
alba in [illegible]
plena [illegible] pro
missione, alba et plura
sunt [illegible] falsitatis
[illegible] in [illegible]
vel [illegible]
[illegible] sanctitatis [illegible]
[illegible] ad ista [illegible]
pulcrius [illegible] Can
ticorum [illegible] cuius [illegible]
te [illegible] ad [illegible]
[illegible] cuius est [illegible]
[illegible] et [illegible]
[illegible] lacte quo ad
[illegible] dulcedine [illegible]
[illegible] antiquo
[illegible] in quo [illegible]
[illegible] est albedo zaphira
[illegible] quo ad [illegible]
[illegible] zaphirum [illegible] est gem
ma [illegible]
[illegible] que est [illegible]
[illegible] et [illegible]
de [illegible] pulcri
[illegible] vino
[illegible] 60 mamilla

[illegible] lactabimini de [illegible]
lacte dulcedinis [illegible] de
[illegible] dei [illegible]
[illegible] de [illegible]
[illegible] unde [illegible] mamma
quasi [illegible] manans
[illegible] de [illegible] fluens
[illegible] quasi [illegible]
[illegible] ad [illegible]
[illegible] ut [illegible]
[illegible] dei mamilla
quasi [illegible] manans [illegible]
[illegible]
[illegible] consolatur
[illegible]
regni celestis [illegible]
dulcoratur [illegible] pro
missione, consolatur [illegible]
dulcorantur [illegible]
[illegible] dulcedine [illegible]
[illegible] lac [illegible]
[illegible]
[illegible] paulus
in fide [illegible] 22
[illegible] in [illegible]
[illegible]
22 [illegible] mel [illegible]
[illegible] ad [illegible] in [illegible]
[illegible] in qua [illegible]
[illegible] mel [illegible] ideo
in pluribus locis [illegible]
[illegible] habundans melle et
lacte, [illegible]
[illegible] et [illegible]
[illegible] dulcius est et [illegible]
[illegible]
[illegible] in
[illegible]
[illegible]
[illegible] 66
[illegible] potens [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ab

mittitur glorie gentium, sugetis in
charitate et ab ubertate domus
dei, mamme sunt pulcre
ubera pulchra mamille
pulcherrime, sicut pulcrior lacte,
candor, pulchrioris alti-
tudo, pulcherrime ma-
millis i. exaudiens fit can-
dor innocentie, nitor castitatis
varietas florum. Celestium
[illegible] consummatione
pinguis et innocentis mammis
[illegible] cum nos [illegible]
[illegible] suam [illegible]
[illegible] in dolo premio pro
[illegible] de gloria [illegible]
hec est testimonium [illegible]
[illegible] sequitur
recordatur [illegible]
de pauperis spiritu quorum ipsorum
est regnum celorum, primum est
de tande puro, secundum de to-
[illegible] fide [illegible]
[illegible] de mamma fluunt
benedictionis ab ipsis [illegible]
[illegible], de ubere benedic-
tionis ubera et vulue de
mamilla benedictionis [illegible]
de qua habes benedictionis dedit
iacob filio suo joseph, de
mamma fluunt vitulus
et vita, de ubere [illegible]
de pinguedine tue et de
rore celi in habundantia
de mamilla divine et gla-
de mamma vitulis in
[illegible] sponte, una in te
in [illegible] vita est corporis
celum [illegible] de ubere
[illegible] de pinguedine
fit studium [illegible]
de rore celi [illegible]
de mamilla [illegible]
[illegible]

de

et gloriam divine inspiratis
[illegible] loquimur
de ubere sunt dispensatio-
nem gratia [illegible] que ubera
ubera beati [illegible] ubera
mulieris, ubera virginis
beatum ac [illegible] plantis ca-
rnalibus, [illegible]
virgo [illegible] mater salvatoris
[illegible] carnalibus [illegible]
ubera [illegible]
[illegible]
[illegible] sunt per
occasionem sunt [illegible]
[illegible] temporalis et spiritualis
ministrabat [illegible] pas-
[illegible] et que
[illegible] tempus [illegible]
gratia [illegible] redundantes
in [illegible] sed [illegible]
facti [illegible] ex [illegible] de
[illegible] salvatoris [illegible] esse
beatus venter qui te por-
tavit et ubera que suxisti,
[illegible] ubera [illegible] lac
lac [illegible] sancti [illegible]
[illegible] ubi [illegible] plena
de rore celi sunt [illegible]
sancti hic [illegible]
[illegible] artificio, de rore celi
advenientis [illegible]
lac sit de herba hic quia
carnalis [illegible]
voluptatibus dantur carnis,
quia de spiritualibus nec sa-
pit nec sentit [illegible]
[illegible] fit quando
artificio [illegible] spirituali in-
telligentia [illegible]
[illegible] sunt saepe
[illegible] lac est a [illegible]
[illegible] mittit [illegible]
a primo ablactatus est
Samuel ubi [illegible] est sermo

conjugium. sed ablati sunt vi-
tuli s. immolatio carnis
et farina s. puritatis mentis
et amphora vini s. fervor
caritatis. Quando ablactatus
est Ysaac et factum est gran-
de convivium quod non fecit
pater in nativitate. Gen. 21
1 Reg. [illegible] primo conceptum tunc nas-
citum [illegible] vel locus [illegible]
vii [illegible] sed [illegible] sed dicitur
ut potentem a lacte, unde
[illegible] ab hac primo lacte
separantur sicut Samuel
et a sede sicut Ysaac. hic
faciendum est convivium ut
tu avulsus fuisti a lacte et
[illegible] pulentum ad [illegible] ut
[illegible] lacte [illegible] quod
quod hic de pulenta [illegible]
[illegible] vino, quod [illegible] pulentum
[illegible] in [illegible] peccatoris
[illegible] pietatis et [illegible]
que sequitur [illegible]
[illegible] pulenta est
[illegible] peccatoribus
[illegible] austeritatis [illegible]
que signatur in [illegible]
[illegible] vino [illegible] austeritate
[illegible] principaliter [illegible]
[illegible] vino [illegible] latitudine
carnali [illegible] vino ad [illegible]
quia vinum letificat cor hominis
sed [illegible]
[illegible] aliter [illegible] pulente
[illegible] hic [illegible]
[illegible] et [illegible]
amplectende et [illegible]
sed de [illegible] ventris
qui te portavit et ubera
que suxisti. Respondetur hic
[illegible] homo sine gratia se possit
preparare ad gratiam habendam
et videtur quod [illegible]
indiguit homo ad hoc quod

facere non potest sed homo indiguit ad
hoc quod se ad gratiam preparet
Jacobi [illegible] Convertimini ad me
et ego convertar ad vos. Ergo homo
sine gratia se potest ad gratiam preparare.
Hoc videtur ex hoc quod dicitur Apoc.
3. Si quis aperuerit mihi
ego intrabo ad eum. Ergo videtur
quod ad hominem pertineat aperire
cor suum. Ergo quod est ad gratiam
se preparare. Item sicut Anselmus
Causa quare aliquibus non datur
gratia non est quia Deus
non dat sed quia homo eam non acci-
pit. Hoc autem non esset si
homo ad gratiam habendam sine
gratia se preparare non posset. Ergo
homo se potest preparare ad gratiam
habendam sine gratia. Item Ysa. 1
Si volueritis et audieritis
me bona terre comedetis. et
ita in voluntate hominis est
ut ad bonum accedat et gratia
repleatur. Sed contra est quod dicitur
Joh. 6 Nemo potest venire ad
me nisi pater meus traxerit illum.
[illegible]
[illegible] ipsa me
[illegible] et adduxit usque
ad montem [illegible]
a Deo petimus ut nos ad se con-
vertat [illegible] converte nos
Deus salutaris noster [illegible]
[illegible]
[illegible] liberum arbitrium preparare ad gratiam
possit. Ergo videtur quod sine gratia
[illegible] homo non possit [illegible]
[illegible] quod homo non potest se
preparare ad gratiam habendam nisi
per aliquam gratiam [illegible]
et per illam intelligitur [illegible] ha-
bitualem [illegible] duplicatur
primo quia [illegible] preparatio
ad gratiam necessaria ut

ostendatur aliqualis ratio ex parte
[illegible] ex qua quibusdam datur
gratia gratum faciens et quibusdam
non. Si autem inter ipsa preter
gratiam sint aliqua gratiam habi-
bilia esse non potest, aut ista
gratia datur omnibus aut non. Si
si omnibus datur non videtur quod
esse causa aliquid valde dignum quia
in nullo conveniunt et omnes
communiter conveniunt nisi in aliquo
nullo ipsa autem [illegible] gratie si
ei non [illegible] angelum [illegible]
[illegible] multi [illegible] a deo
[illegible] Si autem non omnibus datur
[illegible] ad [illegible]
[illegible] aliquam alia
gratiam [illegible] in [illegible]
[illegible] esse [illegible]
in primo [illegible] quia [illegible] ad
gratiam aliquo esse facit quod nisi
esse [illegible] esse [illegible]
si [illegible] faciet quod in se [illegible]
datur ei gratiam hoc autem [illegible]
in aliquo esse quod esse in potestate
[illegible] unde si [illegible]
non potest se ad gratiam preparare
facit quod in se est non [illegible]
preparare se ad gratiam. Si autem per
gratiam [illegible] data intelligatur
[illegible] quia in
[illegible] homo ad bonum
[illegible] sic verum est quod homo
sine gratia non potest se preparare ad
gratiam habendam gratum faciens
[illegible] duplex [illegible]
[illegible] quia [illegible] esse
[illegible] velle bonum
nisi sit aliquid quod ipsum mo-
veat [illegible] in [illegible]
[illegible] motum [illegible]
[illegible] esse [illegible] aliquibus motis
quibus alia [illegible] ad agendum.
[illegible] cum deus se ad gratiam [illegible]

[illegible] de novo voluntate sua
[illegible] ad deum quod [illegible]
[illegible] aliquibus [illegible]
occasionibus ut patet [illegible]
[illegible] aut [illegible]
[illegible] aut aliquo [illegible]
aliquam [illegible] instinctum
[illegible] quo deus in mentibus hominum
operatur [illegible] utroque modo
[illegible]
[illegible]
[illegible] quod homo se ad
gratiam preparat. Secundo [illegible] qualis
[illegible]
sufficiens preparatio ad gratiam
[illegible] qualiscumque [illegible]
[illegible] sufficiat ad remissionem
peccati. [illegible] esse aliquem determi-
natum modum quem quidem [illegible]
notum esse non potest. Cum [illegible]
[illegible] deum gratie [illegible]
[illegible] non [illegible]
[illegible] preparationibus ad
formam [illegible] forma [illegible]
[illegible] aut ad aliquem
[illegible] aliquibus
[illegible] modis operantibus
[illegible] operantis [illegible]
[illegible] diligente
[illegible] quod [illegible] non potest se ad gratiam
preparare nisi ad hoc divinitus dirigatur
[illegible]
[illegible] modis loquendi
in scripturis [illegible]
aut [illegible] preparationem gratie in
nobis [illegible]
ut [illegible] et hoc [illegible]
[illegible] ut tu [illegible]
[illegible] deus salutaris
[illegible] ut [illegible]
[illegible] ut [illegible] diligenter
in veritate tua et hoc [illegible]
[illegible] ad [illegible]
quod [illegible] nobis [illegible]

nacis ad deum quia hec facere
possumus sed non sine divino au-
xilio. Unde petit ab eo petens
Trahe me post te currimus. Dicit
ad te et quietem ad sedem
dextram qui magis apparent tam-
en in deo possumus sed non
sine divino auxilio. Unde
ab eo petere. Mathei [illegible]
apparent deus tam enim
et in diebus esse de alio-
na nec separare nec velle
bonum possumus nisi hec deus
in eo operetur ut dicitur ad ph[ilippenses]

Et odor unguentorum
tuorum super omnia aromata.
Hic laudat sponsus sponsam
dat sponsam a virtutum frag-
rantia. Odor enim unguento-
rum spiritualium est fama
bonorum operum de quibus scriptum
est, et domus repleta est
ex odore unguenti, videlicet
ecclesia militans, quod devotis ope-
ribus feminis que circa
redemptorem suum erant
omnibus esset notum in
plenitudine aromatum
fragrantissimorum. Secundum in
nuper inducte dicit
et odor unguentorum tuorum
i. fama virtutum spiritualium
scilicet devotio que habetur
per famam bonitatis vel pax
concordie vel operibus bonis se-
quitur. Unguentorum tuorum i.
virtutum spiritualium, quia sicut
est unguentum sanativum
infirmitatis i. infidelitatis
et incredulitatis. Actuum xv:
fide purificans corda eorum
scilicet ab infidelitate et agnoscens
eorum et cetera, dicens iste

Λ Et fortitudo, unguentum illuminativum
est scientia, unguentum reparativum
de peccato iustitia, confortativum

unguentum dolentis i. mitigativum
dolorem, quia minuit vim
flagelli, et patientie enim reparativum
per vires perdite gratie
dei et vulnus dominus. Caritas
vero est unguentum conservativum
sanitatis [ad illud] resonans per
cepta est caritas de corde pu-
ro et conscientia bona et fide
non ficta, unguentum autem
confortativum ut non recedat
a medio est temperantia
super omnia aromata i. super
omnium virtutum delectationes vel
super institutionibus legis, vel
super omnia bona facta per
virtutem facta. Est autem un-
guentum sponse divini possunt
devotionem quia unguit
fervens ad deum, et com-
passio quia unguit et servit
ad fraternitatem, devotio et gratia
actio quia perfectionem et unde pro
unguentis humanis ut habetur
Beda unde sic exponit. Et odor un-
guentorum tuorum spiritualium
est fama operum de quibus
scriptum est in omnem terram
exivit sonus eorum et in
fines orbis terre verba eorum.
Et tunc Maria Magdalena
in typum ecclesie super dominum
nardo fundebat scriptum est
et domus repleta est ex
odore unguenti. Unde ibi
significatum est misterium quod de-
votis ecclesie feminis que
redemptorem suum sequebantur
omnibus esset notum. Implet
et gloriam vivi unde utique
observatio legalis repromissa
vel sacrificiis cum aucta late
[illegible] dicitur obstat
aromatum unde fragrantissimum

unitiorem sanctorum temporibus illis
ministrant, odor quo inquit un-
guentorum tuorum super omnia aro-
mata quia usque illa dubitata
te lacrimis nullo diffusit per
orbem comparavit fidei qui totum
qui fidem in hoc salute perfecto
nostrorum fama currit unde
et hec que publicata in mundo
perstitit donec vincit suffici-
enter, neque tam decet sponsa
christi vite nostris ac vilibus
comparari; vel vino secundum quod gus-
tus assimile, vel aromatibus
que conferunt anima desperante
[illegible] et ipsi legali observatione
permodice sit laudibus sibi si
vini pocula dicitur vel aromati-
ca que carnis sensibus apta
sufficienter, Glossa secundum intentionem
[illegible] sic exponitur et odor un-
guentorum tuorum id est unguenta
quippe spiritus virtutes que ex
caritate oriuntur intelligimus,
habet nimium [illegible] [illegible],
aromata quibus redolebant
quia virtutes quasdam possi-
debant, et bona opera exercebant
sed quia sine caritate vivunt
in conspectu dei, nulla que faciunt
placent unde in [illegible]
dicit dixit nunc in nomine
tuo prophetavimus et in nomine
tuo virtutes multas fecimus.
respondebit eis, numquam novi
vos discedite a me omnes
operarii iniquitatis, Hinc quo un-
guenta tua super omnia aro-
mata redolent dicitur [illegible]
etsi alii [illegible] opera bona
placuit [illegible] que facta tua
ex caritate [illegible] in omnibus
[illegible] sine [illegible] [illegible]
debent, Lira vero sic exponit
per odor unguentorum tuorum id est [illegible]
quia per unguento odorifero quo

unctum fuit tabernaculum et
omnia vasa eius conspersa
Exo. xxx. et dicit vestis
sponse quia tabernaculum
erat in [illegible] decem
et ornamentum templi
honorem vero sic exponit
et odor unguentorum tuorum super
super omnia aromata id est
magis mihi placent doctrine
et virtutes spirituales quam omnes
traditiones phariseorum etc.
[illegible] que de te in superna-
liter laudatur, ergo hic sponsa
et quibus eius sociata in ea
a bona fama ipso hic tangitur
tribus actibus [illegible] [illegible]
que quibus [illegible] tradatur un-
guentum per virtutes spiritualium
surgentium laudabilis fama
sponse noto secundum intentionem
littere quod fama que laude
digna est [illegible] [illegible] [illegible]
[illegible] vilitate que [illegible] undique vilitas
[illegible] unde dicit glossa
odor unguentorum tuorum id est fa-
ma spiritualium virtutum que
ex caritate oriuntur quamquam
dicit [illegible] laudo te a fama
qua refulgent apparere quia
virtutes eorum non operantur
ex caritate unde alia glossa
super omnia aromata id est
super omnia opera bona que
faciunt apparere que et si
hominibus placent [illegible] deo
tamen numquam quia ex caritate non
procedunt. Quibus tamen est
[illegible] [illegible] fama [illegible] estimacio
non intercipitur aliquo malo
opere unde in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad insulas longe divulgatum
est nomen tuum, et sequitur de
[illegible] [illegible] in gloria tua,
q.d. laudandus nimium est
quia in odore bone fame eius
[illegible] [illegible] [illegible] [illegible]

fecerunt. Job xxix gloria mea
semper innovabitur et arcus
meus in manu mea
instaurabitur. Et [illegible] xx
bonum est michi magis
mori quam ut gloriam meam
quis evacuet. ~~suavitatis~~
~~dicta fama insunt sancte~~
Tercius candor est suavi
tas seu dulcedo de qua de
qua dicit Augustinus super psalmum xxx
in prima expositione dicens
o quam multis modis co
piosa est suavitatis seu
dulcedo tua domine quam ab
scondisti timentibus te
sed eis quos emendas
nullum amatis sed ne disso
luta securitate neglige
cius agant abscondis
ab eis dulcedinem amo
ris tui quibus tamen pro
est utile. est enim dulce
do in presenti ut dicit Augustinus
super psalmum 19 [illegible]
nobis et bonum tuum amo
remus l. te diligeremus tu
nobis dulcis eris [illegible]
[illegible] iustificatorum [illegible]
[illegible] misera [illegible] nichil
[illegible] ut amares [illegible]
[illegible] tu solus domine dulcis
apparuisti [illegible]
es dulcedo inestimabilis
per quam [illegible] dul
[illegible] tua cum dulcedo
Stephano lapides dulco
ravit, tua dulcedo cra
ticulam Laurencio dulcem
fecit, per tuam dulcedinem ibant
apostoli gaudentes a conspectu
concilii quoniam digni habiti
sunt pro nomine Ihesu contu
meliam pati. Et [illegible]
gustate et videte quoniam
suavis est dominus. Hec est
illa dulcedo domine deus
meus quam experiamur [illegible]
[illegible] te per quam tibi domine
[illegible] [illegible] per quam
~~[illegible]~~ [illegible]

tota dulcis ut mistica vita [illegible]
et misera dulcitas [illegible]
[illegible] [illegible]
inextinguibili dulcedine tua
[illegible] [illegible] tua
adeo ut pietatis flamma [illegible]
totus ardeam in tui amoris
dulcedine quam [illegible] aque
multe [illegible] non possint
extinguere. Quarto precipua insunt
fame, istud [illegible] [illegible] [illegible]
[illegible] glo. sit odor unguentorum
tuorum l. suavissima fama
fidei tue diffusa per totum orbem
latior est quam lex patrum
que in sola Iudea coangustata
et alia glo. super omnia aromata
l. super omnem delectationem
Quartus candor est edificatio
proximi que consistit in virtutibus
et in bonis operibus. Talis
edificatio fundamentum debet
habere in alto et [illegible] in imo
ut in edificatione corporali
[illegible] [illegible] [illegible] in alto
[illegible] [illegible], debeo ponere [illegible]
imo [illegible] in temporalibus [illegible]
sicut in edificio corporali primo
debemus [illegible] [illegible]
ita in edificio spirituali primo
debemus [illegible] [illegible]
[illegible] [illegible] edificare et ibi
debet esse [illegible] [illegible] [illegible]
[illegible], quam [illegible] [illegible]
unguentorum tuorum q. [illegible] fama
[illegible] a me [illegible] a causa
efficiente habet, habet pro
causa [illegible] [illegible], pro for
mali [illegible], pro finali
quo ad te suavitate, pro
ad proximum edificationem. Isto
[illegible] [illegible] [illegible] hec [illegible]
ad istud [illegible] [illegible], laudabilem
famam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] suavitatis et [illegible]
[illegible] [illegible] [illegible] hec [illegible] fama
[illegible] [illegible] unguentum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

p̄nia ad salubritatē siꝫ ad
mitigacionē cura ad conf-
tacionē ad sanitatē dolaris
ad mitigacionē languoris
ad confortacionē stuporis,
doloris corporis, languoris
visceris, stuporis capitis
qui status est ecclesie q̄ sancta
sca ppria ad corruptionē ecce
sia ac opressionē. Et ad detes-
tacionē pcti, faciamꝰ ergo que-
dam intelleccionē hominis cui
ista assignentur, habeat ergo corpus
generis etiam thelogalium
et moralium tamquam membrorum
distinctorum, habeat eciam viscerum
affectuum, caput intencionum
manus operacionum aliquas dis-
tinctarum. pedes desideriorum,
Sicut enim est unum corpus
ex multis petis tamquam mem-
bris distinctis unde apostolus
ad corinth. 6 o quam dampnosum
quam periculosum, cuius membra
videatur corpus non obstare
principiis ex dictis clare patet
prout principiis ait quod
aut in loco de celo et mundo
est prius error in principio. ma
ximus erit in fine, dampna
bilius autem apparet ubi
periculosius est errasse et
difficilius est corrigere quam
qui corpus membri sunt ecclesia
aut defectus in suis principiis
extirpandi ut dicit scriptura
in corporali et habitum fidei
ita dicitur corporaliter sunt ipsi
de corpus quod corpus membra
corporis mittat ut sunt scilicet
Scrabiosa ovis repellendo
a caula ne totum gregem infi-
ciat revocandum est ignis
a domo ne tota domus ardeat
Arrius in Alexandria una
scintilla fuit sed quia non statim
oppressa est, prius totum mundum
eius flamma depopulata
est, et non mirum quia quando
est hoc pertinet corpus fuit
in quo martiribus crudelibus
persecucionem xpianorum quia illi
perimebant corpora sed in
scismate anime perimuntur
ibi effundebatur sanguis
sed in scismate ordinaria
fides confunditur. Illa persecucio
fuit multis salutis ista
scisma fuit multis interi-
tus dampnabilis sicut certum
fides crevit sed in scismate
fides perijt, multis pecul-
iaris pena corporis pertinuit, sub
tyrannica rabie aucta
mundi vita sed in scis-
mate barbaries est confusa
Tyrannide predicabant corrigenti
sed in scismate multi peccant
per malicia et peccata sub
tyrannis martyres ituri
ad palmam et coronam sub
scismate recedunt fideles
ad miseriam reprobe ad
scandalum celestem et regnum
sub tyrannis augebant
vitam sub scismate aucta
sunt scelera atque flagicia
videte ad hoc corpus pti
quod scisma est desolandi prout
isto execrabili scismate
regnante scilicet est xpianus
castitas invita, fides adversa
caritas odiosa. spes gelida,
iusticia ignara, fortitudo ino-
pis ad iniuria, temperancia
simulata, prudencia fallibilis
humilitatis ficta, veritas
flexa, paciencia nulla, misericordia
fraudi, intencio perversa, de-
vocio falsa, mundi fortitudo
abusiva, religio fucata, di-
ligencia neglecta. primax

Cura, obedientia nulla et insa-
nus vita, Ecclesia in ama-
ritudine nunc est repleta
dum canonicarum constitu-
tionum rupturam, Ecclesiam
simoniaci spoliaverunt, et scismatici
laceraverunt. Videte ad istam
inquietudinem huius corporis pre-
destinat. Ergo hoc corpus pate-
bit … ix …
… sic corporis … …
15 … Ut ysaias xv de … vi-
… venter meus
ad moab quasi cythara
sonabit ad viscera mea
ad murum cocti lateris.
Item de capite …
ysaie i omne caput langui-
dum et omne cor merens
a planta pedis usque ad ver-
ticem non est in eo sanitas
vulnus et livor et plaga
tumens non est circumligata
nec curata medicamine neque
fota oleo. Corpus enim …
dolorem patitur per suggestiones
et temptaciones, viscera af-
fectionum languerunt per corpore-
um dolorem, suggestionis
et temptacionis …
unguentis … …
… … affluentur
… … af-
fectione penitentialium operum
ut non inveniatur …
… … Caritatne
elemosinarum in …
nobis … assistat …
… … ut
index nobis fiat …
tus, hoc unguento …
… … ungere corpus
Christi ad monumentum, hoc
… angelus …
… bona est oratio cum
ieiunio et elemosina
magis quam … reponere

Caritatne elemosinarum … ordinum penitentialium operum

thezaurisare aurum. Affectum habemus
ad nos, ad proximum et ad deum.
Ad nos ut de … …
nos ipsos odio habeamus, de
bonis in domino gloriemur, et hoc
contemptu languent in nobis
erga nos affectus ad proximum
ut in … … compassionem
in bonis … …
… de malis eius gau-
deamus, et bonis invideamus
erga eum languent affectus
nostri ad deum ut eum diligamus
ut patrem, honoremus ut deum
timeamus ut dominum et …
oblivionem languent affectus
nostri erga deum … …
… unguentum …
… mariam pedes Christi
… … affectus …
… huius … est …
… … hoc …
… affectus ad nos …
… … in … …
est redemptio … est Christi
passio … …
Christus passus est pro nobis
nobis relinquens exemplum
… ad proximum affectio
… est … …
… … …
… … affectum. Clamabo
… ad deum altissimum, deum
qui benefecit michi. psalmo
hoc est …
languente … …
et … … …
… … …
… est in domino …
… … … …
… patris … hoc
unguentum … habemus
a … … que … nos
… … … … b
… … … unge
caput tuum … hoc unguento

ut sana vulnera [illegible] sanat hoc
efficit unguenta super caput
domini. Odor siue unus est super
quedam aromata, odor secundus
super multa aromata, odor
tercius super omnia aromata.
Aromata sunt virtutes quedam
[illegible] ut paciencia et temperan-
cia [illegible] temptacionibus re-
sistit [illegible] sicut [illegible] unge-
[illegible] et [illegible] est super quedam
aromata [illegible] sunt
virtutes que [illegible] ordinant
affectus [illegible] quod magnum
est sicut iusticia fides spes
[illegible] unguentum ex
ordinatum [illegible] ad maius
est et [illegible] odor eius super
multa aromata [illegible]
unguento quia talis homines
reformat in amore dei
[illegible] compar[illegible] et
[illegible] odor eius super omnia
aromata [illegible] super omnem
delectacionem [illegible] unde [illegible]
ex qua sit [illegible] hec [illegible]
tua [illegible] bonus odor
[illegible] est bona fama
[illegible] hoc [illegible] est [illegible] Augustinus
super Johannem sermone xl dicit
odor bonus fama bona est.
[illegible] qui male vivit et [illegible]
[illegible] uncti [illegible]
[illegible] ipso [illegible] de quibus
dicit ad [illegible] in lege
gloriaris per prevaricacionem legis
deum inhonoras, nomen enim
dei per vos blasfematur inter
gentes sicut scriptum est [illegible]
[illegible] dicit [illegible] nomen domini
blasfematur, et [illegible] paulus [illegible]
[illegible] si legem observes
si autem prevaricator legis sis
circumcisio tua prepucium facta est
[illegible] tales [illegible] et legem [illegible]
qui [illegible] legem [illegible]
aut nomen dei laudatur

in domo Christi bonus odor
[illegible] in omni loco i. fa-
ma bona et [illegible] qui fabri-
cant [illegible] et in
[illegible] qui [illegible] medu-
litate [illegible] odor bonus
fama bona est, quia [illegible]
[illegible] habent
[illegible] vestigia [illegible]
[illegible] quodam [illegible] eius
[illegible] odor
[illegible] quia [illegible] bonus [illegible]
odor est [illegible] virtutis.
qui odor [illegible] qui
[illegible] bonis [illegible] sunt
[illegible] quibus bonus odor [illegible]
[illegible] bona fama que
diffunditur [illegible] audientibus
[illegible]
[illegible] bona [illegible] sufficiat
[illegible] quia ad famam [illegible]
[illegible] ad famam
proximi hoc [illegible] est [illegible]
Augustinus sermone [illegible] de vita
clericorum duo res sunt consciencia
et fama, consciencia tibi, fama
proximo tuo, qui fidens
consciencie sue negligit famam
crudelis est, quia ut dicit
apostolus 2 Cor. 8 [illegible]
enim bona non solum coram
deo sed etiam coram hominibus
[illegible] placete omnibus
per omnia sicut ego omnibus
per omnia placeo, non querens
quod mihi utile sed quod multis
ut salui fiant. In qua
[illegible] dicit
de [illegible] aurem [illegible]
[illegible] quantum
[illegible]
bone fame [illegible] qua [illegible]
[illegible] hec cogitate
que didicistis et accepistis
et audistis et vidistis in
me. Cernimus quemadmodum
[illegible] nulla que [illegible]
commonuit [illegible] neglexit

ponere que fuerit bone fame
dominorum quia viribus tuta diluere
non valet aut quia virtus
si qua laus, ad virtutem quo
pertinet que antea parere
meruerunt, bonam vero famam
ad laudem bonorum et magno
munebat apud illos alio lo
co dicitur michi autem pro mi
nimo est ut a vobis
iudicer aut ab humano
die, i. e. die homine, et ad Galat.
Si adhuc hominibus placerem Christi servus
non essem. Et 2 Cor. 1 Nam
gloria nostra hec est testimonium
conscientie nostre, sed illorum duorum
i. bone vite et bone fa
me, vel quia breviatur dicitur
virtutis et laudis, unum
propter se ipsum sapientissime
retinebat, alterum propter alios
misericordissime providebat.
Sic quilibet re ista bono delec
tetur, in se, tenetur ab om
ni specie mali, et contra
malignantes quantum possumus
nos abstineamus et bonam
famam custodiamus. Dupli
citer enim nobis necessaria
est, tu homini vadit nempe ipsum
delinquit, conscientia vero nobis
sicut nobis necessaria est ad
salutem, et vita nostra proximo ut
opera virtutum, Sicut i. fama
virtutis spiritualis vere in
libertatis est super omnia cor
malum, quia ad primam pertinet
[illegible] de illis virtutibus
theologicis, scilicet fide spe caritate.
Fides enim que est ungentum
sanativum omnium infirmitatum
hic in carne et heresum
et infidelitatis, quia dicitur Act. XV
fide purificantur corda eorum
scilicet ab omni infidelitate.
Spes vero est ungentum dolorum
i. mitigativum dolorem quorum
permittit unum flagelli tem
porum expectacio premii placentis
bonorum et gracia dei et meritis
bonis, quod cum aliqua fla
gella bonorum provenit, quod
misericordie eius defectus, et tamen
cum illa sufferre patienter
valent se et minuantur dolores
et angustie premii.
Caritas vero est ungentum
completivum sanitatis, Ad Thess.
finis precepti est caritas
de corde puro et conscientia bo
na et fide non ficta. Sed
et virtutes morales sunt
ungenta que sanant unum
[illegible], nam ungentum confortativum
est fortitudo, qua homo pugnat
contra adversarios suos et [illegible]
infirmitates spirituales, et tamen [illegible]
bonum. Secundum ungentum illuminativum
est prudentia que lumen est oculis
anime, et vero ante omnia ad
prudentiam, ne illum potest recto
[illegible] ad recta, tanta ne aliquis
ibi remaneret impeditus, reparativum
autem deperditi est iustitia reddens
unicuique quod suum est. Consu
mativum sanitatis ut non accidat
a medio est temperantia
que dicit nimium neque
magis neque minus neque longius
neque minus. Ergo fama proximi
est vera bona quia patet quia
iste virtutes parte sui sunt
omnia animalia i. super omnia
delectationum terrena, et super
institutionibus legis et super
opera corpora bona facta et ca
ritate, que non defecit
saluti humane. Tu sicut inter
tua coram deo tu non habebis
vitam eternam ergo amen omnium.

Iheronimus

Et quia detractio est contra famam
secundo queritur hic de gravitate eius
utrum sit detractio. Secundo utrum
sit peccatum mortale. Tertio de
comparatione eius ad alia
peccata. Quarto utrum peccet aliquis
audiendo detractionem. Quantum
ad primum in quo queritur
quid sit detractio, et videtur
quod detractio non sit denigratio
alicuius fame per occulta
verba ut ab aliquibus diffi
nitur, quia furtum ei et ma
nifestum sit circumstantie non
constituentis speciem peccati
de genere peccati, ut a multis
dicatur sicut paulatim, sed illud
quod non constituit speciem pecca
ti convenit ad rationem, ergo
non debet poni in eius
diffinitione. Secundo ad rationem
detractionis non convenit quod
fiat per occulta verba. Secundo ad
rationem fame convenit publi
ca notitia. Si ergo per detractionem
fama denigratur, tamquam non
poterit hoc fieri per verba oc
culta sed per verba in multo
dicta. Tertio ille detrahit qui
aliquid subtrahit vel dimi
nuit de eo quod est, sed quan
doque minuitur fama alicuius etiam
si nihil subtrahatur de veritate
prout tamen aliquis vere
bona alicuius commendet. Ergo
non omnis denigratio fame
est detractio. Sed contra est
quod dicitur Ecclesiastes X: Si mordeat
serpens in silentio, nihil eo
minus habet qui occulte detrahit.
Ergo mordere occulte est famam
alicuius detrahere. Respondeo dicendum
22 q 73 quod sicut facto aliquis

alteri nocet dupliciter: manifeste
quidem sicut in rapina vel
quacumque violentia illata,
occulte autem sicut in furto
et dolosa percussione. Ita etiam
verbo dupliciter aliquis aliquem
ledit: uno modo in manifesto,
et hoc fit per contumeliam;
alio modo occulte, et hoc fit per
detractionem. Ex hoc autem quod
manifeste verba contra aliquem
profert, videtur eum parvipendere,
unde ex hoc ipso exhonoratur,
et ideo contumelia detrimentum
affert honori eius in quem
profertur. Sed qui verba contra
aliquem profert in occulto, videtur
eum vereri magis quam parvi
pendere, unde non directe infert
detrimentum honori sed fame,
in quantum huiusmodi verba proferens,
quantum in ipso est, eos qui
audiunt facit malam opinionem
de illo habere contra quem loquitur.
Hoc enim intendere videtur
et ad hoc conatur detrahens
ut eius verbis credatur.
Unde patet quod detractio differt
a contumelia dupliciter: uno modo
quantum ad modum proponendi verba,
quia scilicet contumeliosus manifeste
contra aliquem loquitur, de
tractor autem occulte. Unde alio
modo quantum ad finem intentum sive
quantum ad nocumentum illatum,
scilicet quia contumeliosus de
rogat honori, detractor
fame. Ad primum ergo dicendum quod
in involuntariis commutationibus
ad quas reducuntur omnia
nocumenta proximo illata
verbo vel facto, diversificat
rationem peccati occultum et ma
nifestum, quia alia ratio est

involuntarium per violentiam
et per ignorantiam. Ad 2m
dicendum quod verba detractionis
dicuntur occulta non simpliciter
sed per comparationem ad eum
de quo dicuntur, sed contume-
liosus in faciem contra
hominem loquitur. Unde si aliquis
de alio male loquatur
coram multis eo absente de-
tractio est, si autem solo
eo praesente contumelia est,
quamvis etiam uni soli aliquis
de absente malum dicat
corrumpit famam eius non
in toto sed in parte. Ad 3m
dicendum quod aliquis dicitur detrahe-
re non quia diminuat de veritate
sed quia diminuit famam eius.
Quod quidem quandoque fit directe
quandoque indirecte. Directe quidem
quadrupliciter: uno modo quando falsum im- [illegible]
ponit alteri, secundo quando peccatum
adauget suis verbis, tertio
quando occultum revelat, quarto
quando id quod est bonum dicit
mala intentione factum.
Indirecte autem vel negando
bonum alterius vel male
tacendo. Ad secundum in quo quaeritur
utrum detractio sit peccatum mor-
tale, et videtur quod detractio
non sit peccatum mortale. Nul-
lus actus virtutis est peccatum
mortale. Sed revelare peccatum
occultum, quod sicut dictum est
ad detractionem pertinet, est
actus virtutis vel caritatis
dum aliquis fratris peccatum de-
nuntiat eius emendationem
intendens, vel etiam est
actus iustitiae dum aliquis
fratrem accusat. Ergo detractio
non est peccatum mortale.
Praeterea super illud Prov. 24
Cum detractoribus non co-
misceaeris dicit Glossa: Hoc spe-
cialiter vitio periclitatur totum
genus humanum. Sed nullum
peccatum mortale in toto genere
humano invenitur, quia multi
abstinent a peccato morta-
li; peccata autem venialia sunt
quae in omnibus inve-
niuntur. Ergo detractio est peccatum
veniale. Praeterea Augustinus in
homilia de igne purgatorio
inter peccata minuta ponit
quando cum omni facilitate
vel temeritate maledi-
cimus, quod pertinet ad detractionem.
Ergo detractio est peccatum veni-
ale. Sed contra est quod ad Rom. 1: De-
tractores deo odibiles,
quod ideo additur ut dicit Glo-
ssa, ne leve putetur propter hoc
quod consistit in verbis. Respondeo dicendum
quod peccata "maxime" verbo-
rum ex intentione dicentis
diiudicanda. Detractio autem
secundum suam rationem ordinatur
ad denigrandam famam
alicuius. Unde ille per se loquendo
detrahit qui ad hoc de aliquo
obloquitur eo absente
ut eius famam denigret.
Auferre autem alicui famam
valde grave est, quia inter res
temporales videtur quod fama
est pretiosior per cuius defectum
homo impeditur a multis
bene agendis. Propter quod dicitur Eccli.
41: Curam habe de
bono nomine: hoc enim magis
permanebit tibi quam mille thesau-
ri magni et pretiosi. Et
ideo detractio per se loquendo
est peccatum mortale. Contingit
tamen quandoque quod aliquis dicit
aliqua verba per quae diminuitur
fama alicuius non hoc inten-
dens sed aliquid aliud. Hoc

hoc autem non est detractio proprie
et proprie loquendo sed secun-
dum [illegible] et quasi secundum [illegible]
et si quaedam verba [illegible] fa-
ma alterius diminuitur proferat
aliquibus propter aliud bonum
vel necessarium debitis circumstan-
tiis observatis non est peccatum
nec proprie dicitur detractio. Si
autem proferat ex levitate
vel propter aliud non necessarium
non est peccatum mortale nisi
forte verbum quod dicitur sit adeo
grave quod notabiliter eius famam
laedat et praecipue in his
quae pertinent ad honestatem
vitae, quia ex hoc ipso
genere verborum habet rationem pec-
cati mortalis, et tenetur aliquis
ad restitutionem famae sicut
ad restitutionem cuiuslibet rei
subtractae eo modo quo tene-
tur ad restitutionem [illegible]
[illegible] temporalis vel [illegible]
[illegible] plus [illegible]
[illegible] ad [illegible]
[illegible] quod revelat peccatum
alicuius [illegible] causa
[illegible]
non est detractio [illegible]
ad [illegible] illa
non dicitur quod detractio in bo-
no [illegible] inveniatur
sed addit [illegible]
[illegible]
[illegible] Pauli [illegible]
[illegible] salutis [illegible]
[illegible] peccatum [illegible] qui
non [illegible] ex levitate
aliquid dicat, unde in aliquo
[illegible] leviter alicuius famam
infamat [illegible]
et quibus non offendit
in verbo hic perfectus est vir
[illegible]
[illegible] aliquibus [illegible] aliquis
leviter [illegible] de alio non

ex intentione nocendi sed
ex levitate aut ex lapsu linguae
[illegible] in qua [illegible]
comparatione eius ad alia
peccata. Et videtur quod detractio
sit gravius omnibus peccatis
quae in proximum committuntur
quia super illud [illegible]
[illegible] diligunt detractionem
[illegible] plus [illegible]
in [illegible] detractionibus
[illegible]
[illegible] quod qui eius
[illegible] resurrectionem [illegible]
ex quibus videtur quod detractio
sit peccatum gravius quam homici-
dium. quanto gravius est occide-
re animam quam occidere corpus
sed homicidium est gravius
peccatum [illegible]
[illegible]
[illegible] semper [illegible]
[illegible] detractio videtur
esse gravius peccatum quam contume-
lia, quia contumeliam [illegible]
repellere, non autem detractionem
latentem, sed contumelia videtur
esse minus peccatum quam adulte-
rium, [illegible] quod adulterium
unit duos in unam carnem
contumelia autem [illegible]
in multa dividit. ergo de-
tractio est minus peccatum
quam adulterium [illegible]
peccatum [illegible]
magna [illegible] habet
[illegible] contumelia [illegible]
ex ira detractio aut ex in-
vidia [illegible] 31 [illegible]
sed invidia est minus peccatum
quam ira, ergo et detractio est
magis peccatum quam contumelia
[illegible] aliquod
peccatum [illegible]
[illegible] sed detractio
[illegible]
[illegible] de eius

sicut quando aliud detestabilius
faciunt nisi in publicum suscitat
et in orbe sanctos [illegible] et
celavit aut vivit, plus de
[illegible] et flamis [illegible]
[illegible] [illegible] ideo detestabilius
est [illegible] peccatum inter
ea que committuntur contra
deum [illegible] est [illegible]
[illegible] [illegible] sed detestabilius
peccatum [illegible] adulterium et
furtum sunt peccata in factis
ideo detestabilius non est peccatum
[illegible] sunt in proximum [illegible]
peccata que committuntur in
proximum sunt [illegible]
[illegible] secundum [illegible]
[illegible] xxiiiio [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] bonum
[illegible] autem sunt triplex
bonum scilicet bonum anime
et bonum corporis et bonum
exteriorum rerum. bonum autem quod
est maximum non potest ab
alio tamen tolli nisi occasio-
naliter [illegible] [illegible] [illegible]
[illegible] que utique non
[illegible] sed alia duo bona
scilicet corporis et exteriorum rerum
possunt ab alio violenter
tolli, sed quia bonum corporis
[illegible] bono exteriorum
rerum, [illegible] sunt peccata
quibus infertur nocumentum
corpori quam ea quibus infertur
nocumentum exterioribus
rebus. [illegible] inter cetera
peccata que sunt in proximum
homicidium gravius est [illegible]
tollitur vita proximi iam
actu existentis, quod autem
adulterium quod est contra de-

bitum [illegible] [illegible] [illegible]
[illegible] est [illegible] ad vitam
[illegible] sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
est [illegible] bonis
unde [illegible] xxii [illegible]
est [illegible] bonum [illegible]
[illegible] et [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ut adulterium [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] qui
[illegible] [illegible] ex delibera-
tione [illegible] [illegible] [illegible]
ex infirmitate ut ex [illegible]
[illegible], et secundum hoc peccata
[illegible] [illegible] aliquam [illegible]
[illegible] [illegible] [illegible]
lingue [illegible] [illegible]
magna premeditatione
ad [illegible] [illegible] [illegible] qui
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
fidem [illegible] [illegible] non est
simpliciter detestabilius [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
maiorem [illegible] [illegible]
[illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] non est [illegible]
[illegible] [illegible] adulterium non
[illegible] [illegible] adulterii
[illegible] [illegible] sed
ex deordinatione [illegible]
[illegible] [illegible] [illegible]
non [illegible] [illegible] [illegible]
[illegible] in alio [illegible] [illegible]

tum contendit viribus iniustitie
sed propter hoc quod mala aliorum
refert, alios [illegible] in se esse
[illegible] eius annunciata [illegible]
[illegible] propter hoc ad eius verba no-
[illegible] dicunt [illegible] de
[illegible] detractor [illegible] est homini
[illegible] iniustitie sed propria verba
dat aliis occasionem [illegible]
[illegible] ut contemnat [illegible]
in epistola clementis dicitur detracto-
res esse homicidas [illegible]
quia qui odit fratrem suum
homicida est [illegible]
ad idem [illegible] quod [illegible] in
manifesto vindictam inferre
[illegible] dicit in 2 [illegible] detractio
detractio que est in occulto
[illegible] est filia [illegible]
[illegible] maior [illegible] invidie
[illegible] qualitatem [illegible]
[illegible] proximi, nec [illegible] sequitur
propter hoc quod detractio sit gravior
quam contumelia quia ex [illegible]
[illegible] manibus [illegible]
sed ex ira nascitur homicidium
et blasphemia / Origo enim peccatorum
attendit [illegible]
ad finem quod est [illegible]
[illegible] aut peccati magis [illegible]
[illegible] ex parte [illegible]
[illegible] quod [illegible] homo letatur
in [illegible] omnes [illegible]
[illegible] est quod ille [illegible] de
[illegible] magis [illegible]
[illegible]
[illegible]
[illegible] a [illegible]
[illegible] effectus [illegible]
in aliis peccatis que [illegible]
ad odium [illegible]
in quo [illegible]
aliquibus audiendo detractorem
[illegible] quod audiens [illegible]

tolerat / detrahente [illegible]
[illegible] magis de
[illegible] alterum [illegible]
laudabile est / si paciente
homine suis detractoribus tolerat
[illegible] super [illegible]
[illegible] ex lingua [illegible] detrac-
[illegible] studio no-
[illegible] ne [illegible]
[illegible] lingua [illegible]
[illegible] tollerare
[illegible] ut nobis [illegible]
[illegible] aliquis si
[illegible] aliorum [illegible]
[illegible] hoc [illegible]
[illegible]
[illegible] ad [illegible]
[illegible] ut [illegible]
[illegible] quod [illegible]
[illegible] homo [illegible]
[illegible] aliorum [illegible]
[illegible] est in [illegible]
[illegible] aliorum sed detractio
[illegible] est [illegible]
[illegible] quando [illegible]
[illegible] nonnumquam
detractio ad [illegible]
[illegible] ut [illegible] vel de
[illegible] adulatio [illegible]
[illegible] in alterum [illegible]
detractio [illegible]
[illegible] detractionem [illegible]
[illegible] quod [illegible]
[illegible] nec lingua
aut aures habeat [illegible]
[illegible] ut aliis detrahat aut
alios audiat detrahentes
[illegible] quod [illegible] ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
aliquis [illegible]
ad [illegible] ut si [illegible]
[illegible] alios [illegible]

cum non resistit cum resistere
posset, et hoc contingit quando
quia potius placare se
vult aliquem quam [illegible]
Secundum ergo quod quis debet detractorem
audiens audiat absque re-
sistentia videtur detractoris
consentire. Unde dicit Prosper
peccatum eius tum detrahentem
non [illegible] quod detrahens
et quique magis unde [illegible]
dicit detrahere aut detrahentem
audire quod horum damnabilius
sit non facile dixerim. Si vero
non placeat ei peccatum sed ex
timore vel negligentia vel
ex verecundia quadam obmit-
tat repellere detrahentem peccat
quidem sed multo minus quam de-
trahens et plurimum venia-
liter. Et hoc potest [illegible] esse
peccatum mortale vel [illegible] hoc
cui [illegible] ex officio [illegible]
detrahentem corrigere vel
[illegible] aliquod periculum [illegible]
[illegible] [illegible] ratio
[illegible] quam potest esse peccatum
mortale ut supra habitum est.
Ad secundum dicendum quod detracto-
res suas nullus audiret
quia [illegible] mala que dicit
de aliquo eo audiente
sunt detractionis [illegible]
[illegible] ut dictum est.
[illegible] ad notitiam alicuius
[illegible] facere aliorum re-
[illegible] prudentie et [illegible]
[illegible] sui esse detrimentum
[illegible] pati [illegible] hoc
[illegible] [illegible] aliorum
ut supra dictum est et ideo in
hoc potest [illegible] cuius
pacientia quod paciens [illegible]

detractionibus [illegible], non est
aut [illegible] sui quod [illegible]
[illegible] [illegible] aliquibus
et ideo in culpam ei [illegible]
si non resistit cum resistere
posset, eadem ratione qua ali-
quis tenetur subvenire alicui
[illegible] subvenire [illegible]
[illegible] dicitur 22 Ad tertium
dicendum quod non tenetur [illegible] aliquibus
resistere detractorem arguendo
cum de falso maxime si
[illegible] [illegible] esse [illegible]
[illegible] debet eum [illegible]
[illegible] quod [illegible]
[illegible] vel saltem ostende-
re quod ei detractio displiceat
[illegible] [illegible] quia ut
[illegible] 24 ventus aquilo
dissipat pluvias et faciem
tristis lingua detrahentem
Ad quartum dicendum quod utilitas
que ex detractione provenit
non est ex intentione de-
trahentis sed ex dei ordinatione
qui ex quolibet malo elicit
bonum et ideo nihilominus de-
tractoribus est resistendum
sicut et raptoribus vel op-
pressoribus aliorum quamvis
ex hoc oppressis vel spoliatis
per patientiam meritum crescat.

Favus distillans
labia tua sponsa
mel et lac sub lin-
gua tua, et odor
vestimentorum tuorum
sicut odor thuris
Hec est tertia pars ubi sponsus
sponsam commendat a
[illegible] [illegible] cuius
[illegible] est [illegible]

doctrix sub methaphora dentium
dictis dentium pulchre et manife
ste. Sed quia undecumque [illegible]
sicut de dentibus ut fructus
sunt qui eloquium pulchre pro
munt et predicant, agit hic
de hiis que pertinent doctrine
loquentem [illegible] ad [illegible]
in persona predicatorum Favus
distillans labia tua sponsa.
Convenienter autem quod primo a
revelatione veteris testamenti
secundo ab [illegible] novi
mel et lac sub lingua tua
revelatur. [illegible] testamenti [illegible]
[illegible] [illegible] appa
ruit in signum cuius tempore pas
sionis [illegible] velum templi
scissum est in duas partes
et statim lux in medio
apparuit. Sed [illegible]
tem [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] favus
melleus in [illegible] est [illegible]
in terra spiritualis [illegible]
[illegible] [illegible] in [illegible]
distillat favus tu plus
[illegible] mellis quam capiat [illegible]
[illegible] hic est [illegible] [illegible]
quia brevi capitulo [illegible]
[illegible] [illegible] [illegible] pa
gina impleat. labia spon
se sunt doctores et predica
tores in quibus distillat
favus mellis [illegible]
[illegible] [illegible] exponitur de
[illegible] mel et lac sub
lingua tua. in lacte
[illegible] [illegible] in melle
doctrina que perfectis com
petit designatur. [illegible] apostolus
de lacte [illegible] [illegible] lacte
opus est, non solido cibo
de melle [illegible] [illegible]
mel invenisti comede [illegible]

ad sufficit tibi, sed sub lingua
[illegible] et [illegible] [illegible] [illegible]
[illegible] que [illegible] que ma
iora [illegible] sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] odor vestimen
torum tuorum, [illegible]
[illegible] sunt [illegible] [illegible]
[illegible] [illegible] [illegible]
et datum est [illegible] [illegible].
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] designatur,
quia [illegible] [illegible] [illegible]
affectibus [illegible] omnia bona
[illegible] [illegible] possit implere
illud apostoli [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible]. [illegible] favus
[illegible] odor vestimentorum
tuorum, est [illegible] [illegible]
[illegible] [illegible] [illegible]
est [illegible] frequentia et
[illegible] instantia, quia
a sponsa [illegible] labia
tua [illegible] [illegible]
sunt labia tua [illegible]
[illegible] [illegible], favus
distillans [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible], [illegible] [illegible]
testamento [illegible] sunt
cum favus [illegible]
sicut [illegible] [illegible] [illegible]
[illegible] testamento [illegible]
spiritualis [illegible] in [illegible]
[illegible] quod [illegible] distillans
[illegible] [illegible] [illegible]
et [illegible] [illegible] favus
quod distillat, paulatim
et per [illegible] [illegible] est
et [illegible] est [illegible]
quod [illegible] Iob xxxvi
[illegible] [illegible] favus
[illegible] [illegible] [illegible] [illegible]

magnus enim quos poterit
mittere. Item quod distillat
summarum radiis, sic predicatio
est gratia ut possit in
audientibus fructificare.
Cant. 4 Distillans mel
[illegible] i. maioris dulcedinis
[illegible] et auris [illegible]
[illegible] i. amoris cor
[illegible] quam superveniat
mansuetudo et [illegible]
Item quod stillat dimanans [illegible]
quod effundet in quo
notatur [illegible] nostrarum
[illegible] Clama ne cesses
[illegible] vocem tuam [illegible]
[illegible] Item ad [illegible]
[illegible] verba [illegible]
[illegible] argue obsecra
increpa in omni pa
tientia et doctrina erit enim
tempus cum sanam doctrinam
non sustinebunt. Job 29 super
illos stillabit eloquium me
um in quo notatur con
tinuatio. Item dicit mel et
lac hic notatur [illegible]
tatis novi testamenti in
veteri unde dicit mel con
vivat favus distillans.
i. [illegible] veteris testamenti
et occultandum novum [illegible]
mel i. dulcedo [illegible] et
lac visionis divinis que
expectatur in patria, et lac
i. nutrimentum quo susten
tatur in via. Vel mel i. dulce
do divinitatis, et lac i. dulcedo
humanitatis, vel mel i. profunda
doctrina quia ad maiores,
et lac i. simplex doctrina
quo ad minores. Huiusmodi
dulcedinis que est in
patria, fides est nutrimen
tum in via, [illegible] caritatis inflammatio, sublin
gua tua i. sub lingua
predicatorum tuorum. Et nota

[illegible] quia dicit sublingua
notatur continentia, debent
enim predicatores esse vasa
casta [illegible] et munda [illegible]
vite continentia. Unde illud
ad [illegible] vite continentis
et [illegible] multa [illegible] in
[illegible] partes quia
[illegible] et [illegible]
laboraverunt in inventione
[illegible] et artium quibus posteri
resecantur absque tali labore.
Item per hoc notatur [illegible]
predicatoris et ad [illegible]
quod in [illegible] esse et
[illegible] qui esse [illegible]
[illegible] non erubesco
evangelium, virtus enim dei est
in salutem omni credenti.
Item per hoc notatur occultatio
[illegible] cum [illegible] dicit [illegible]
[illegible] aque
furtive dulciores sunt
et panis absconditus suavior
est, hec est doctrina
[illegible] aliquando et [illegible]
[illegible] et [illegible]
[illegible] in publico, [illegible]
quod est [illegible] et [illegible]
et [illegible]
[illegible]
[illegible] quia ad [illegible]
quod [illegible] et [illegible]
[illegible]
quibus aliqua [illegible]
[illegible] in [illegible]
[illegible] ad illud
[illegible]
[illegible] castella
[illegible] ut dicit [illegible]
de oculis et [illegible] hoc do
[illegible] aqua est [illegible]
[illegible] et talem doctrinam
[illegible] audiunt et
audiuntur [illegible]
aquas furtivas, et panem
absconditum. Vel favus dis
tillans labia tua lac et mel

tam

i. doctores et predicatores tui sunt
vasa mellis i. sapientie celestis
quia ipsa labia tetigit ignis
et in karbonum i. in opera for
tia distillant et dei amicis
qui hec labia osculantur
i. eis sapiunt. Sermo eorum est
dulcior omni melle et lacte
quia sacra eloquia sunt spiritualis
intelligentie. Et odor vestimentorum
tuorum. Hec est tercia pars ubi
commendat sponsam a bone
operationis fama et vita. Et ac
odor vestimentorum tuorum sicut
mel et lac sub lingua tua
s. et vita commendata a doc
trina et predicationis misteria
et a bone operationis fama
quia odor i. operatio fama
vel opinio bonorum operum et
sancte conversationis vestimentorum
tuorum i. sanctarum operationum
a christianis tamen thuris quoniam
ingratis predicatur. Ista
enim bona sunt vestimenta
tegentia pellis turpitudinem
calefaciunt et tegunt corporis
frigiditatem muniunt contra
tempestates ornant contra
inordinationem et dissolutionem
leniunt contra duritiem
vel asperitatem corpori apta
sunt per discretionem deo placen
tia per veram intentionem
ista vestimenta debent esse
candida per munditiam castita
tis omni tempore sint vestimenta
tua candida et cetera
dida per caritatem. Nove
vestimentum tuum candida sunt
tu sponsa sunt tua aurea etc.
regalia vestimenta per patientiam
hester. De vestimenta induta in
hester regalibus. Item

iocunda per spiritualem letitiam et
induta. Induit se vestimento
iocunditatis sue etc. salu
taria per iustitiam ipsa sibi
induit me deus vestimento
salutis. Item nova quod nimio
vanitas quisquam zabulo
induit te mutatoriis
item odorifera per bona fama
etc. odor sicut etc. Ut pa
tet 28 statim quod ut pu
et vestimentorum eius fragra
tiam. Item auna per ...
per astitit regina a dextris
tuis in vestitu deaurato circumdata
varietate. Sunt vestimenta ista ...
et odor vestimentorum que non
reposuit nisi virtute ignis
sic hec opera sunt sine odo
re nisi fuerint accensa
igne caritatis et decorata
igne tribulationis in igne
probatur aurum et sicut ecc
ces thuris cum aromatibus
et ignis tribulationis
aurum pietatis apostolus ecc
opera hominum bona thuris
sunt que igne caritatis
fervent. Favus distillans labia
sponsa. Hic ostendit et commendatur
doctorum velle et
sermo sanctorum et caritas
que fiebant in eo
et odor vestimentorum tuorum
sicut odor thuris ...
fuit quod incensum fuit
... et omnia eius
incorruptibilia ... et
dulcia vestes ...
... in magna
... et in ...
... Favus distillans
... distillans
doctoribus et predicatoribus ista
sunt labia dulcia sponse
quod per eos spiritualis loquitur

per quos parvuli quique ad
fidem erudiuntur, per quos
occulta scripture quasi in dictis
latentia manifestantur.
In favo autem et mel latet
et cera videtur. Recte ergo labia
sponse favus vocantur
quia dicta eius in favus fra-
gilitate sapientie magna
habent quasi mel in cera
absconditum. [illegible] vero clara
quisque predicat, qui nova
cuiusque celestia gaudia
revelat, tunc favus dis-
tillat, quia quanta dulcedo
sapientie in corde lateat per
oris fragilitatem audientibus
manifestat. Unde scriptum
est: Habemus thesaurum istum
in vasis fictilibus. Idem
sequitur: Mel et lac sub
lingua tua. [illegible]
habent predicatores mel in
lingua portant quod illud
sub lingua non habent quia
celestia gaudia aliquis pre-
dicavit tamquam non sint
cum terrestria bona talis
despiciens appetant. Sed
non vicinus mel prodit
in lingua quia sapiunt
dulcedine loquendo osten-
dit quia veraciter predicatores
audientibus tamquam mellis
dulcedine refectant. Lac-
tant quia rudimenti
doctrina parvulos amorosos
in celestia refecit et mulcet
sub lingua autem hec omnia
semper reservat, quia intima
dulcedine [illegible]
portat dum cuius terrena ali-
ter dum [illegible]
se dulcissima voluptatem

reperit in auditoribus
fidelibus interna sapientie
dulcedine se pascat quia
vero [illegible] ut exterius
gradientes in laborem lassi
fiunt vel lassescunt vel possint
cum huic [illegible] et odor vesti-
mentorum tuorum sicut odor
thuris. Vestimenta ecclesie
dicit nisi sola opera designat
omnibus quibus perducuntur
mala [illegible] cum vero apparuerit
ne videatur. Quare in Apocalypsi
est: Beatus qui vigilat
et custodit vestimenta sua
ne nudus ambulet et
videant turpitudinem eius.
Animus vero per significationem
per orationem ponitur. Sicut
scriptum est: Ascendat oratio
mea sicut incensum in
conspectu tuo. Ecclesia itaque cuius
in hac vita quanta perfectionem
operatur et huic operibus de-
fectio et vite [illegible] sola
ad celum se extendit, vel
quod boni agit ipsi quod ea in
secreta ut ad celestia que
diligit quandoque pervenire possit.
Bene ergo odor vestimentorum
eius sicut odor thuris
perhibetur, quia in omnibus
operibus suis exaltat desiderium
perveniendi [illegible]
que se bona operantur
et vero minime quam iusta
quisquis consueverit habebit
sacrificium celeste [illegible]
[illegible] Favus
distillans labia tua. Labia
ecclesie sunt illi qui alios do-
cere noverunt, quia ipsi
de verbis magistris celestis
[illegible] labia ut
favus distillant, dum
dulcem doctrinam quam a

magnus habundat an dulcoribus
dulciter instillant sponsus
est mel in ore, mel autem in
terra est spiritualis intelligentia
latens in littera. Sed favus dis-
tillat quando dulcis allegoria
de littera manat. Aliter in favo
mel latet, cera videtur. Sic sin-
gulis cera videtur, manna sa-
poratur, ut mel in cera ab-
sconditur. Mel et lac sub lingua
tua. Lingua est instrumentum lo-
quendi, quia quod cor cogitat
hoc lingua profert. Cor itaque
sunt parvuli cum per sponsam sa-
piunt divinis sensus super-
[illegible] et cor sentit, lingua
[illegible] cuius [illegible] qui [illegible]
[illegible] consolatur [illegible] ut
[illegible], mel est dul-
cis doctrina allegorie que doc-
tis congruit, lac simplex doc-
trina historie que parvulis
et incipientibus convenit. Mel et
lac sub lingua tua, id est doctri-
na utraque, doctrina allegorica
et historica unde [illegible]
[illegible] dulcedine [illegible]
[illegible] dulcedo in melle et
lacte [illegible]. Et odor vestimento-
rum tuorum sicut odor thuris.
Vestimentis [illegible] sanctitatis
[illegible], vestimenta [illegible] sunt
bona opera quibus tegitur [illegible]
[illegible] [illegible] [illegible]
odor ergo vestimentorum est exempla
bonorum operum quibus cum vita
[illegible] [illegible] [illegible]
vestitur, quo possunt omni
[illegible] [illegible] [illegible]
[illegible] odor est [illegible]
[illegible] quia deo placent [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], odor enim thuris

depingat in ecclesia omnibus
ut scilicet dignationem vitae
sicut [illegible] in [illegible],
Sed hoc sic exponitur. Sponsa
[illegible] distillans labia tua
sponsa, mel in terra [illegible]
mel autem in cera spiritualis
est. Domini eloquia spiritus
in littera. [illegible] hic favus
distillans dicitur, distillat
quippe favus cum pluribus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], quia habet
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] paginas si diligenti
[illegible] fuit [illegible]
et quidam [illegible] dul-
[illegible] intelligentie spiritualis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] exemplum
[illegible] hoc [illegible] dicente
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible]
[illegible] ad laudes [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] tropologiam, id est mo-
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] anagogen, id est
intelligentiam ad superiora
[illegible] in [illegible] [illegible]
est patrie celestis que ex
angelis sanctis et hominibus
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sola [illegible]
laudare [illegible] [illegible]
[illegible] deo laudes [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

regnat in tribus a quibus quasi
cui in principio sui dominus lita
regnate in celis nunc quia
ut per sanctorum pax que
est utero in spe v[illegible]
dicu et liberandi a malo
visionum pacis illius qua
erit nunc que liberata
a malis omnibus fruitura
fruitur bono dei, favus
ergo non solum plenus
melle sed ut distillans
labia sue sponse, cum
doctores alie ut in figuris
legalibus vel in dictis prophe
ticis vel in ipsis dictis vel
sive factis misticas intelli
gencias [illegible] sensus
capiant [illegible] demonstrat
atque in huius dulcissimas
racionis eius scolaribus
vel bonis auditoribus ac sa
luberrimas mellis epu
las parant. Nec repug
nat de sua sponsa labia
tua et nunc comparauit
favo cum iste satiendo
famis debeat, illa vi
ries nutriendo astringat,
iste animus reficiat, illa
fons liget idem magis
doctrinis et vite sue
in preceptis salutaribus
vel favus in grauissi
tempestatibus, vitta qua nos
a fluxu carnalium volup
tatum restringat, favus
cum suauioris bonis gau
diorum dona promittunt
ut sic vitta in eis
que apta agenda vel vi
tanda esse docuit et
favus in illis que lapi
te gesta vel dicta quod
initus archani salutaris

habeant pandit. mel et
lac sub lingua tua. In
lacte [illegible]
In melle cui qui perfectis
debentur, doctrina signatur
docet apostolus, de lacte cum
quibusdam a fide lapsis
miserando dicit et facti
estis quibus lacte opus non 1 co 16
solido cibo, dicit de
melle sapientiam loquimur
sicut qui mel multum co
medit non est ei bonum
sic qui scrutator est ma
iestatis opprimitur a gloria, non
autem in melle comedere sed
multum comedere vetat quia
non omnibus modis magestate
dei senciunt persolvere cum
ipsi [illegible] in laude [illegible]
[illegible] magnificencias
maiestatis tue et sanctitatem
tuam loquentur sed contemplan
dis huius que mensuram
[illegible] percipiunt [illegible]
vide et aliud de aroma
tibus sapiencie celestis aut
mel invenisti comede quod
sufficit tibi ne saciatus
evomas illud, bene autem
mel et lac sub lingua
habere meditatur, habet enim
in lingua dum dei cum
loquendo [illegible] habet
sub lingua cum sedulo in
corde quod [illegible] debeat
meditatur, habet mel
et lac sub lingua cum etc
ignorant dyscutit que incipi
entibus que sunt docenda
[illegible] que item eius
qui in gracia eius [illegible]
caritate [illegible] atque hec ipsa
[illegible] loquentis
misterio lingue [illegible]
[illegible] caritate [illegible]
et odor vestimentorum tuorum

sicut odor thuris vestimenta
celestis opifex fecit eius Johanne
attestante qui in de filiis eius
sibi sic loquentem audivit / venerunt
nuptie agni et uxor eius
preparavit se et datum est illi
ut cooperiat se byssino splen
dente candido / byssinum
enim iustificationes sanctorum
sunt Et beatus Job iustitia
inquit indutus sum et vesti
vi me sicut vestimento
diademate iudicio meo iu
dicium autem ut sepe dictum est
superna iustorum dispensat
orationum frequentia fervor
[illegible] multiplicatur unde
et odor vestimentorum eius
sic thuris assimilatur odori
quia sicut [illegible]
[illegible] oratio [illegible]
[illegible] reddit [illegible] apostolus
[illegible] illud implentes sine inter
missione orate [illegible]
omnia que devote agimus co
ram [illegible] nos de [illegible] ne
[illegible] intercessione [illegible]
[illegible] ut apostolus vel
aliquibus [illegible]
vacare [illegible] ut [illegible]
temporibus somnio vel cibo
vel aliis [illegible]
impendere [illegible] quia [illegible]
[illegible] intermissione [illegible]
[illegible] orantem [illegible]
[illegible] intervenit cessavit [illegible]
Ideoque odor vestimentorum sicut
odor thuris redolet quia
[illegible] opus [illegible]
[illegible] in [illegible] examine
instar incensi ascendit
[illegible]
[illegible] qui [illegible] odor
[illegible]
[illegible]
unguentorum [illegible]

[illegible] ad spiritualem [illegible]
[illegible] ascendit / hic [illegible]
vestimentorum [illegible] que [illegible]
[illegible] sancti [illegible]
[illegible] unde et [illegible]
[illegible] odor [illegible]
[illegible] fuit [illegible] odor [illegible]
[illegible] comparatur / quia [illegible]
[illegible] fuit do
na modum comparationis
[illegible] unguentorum
[illegible] aroma
[illegible] quia
sepe thuris [illegible]
[illegible] fit [illegible]
[illegible] significat [illegible]
[illegible] de natura a
romatis [illegible]
[illegible] arbor est [illegible]
[illegible] et folio
lauri similis [illegible]
[illegible] modo [illegible]
[illegible] in [illegible] colli
gitur [illegible]
[illegible] autumnali [illegible]
[illegible]
[illegible]
[illegible] ac
[illegible]
que [illegible]
[illegible] legem
palmam [illegible]
in arbore [illegible] de
[illegible] Ideo [illegible]
[illegible] autem [illegible]
[illegible] est [illegible] fenda
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

gracia misterii docuit in dicens ingrediens in via et adhuc scopulis marinis vicina [illegible] adhuc uno proximi te angusto. [illegible] [illegible] est tenui milia passuum sive ut habuit aliqui octoginta latere do dividitur altissimis collibus alti decliuis in plana. arboribus sponte nate [illegible] ac [illegible] esse conuenit variis fontibus ac vberrimis decor. quod in libris antiquorum reperitur scriptum de natura et loco balsami sunt dicta [illegible] pene omnia [illegible] [illegible] attendit [illegible] te sanguinis [illegible] [illegible] ita et hec arbores sponte nascuntur apte [illegible] eis quorum [illegible] [illegible] materia [illegible] [illegible] ob [illegible] voluntaria solet esse [illegible] dicente domino [illegible] esse vade et vende omnia que habes et da pauperibus et sequere me [illegible] in [illegible] arboribus balsami lacrima effluit quod nisi [illegible] [illegible] cordis, de qua [illegible] ac fletibus dulcorata [illegible] solet [illegible] [illegible] fontibus riuos ac [illegible] conuenit eis de quorum ventre fluent ut scriptum flumina de ventre eius fluent aque vive. hoc est doctrine spiritualis emanat [illegible] [illegible] [illegible] [illegible] vini namque et medendis in

scopulis

lacrima balsami

firmitatibus et abluendis sordibus solet esse aptissimum. [illegible] vtique [illegible] ac [illegible] [illegible] est regio [illegible] [illegible], [illegible] de quibus loquitur per parabolam dicens. Vinea [illegible] familiaris cui plantauit vineam et seipsum tradidit ei, plantauit namque eandem [illegible] vite [illegible] et ei sepe [illegible] custodia sue [illegible] [illegible] ne a [illegible] [illegible] [illegible] possit [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tota [illegible] digna laude [illegible] nulla [illegible] sunt [illegible] nigra [illegible] spiritualis [illegible] [illegible] [illegible] non est laudauit et vestimenta eius [illegible] [illegible] omne eius corporis [illegible] [illegible] etiam [illegible] [illegible] sicut si [illegible] alii in illo ac [illegible] illo [illegible] amatori [illegible] laudat [illegible] singulis [illegible] singularis eius partibus ad [illegible] laudauit [illegible] et pluribus simul ac maximis [illegible] [illegible] pro altiori intellectu [illegible] [illegible] questio [illegible] nomine legis debentur esse [illegible] dulces

doctrinam puritatis et castitatis. Et videtur
quod non. quia dicit Matheus Salvator
dicit ne iustitiam vestram faciatis
coram hominibus, ut videamini
ab eis alioquin mercedem non
habebitis apud patrem vestrum qui
in celis est. Ad secundum dicendum quod sicut
ut frequenter est mater gloriae
quod est peccatum mortale. Ergo
[illegible] et aut [illegible] sit [illegible] est
[illegible]. Favus distillans
labia tua sponsa mel et lac
quod illa auctoritas adducta loquitur
de [illegible] predicatorum [illegible]
aliud [illegible] ad [illegible]
gloriam [illegible] ad [illegible]
[illegible], [illegible] manifesta est
peccatum mortale et [illegible] excludit
a [illegible], [illegible] gloria
inanis est peccatum mortale,
[illegible] non simpliciter excludit a
[illegible] vite eterne. Ad istam
questionem [illegible] [illegible]
an predicatores verbi dei
debeant esse casti quo ad
corpus secundo an debeant
esse repleti dulcedine quo
ad animam tertio an debeant
esse alios replere habundantia
[illegible] doctrine quo ad
[illegible] [illegible] an debeant esse
[illegible] [illegible] quo
ad opera. Dixi in primo articulo
et in quinto an predicatores
verbi dei debeant esse
[illegible] castitate corporis et
hoc notatur in favo nota
[illegible] [illegible] quod fa-
vus nil aliud est quam
cera virginea ope apum [illegible]
[illegible] distincta, [illegible] [illegible]
[illegible] melle ~~dulci~~ repleta.
Unde [illegible] quod est cera in
[illegible] [illegible] [illegible] castitas
[illegible] [illegible] est repleta melle
[illegible] repletam [illegible] dulce-
dinis [illegible] [illegible] pulc[illegible]
[illegible] [illegible] et dulcedinis

sicut enim a vase sapore
liquor accipit, sic in
[illegible] [illegible] esse dulcedo
non potest [illegible] si est [illegible]
[illegible] abscedit [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible]
doctor quia [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], debent [illegible] esse
[illegible] alios [illegible]
[illegible] et [illegible] [illegible]
de [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in labore [illegible]
[illegible] in vigiliis [illegible]
in [illegible] in [illegible] in [illegible]
[illegible] [illegible] [illegible]
predicatoribus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], et in [illegible]
[illegible] in forte [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ab [illegible] [illegible] [illegible]
[illegible], nec [illegible] de [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] de singulari
[illegible] singularibus [illegible]
[illegible] est [illegible] in
[illegible] [illegible] [illegible]
[illegible], [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] tota [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible] sibi sub
[illegible] [illegible] [illegible]
[illegible] [illegible] sua [illegible]
[illegible] [illegible] [illegible] et [illegible]
ut dicit [illegible] [illegible] [illegible] [illegible] 26

Tanta vis est humilitatis
et castitatis ut carnibus ul
terius ornatus non careat
cuius laude humana nata
nec nisi adeo sic est tur
pitudine ut totum civitat
tem comitatis ideo castitatis
annum esse amor ordina
tur nec federis maculam
incurrat unde ipsius
dicit augustinus humane pacis
de natiuitate domini scilicet ipse
quibus humana est castitas
et quo ideo quia deus dignos
virgines sibi coniungit
(sponsam) ut nobis dicit
in castro virginis habitans par
tus dicit, ad hoc cum deus
suscepit hominem ut sic
ut et nos deum sanctificantem
in nobis sicut ipse dicit
maneat in me et ego in
vobis et in nobis de inde
dicitur in ideo per castam
virginem venire venit
ad homines ut ostenderet quod
castitatis est amatorem
ego sicut deus in

ita ut natus deum suscipiam
in nobis. parturiemus ergo
natum deum in casto corpore
quod tu audis corporea. quod
virginitas casta mentem
parturivit. Christus enim est
magister castitatis et virginum
castitatisque non licet Christum por-
tare non valet etc. nec
corporis vestri pollutione spiri-
tualibus ponit et hec quod
ad ipsum patrem alii etiam ad
quibus continentie pertinent
castitatis gradus videlicet
observatione nonne legitis de
lapsus castitatis singularis.
patet hec actio quod ad primum
ubi cunis ex virginea pro
nobilis vel Christus nascitur
ex virgine obligat omnes
Christifideles ad castitatem
servandam, dicit enim augustinus de
servanda castitate coniugali servanda
et quod sufficit a coniugali
libro tertio de bonis coniugii
servare et cetera in coniugalis
est fidem thori servare
uxoribus vestris reddite
quod exigitis vos a feminis
castitatem exigitis ipsi illi
exemplum non [illegible]
tu es caput quod illa
te sequitur. et item aut u-
xoris non debetis habere
et tu ad mensam dominicam
cum accedis et carnem
Christi manducas et sanguinem
bibis et ducitur ipse
uxores servate vos uxo-
ribus vestris quales castitatis
virtus ad vos venire
tales vos debent in
ipse inveniri. et nullus
inveniens est qui non
castam velit ducere uxorem

etiam amplius ipse virginem
quibus animo intacta desiderant
intactam mentis integritate
esto parvum quamvis non
esse integrum non enim illa
per ea tu non poteris si
fit non possit nec illa pos-
sit, quia illa per gratiam se vel
quia sicut per ut illa in-
passibilis quod regit sed tu
gloriosior eris si feceris quod
illam custodia
perpetua refrenat nimis
innocentem sexum ipsa vic-
toria, passionis legis
vincit. quia tu non vinceris
ideo gloriosior eris si steteris
quia deum vinces, vicit
illa nullus quem vinceret
[illegible] deum, tu ipse solum
deum vinces. sed tu quidem
vinces maior esse animis
ipse viriculus est in publicis
ipse in secreto prodibis iudicis
[illegible] videris lucerna
ardens videt te, extinguere
videt te. in cubiculum intrare
videt te, in corde conspicis
videt te, ipsum te illum tu
timere ipse ut videat te
ut vel timendo castus esto
aut si peccare vis quere
ubi te non videat, et fac
quod vis. deum non igitur
nonne sit corpus in actibus ca-
stigat. ut alicui sue
na, nec ad ipsa quod
missa sunt peccatum rela-
xat. ut non solum ad co-
rporalem illicitam dimittat
sed residuum contemperantis
appetitum, concurrente in quo
virginitatem sic fratres, moneo
sicut feminis angelorum vos
vestram ducite in vita, angeli
sed nubunt neque uxores
ducunt hoc unde tu respondeas

quantas vos mulieres qui ia
quo erunt homines post resurrectionem
hec vos incipitis ipsi ante
mortem. Singulare gaudium vir-
ginis firmat cum deus vos
honoravit unde comparata e(st)
resurrectio mortuorum stellis
in celo constitutis. stella
enim a stella differt in clari-
tate ut apostolus dicit. sic et
resurrectio mortuorum. aliter
ibi lucebit virginitas aliter
castitas coniugalis aliter
sancta viduitas alius piscato-
rum, dispar est claritas
sed omnibus ibi erit splendor
dispar et celum commune
cogitantes quod deus vestris
sperantes corporibus melius
accedit quod carne et spiritu
vivit deo cum se scit non
esse talem non credat
dicit sancte alteri ego con-
ceam mulieri familia-
ritate habeo ut [illegible] castitatis
ornamenta custodire mul-
tis [illegible] et [illegible]
tenere. Attendat [illegible] infe-
lix et [illegible] [illegible] [illegible]
[illegible] cum [illegible] se putabat
vivere [illegible] [illegible]
[illegible] dicit nolo [illegible] quo
utens nisi nolo habere
quo peccem. unde [illegible]
[illegible] putabat habere [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] omnia [illegible] [illegible]
amore [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] castitatis
[illegible] [illegible] [illegible]
et rara [illegible] [illegible]
castitatis [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] se [illegible] [illegible] de
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

David in nulla passione
mulierem nudam vidit
et statim [illegible]
[illegible] et adulterium et [illegible]
[illegible] habitantes [illegible]
[illegible] [illegible] [illegible]
[illegible] se [illegible] [illegible]
[illegible] esse [illegible] se ipsos in [illegible]
posuit et aliis [illegible]
[illegible] [illegible] ostendit
[illegible] exemplo tali
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ab illis [illegible]
[illegible] qui eis exemplum
[illegible] ostenderunt. ille
autem qui hec et aliis [illegible]
[illegible] et in se custodire
voluit [illegible] [illegible]
ipse ut [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aut [illegible]
ut [illegible] [illegible]
et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] esse [illegible] [illegible]
ut [illegible] [illegible] ex quo
[illegible] quod aliter [illegible]
[illegible] [illegible] [illegible] adulterii
[illegible] aliter [illegible] [illegible]
[illegible] et [illegible] [illegible]
coniugalem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ex quo
[illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] attendat [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] adulterium aut forni-
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] aut [illegible]

c wyth adiect' B exstima ptc uo
tabilis sz de castitate siui
gulari quia sic consumauit
que fuit amasii sue falia
aliz p(ri)mo est fornicator hac
describit ... nobi et potes
ilz in lat(er)e eius monstruz
rez uiiste nutesta qz quibus
ni ... singulis ... sobrietas
est ... xix. bonu(m) est laban
omnis ... describit ...
omnis qui sunt in bellis
... adulterium ...
it laborum ...
... pro ...
qui arabat vidit mulierem
lavantem ... est
... et ...
... describit ...
... et superbus qz via est
ad luxuriam ... filii
ysil fornicati sunt cu(m)
mulieribus madianitarum
que se ornaverunt de cuj(us)
aug(us) in lib(r)o de vera innocentia
ne in textibus ... aut
auro aut margaritis vel
veste preciosa sz ut decet
mulieres quia ... qz vano
est ... bono ...
... in veste ornata
qz alij ...
... ad ...
... autem illa ...
scandalum ... apostolus
... scandalizat ...
...
...
de ...
vestibus ...
... est custodia ...
... describit ...
...
...
que ... ornata
nuda ...

... in oculis ...
... est ...
...
... filias suas ...
... ad ...
ambulare ...
...
... ille ...
...
...
...
...
...
... ad ...
in gallicia ...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
...
... in eloquentia

progenies sed pudore plenus
non enim debet quidem ani-
sit casto omnia immodestia
sed pudor debet signum
probe. Tertium est fuga oc-
casionum quare deserunt
nimia familiaritatis casti-
tatem debent esse aliquibus
bus plane sicut quod pellis
plane sicut puellaribus
omnibus. Unde Judith non
habuit clausa sola cum an-
cillis suis Judith viiio
Sed et Thamar corrupta
in lectulo Amnon a fra-
tre suo est. Hoc patet quod
nec matre eius nec so-
rorem vel alio modo nec
consanguineam ab homine
separari ergo occasio est sive
in tempore loco et
persona, nec sex nec co-
habitare castitate singulari
ad quam alia quis omnis
mulieribus et maxime
divinationis. vel Bernardus quia
de nostre loco vindicatur
omnis fecit vasa domini
vas est domini dei in quo
deservit et dei ad virginitatem
vocavit per naturam solum valet
in homine. Unde castitas est
tuis sicut in quo vacationis
impetu libidinis resistit
nobis. Ideo hic de castitate
quedam dubia occurrunt primo
utrum castitas sit virtus
et videtur quod castitas non
sit virtus. Augustinus enim
dicit de civitate dei sed
castitas videtur accipi
pro virtute. Cum aliquis
carnalis ex eo quod aliquis
est sed ad virtutem castitatis
corporis. Item ergo castitas
non est virtus. Hoc
tus est habitus volunta-
rius ut dicit in secundo ethicorum
sed castitas non videtur esse

aliquid voluntarium sed violenter
continentia auferri videtur
violenter virgines oppressis
ergo videtur quod castitas non sit
virtus. Item nulla virtus est
in infidelibus sed aliqui
infideles sunt casti ergo casti-
tas non est virtus. Item
sanctitas a virtutibus distin-
guitur sed castitas significat
sanctitatem ut ad Tessalonicenses
ergo castitas non est virtus.
Sed contra est quod Augustinus dicit
in libro de x cordis vivo impe-
rio fabricamus ut quod vitis
tua corrumpi vult rem
plus ei et ita contra sic
quod tunc quod nomen castitatis
sumitur ex hoc quod ratione
concupiscentia castigat quae ad
modum pueri est refrenanda
ut patet in libro ethicorum
in hoc autem ratio virtutis
humane consistit quod sit aliquid
secundum rationem moderatum
unde manifestum est castitatem
esse virtutem. Ad primum ergo dicendum
quod castitas consistit quidem
sicut in subiecto in anima
sed materiam sed in corpore sicut
enim ad castitatem ut secundum
modum rationis et electionis
voluntatis aliquibus modo
vitae corporalibus membris
ad secundum dicendum quod sicut Augustinus dicit
in primo de civitate dei proposito
animi permanente quo quidam
et corpus sanctum meruit
nec ipsi corpori aufert pudicitiam
violentia libidinis aliene
quam servat perseverantia probata
continentie sive et ideo dicitur
quod est virtus aliene tenere
sunt enim fortitudinem
quia potius quaeque mala
tolerent quam malo consentire
decrevit. Ad tertium quod sicut
dicit Augustinus in libro contra Julianum
absit ut sit in aliquo vera
virtus nisi fuerit iustus absit ab

ut sit nisus vel impetus ve-
niat ex fide et vero concludit
quod in infidelibus autem est
vera castitas. Nam alia virtus
gratia scilicet non reservantur quia
dicitur sunt et sunt ibi quia
diu non offerunt in actibus
similibus a virtutibus distinguitur
virtutis. Ad tertium dicendum quod
castitas in quantum est quidam
habitus rationis operans habet
rationem virtutis, in quantum autem
habet delectationem in suo actu
tunc nominatur inter fructus.
Secundum dubium an castitas
sit virtus generalis et videtur
quod sic virtus generalis. Item cum
dicitur in libro de mendacio
castitas animi est ordinatus
animi motus non subdens maio-
ra minoribus sed hoc pertinet
ad quamlibet virtutem ergo casti-
tas virtus generalis. Item nomen
virtutis a castigatione sumitur
sed quilibet motus appetitivae
partis debet castigari a
ratione, cum ergo quaelibet
virtus moralis refrenet
aliquem appetitivum motum videtur
quod quaelibet virtus moralis
sit castitas. Item castitas
fornicationi opponitur sed forni-
catio videtur pertinere ad omne
genus peccati. Dicitur enim in psalmo
perdes omnes qui fornicantur
abs te. Ergo castitas est virtus
generalis. Dicendum dicitur quod castitas
dupliciter accipitur uno modo proprie
et sic est quaedam specialis
virtus habens specialem mate-
riam scilicet concupiscentias delectabilium
que sunt in venereis. Alio
modo castitas sumitur metaphorice

sicut enim in corporis commix-
tione consistit delectatio
venerea circa quam proprie est
castitas et oppositum vitium
scilicet luxuria. Ita etiam in quadam
spirituali coniunctione mentis ad res
aliquas consistit quaedam
delectatio. Sed quia est spiritualis
castitas metaphorice dicta
vel etiam spiritualis fornicatio
similiter metaphorice. Si enim mens
hominis delectetur in spirituali
coniunctione ad id cui debet
coniungi scilicet ad deum et abstinet
ne se delectabiliter
aliis coniungat contra debitum
divini ordinis dicitur castitas
spiritualis. Si autem coniungatur
mentis quibuscumque aliis
rebus contra debitum ordinem spiritual-
iter illud dicitur fornicatio
spiritualis cum amatoribus
multis, et hoc modo accipiendo
castitatem castitas est generalis
virtus quia per quamlibet virtutem
retrahitur mens humana ne
rebus illicitis delectabiliter
coniungatur. Principaliter tamen huius
castitatis consistit in caritate
et in aliis virtutibus theologicis
quibus mens humana coniungitur
deo. Ad primum ergo dicendum quod ratio
illa procedit de castitate me-
taphorice dicta. Ad secundum dicendum
quod sicut supra dictum est concupiscentia
delectabilium maxime assimilatur
puero quod appetitus delectabilis
est naturalis connaturalis et
praecipue delectabilium secundum tactum
quae ordinantur ad conservationem
naturae. Et inde est quod si nutria-
tur delectabilium concupiscentia
per hoc quod ei consentiatur maxime
augebitur sicut puer

qui sine voluntati resistunt
ere concupiscentia venereorum delectationum
maxime indiget casti-
gari et ideo circa huiusmodi
concupiscentias consistere dicitur
castitas sicut et fortitudo
est circa ea in quibus ma-
xime indigemus animi
firmitate. Ad 4m dicendum
quod obiectio illa procedit de
fornicatione spirituali me-
taphorice dicta quae opponitur
castitati spirituali ut dictum est.
Secundo dubium utrum castitas
sit virtus distincta ab ab-
stinentia et videtur quod non
3a sit castitas distincta ab
abstinentia quia circa materiam unius
generis sufficit una virtus
sed unius generis esse videntur
quae pertinent ad unum sensum
sed delectatio ciborum circa
quam est abstinentia et de-
lectatio venereorum circa quam
est castitas pertinet ad
tactum videtur quod non sit alia
virtus ab abstinentia. Praeterea
Philosophus in 3 Ethicorum omnia vitia
intemperantiae assimilat
puerilibus peccatis quae castiga-
tione indigent sed castitas
nominatur a castigatione vitiorum
oppositorum ergo cum per abstinentiam
cohibeantur quaedam vitia
intemperantiae videtur quod abstinentia
sit castitas. Praeterea delectationes
aliorum sensuum pertinent ad temperan-
tiam in quantum ordinantur ad
ad delectationes tactus circa quas
est temperantia sed delectationes ci-
borum circa quas est abstinentia
ordinantur ad delectationes
venereas circa quas est castitas
unde Jeronimus dicit venter et genitalia

sibi vicina sunt in corporibus vicinitate ut
in vicinitate membrorum
confoederatio intelligatur vitiorum
ergo abstinentia et castitas non
sunt virtutes ab invicem distinctae.
Sed contra est quod apostolus 2 ad
Cor 6 connumerat castitatem
ieiuniis quae ad abstinentiam
pertinent. Respondeo dicendum quod sicut dictum est
temperantia proprie est circa concupiscentias
delectationum tactus et ideo
ubi sunt diversae rationes
delectationum ibi sunt diversae
virtutes sub temperantia comprehensae
delectationes autem proportionantur
operationibus quarum sunt perfectiones
ut dicitur in x Ethicorum manifestum
est autem quod alterius generis sunt
operationes pertinentes ad
usum ciborum quibus natura
individui conservatur et
operationes pertinentes ad usum
venereorum quibus conservatur
natura speciei et ideo castitas
quae est circa delectationes
venereas est virtus distincta
ab abstinentia quae est circa
delectationes ciborum. Ad primum
ergo dicendum quod temperantia non est
principaliter circa delectationes
tactus quantum ad iudicium
sensus de tangibilibus
quod est eiusdem generis
in omnibus sed quantum ad ipsum
usum tangibilium ut dicitur in
3 Ethicorum est autem alia ratio
utendi cibis et potibus
et venereis et ideo oportet
esse diversas virtutes licet
sint unius sensus. Ad secundum
dicendum quod delectationes venereae
sunt vehementiores et magis
opprimentes rationem quam delecta-
tiones ciborum et ideo magis
magis indigent castigatione

et refrenatione quia si ei
consentiatur magis ex hoc
increscit vis concupiscentie et deici-
tur vigor mentis unde augustinus
in primo soliloquiorum nihil esse
sentio quod magis ex arce
deiciat animum virilem
quam blandimenta femine
corporumque ille contactus
sine quo uxor haberi non
potest Ad tertium dicendum quod delecta-
tiones aliorum sensuum
non pertinent ad naturam hominis
conservandam nisi inquantum ordi-
nantur ad delectabilia tactus
et ideo circa huiusmodi delecta-
tiones non est aliqua alia
virtus sub temperantia comprehensa
Sed delectabilia ciborum que quodammodo
aliqualiter ordinantur ad delecta-
biles venereorum principaliter
ordinantur ad vitam hominis
conservandam Et ideo secundum se
habent specialem virtutem quamvis
illa virtus que abstinentia
dicitur ordinet actum suum ad
finem castitatis Deinde
quarto castitatis se habet ad
pudicitiam et videtur quod
pudicitia non sit specialiter pertinens
ad castitatem dicit enim augustinus
in primo libro de civitate dei quod
pudicitia est quedam virtus
animi non ergo est aliquid
ad castitatem pertinens sed
est per se virtus a
castitate distincta Praeterea pu-
dicitia a pudore dicitur qui videtur
esse idem quod verecundia
Sed verecundia secundum damascenum
est de turpi actu ac tu

omni actu vitioso ergo pudici-
tia non magis pertinet ad castitatem
quam ad alias virtutes Praeterea
philosophus dicit in quarto ethicorum
quod omnis intemperantia
est maxime exprobrabilis sed ad pudicitiam
videtur pertinere fugere ea que
exprobrabilia sunt ergo pudicitia
pertinet ad omnes partes temperan-
tie non autem specialiter ad castitatem
Sed contra est quod augustinus dicit
in libro de perseverantia praedicanda
est pudicitia ut ab eo
qui habet aures audiendi
nihil genitalibus membris
illicitum perpetretur sed usus
genitalium membrorum proprie pertinet
ad castitatem ergo pudicitia proprie
pertinet ad castitatem Respondeo quod sicut
dictum est nomen pudicitie
a pudore sumitur in quo
verecundia significatur et ideo oportet
quod pudicitia proprie sit circa illa
de quibus homines maxime
verecundantur maxime autem
verecundantur homines de actibus
venereis ut augustinus dicit in xiiii°
de civitate dei in tantum quod etiam
concubitus coniugalis qui honestate
nuptiarum decoratur
verecundia non caret et hoc
ideo quia motus genitalium
membrorum non subditur imperio
rationis sicut motus aliorum membrorum 4°
Et ideo pudicitia attendit ipsos
actus venereos et proprie etiam
signa venereorum sicut aspectus
impudicos oscula et tactus
quia hec solent magis
deprehendi ideo pudicitia magis
respicit huiusmodi exteriora signa
castitas autem magis ipsam ve-
neream commixtionem et ideo
pudicitia ad castitatem ordinatur
non quasi virtus ab ipsa
distincta sed sicut exprimens

castitatis et custodie quadam
[illegible] ei vivi et alio pos
ad [illegible] ea [illegible] angelis
amicitie ubi puritatis et castitate
ad similitudinem [illegible] omnia
vita [illegible] similitudinem
quadam spiritualem in vita
mentem [illegible] est [illegible]
[illegible] in [illegible] mode
dictis [illegible] [illegible]
in [illegible] ab aliquid
maxime absorbetur / et
[illegible] ad [illegible] celestiales
[illegible] in [illegible] angelis
cum [illegible] [illegible] dicitur
debeant esse repleti dulce
dine quo ad corda nota
per hec tria [illegible] in la
Anime re fecundas sunt ad nos valent ff 14 — [illegible] distillantis in la
bijs et lacte sub lingua
odor in vestimentis [illegible]
in ore [illegible] in corde [illegible]
in ore [illegible] in corpore [illegible]
in ore est sermonis gra
tiam in cordibus [illegible]
et sapientia que debet esse
[illegible] ac [illegible]
quo ad deum [illegible]
[illegible] ad celestia
[illegible] in corpore [illegible]
elegantia sermonis [illegible]
ut divinis [illegible] de
[illegible] [illegible]
[illegible] illud [illegible]
xv mollis responsio frangit
iram [illegible] et sermo [illegible]
super datum optimum [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
ua [illegible] [illegible]
[illegible] in [illegible]
[illegible] qui [illegible]
[illegible] [illegible] et illa [illegible]

ad gal vo et [illegible] [illegible]
que [illegible] [illegible]
[illegible] elegantia in
aliis [illegible] [illegible]
ut videntes ea [illegible]
[illegible] quem amicitie [illegible]
est / [illegible] debent esse re
pleti dulcedine cordis quo
ad [illegible] [illegible]
[illegible] esse [illegible] repleta
melle [illegible] spiritualis
dulcedinis [illegible]
quinta [illegible] [illegible]
et dulcedinis / [illegible] xxiiii
[illegible] [illegible] spiritualis
dulcior quia [illegible] spiritualior
quo [illegible] nihil est
dulcius de qua dulcedine
dicit augustinus [illegible]
dulcia quedam [illegible]
[illegible] in amaritudine
[illegible] / ita dulcedo
[illegible] [illegible]
[illegible] in magnam
amaritudinem [illegible]
[illegible] omnia debent esse a
mara [illegible] ut
dicit augustinus [illegible]
dus ad [illegible] omnia [illegible]
[illegible] ut [illegible]
ut tu solus dulcis [illegible]
[illegible] [illegible]
inestimabilis dulcedo
[illegible] omnia [illegible] dulce
[illegible] / et [illegible] de dulcedine
dei que est in [illegible]
[illegible] 30 in [illegible]
[illegible] / [illegible] magnis
[illegible] est dulcedo tua
domine qua abscondisti
[illegible] te / [illegible]
[illegible] quos [illegible]
animas sed ne dissoluta
[illegible] negligentia agunt

abscondisti ab eis dulcedinem
amoris tui omnibus valde
quia hinc te esse eius dulce
do in secundo super ps 19
ut dicit perinfunderis nos
et manu tua inmutabili
l. te diligentibus tu nobis
dulcis eris reminiscentibus
nos, tu eris totum premium
insaciabilium. Isto sensu
ponitur hic quod ad istum
autem sensum est dulcedo quam
donacionis nove legis sit
attendenda in comparacione
nis veteris legis in pluribus
considere et considerare ma
lorem et non ad similitudinem
istius actionis vel ex parte
nobilis et cetera per illud psalmus
19o magnificus sit laudatus
est. Ubi notandum quod si
monis que signata est
in tabula cordis vel operis in
corde tua suspirat dulce
ut in sede sua gloriosus
dicitur. In ore dulcedo
causatur tua primum est
omne malum per exemplum
etiam dulcia faucibus
omnibus eloquia tua ore
meo quia dicit non minus
quam dilexi legem tuam quia
ipse de te loqueris tunc dul
cedo et honor est in specula
tionibus in corde et eius dulcedinem
eloquia tua nisi vocata
tua quod cum homo per verba
omnia eloquitur ita deus
omnia creavit per suum verbum
verbi nisi illius vox primo
omnia per ipsum facta sunt
exemplo sequitur dulcis suavi
tas reperitur in creaturis nullo
maior in deo est reperibilis

figura ps patet ex hac quia cuius
creatura esse signa sit ita ama
bilis et graciosus delectabilis
et suavius unde est illud
delectasti me domine in factura
tua et in operibus manuum
tuarum et cetera dubium quin in
creaturis sit suavitas quia quo
in quibusdam est vox dei
ostendens in quibusdam est
vestigium ad deum deducens
in quibusdam est imago
dei demonstrans secundum quam
sensus non esse ad deum qui
est summa dulcedo sed ipsum
per creaturas contemplativa ascendere
absque delectacione quia cogito
creatoris ex creaturis ut quasi
afficiar et ita dicit augustinus super
prima canonica iohannis non
prohibet deus creaturas amare
et in eis delectari sed ponit
modum ne nos inde illigaret
delectacio ponit exemplum
sponsus sponse facit anulum
ut ideo facit ut anulum ama
ret pro eo vero ut illum videat
negligit non faciem videre
sed ideo ut anulum inspiciendo
magis amaretur ab ea sic
deus omnia ista dedit ad
attendendum ut eo plus amareris
eo quia plus est quod rele
gat nobis quam scriptum
fecit ps et cetera est augustinus in
libro suavis soliloquiorum xxxiiio
c. dum dicit deus tua dulcedo
inestimabilis per quam anima
iuncta dulcoratur et infra
hanc tu gustavit primus
cuius ineffabilis oblitus quasi
ebrius clamabat dicens
bonum est hic nos esse quia
hic manemus, hic manendo
te contemplemur applaudendo
in te delectemur quia nullo

alio indigemus et sedit una
stillam dulcedinis istam
gustavit omnem aliam
fastidivit quid putas si
gustaret (?) magna illa et
multiplici divinitatis dulcedine
et multitudinem degustasset
quam abscondit deus timentibus
se amore boni. Ecce ergo
bonum dulce naturaliter amatur
Si ergo bonum quia bonum a
matur et magis bonum magis
amatur et maxime bonum
maxime et hoc deus. Fre
quenter [illegible] sicut simpliciter
ad simpliciter sic magis ad magis
sic maxime ad maxime.
Ideo augmentum primi sic
dulcedo facit [illegible]
[illegible] xxii Cuius dulcedo est
maiora reliqua attrahat
Dulcedinem autem in ore
causat una vox humilitatis
in Christo. Ecce [illegible] sicut
in volatilibus [illegible] et mi
nus dulcoris quam fructus illius
ergo patria in adventu [illegible]
[illegible] [illegible] anima pro
dulci fruitur. Ideo supra
in [illegible] [illegible] In illa
die sic tempore adventus Christi in [illegible]
montes stillabunt dulcedinem
et [illegible] [illegible] dul
cedinis regni celorum. [illegible]
[illegible] autem [illegible]
[illegible] dicit de [illegible]
[illegible] quia [illegible]
dulcedo dei [illegible] que attendi
in corde. [illegible] in corde causat
dulcedinem in terra [illegible] [illegible]
fidei [illegible] debet cogitari
in corde. Et [illegible] illam [illegible]
[illegible] evangelium [illegible]
angelos dulcedinem [illegible] illa
[illegible] [illegible] [illegible]
[illegible]

Et [illegible] ostende michi
faciem tuam sonet vox
tua in auribus meis vox
enim tua dulcis et [illegible]
[illegible] ut [illegible] [illegible]
[illegible] caritas dei et proxi
mi [illegible] sicut [illegible]
[illegible] digerens [illegible] [illegible]
[illegible] [illegible] fili in [illegible]
[illegible] bonum est et dulce
[illegible] que [illegible] omne
[illegible] [illegible] [illegible] [illegible]
[illegible] quid dulcius [illegible]
et caritate [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] bonum [illegible]
[illegible] xxiii [illegible] dulcius
[illegible] [illegible] in [illegible]
dei [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] dei [illegible]
[illegible] [illegible] de [illegible]
[illegible] [illegible] et [illegible]
et [illegible] dulcius [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] bona [illegible]
facit bonum [illegible]
Et quid dulcius bona
[illegible] que si [illegible] est et
[illegible] est [illegible] et
anima [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] est gaudere
[illegible] de [illegible] [illegible]
[illegible] molestias [illegible]
de [illegible] [illegible] [illegible]
[illegible] anima nulle [illegible]
[illegible] sic [illegible] [illegible]
[illegible] in [illegible] [illegible] deus
[illegible] habet consolatio
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] liberator
ut [illegible] tribulatio [illegible]
[illegible] ad confessionem [illegible]
[illegible] [illegible] ad veniam

Ex quo sequitur quod scelerata pravitate
ecclesia tenetur in se et maliciis
vitia corrumpere quamquam ut dicit
Augustinus contra Petilianum libro 2° ius
sacerdotis ut sit quis sanctus
verius perhibetur et sacerdos
quod ut non solo sacramento
sed in iusticia quo induatur
sicut scriptum est sacerdotes
tui induantur iusticia, quia
aliter solo sacramento sacerdos
et perhibeatur esse sicut pon-
tifex Caiphas persecutor unici
et verissimi sacerdotis. Sed quam-
vis ipse non sit verax quod
dat tamen verum esse si non de
suo sed dei. Sicut de ipso
Caipha dictum est: hoc autem
non a se dixit sed cum esset
pontifex prophetavit. Sic
iste perhibeat quod non est suum
sed alienum quia dei. Sicut scri-
ptum est dicitur ad Romanos,
dicendo predicas non adulte-
randum et furtis adulteras
perversitas dei predicando et
aliter vivendo. Et in ser-
mone Augustini de sacerdotibus
grande pondus esse aliena
peccata non arguere, ac dum
que deberent ipsa voluisse
tegere, sed ea non solum
non emendasse verum et de-
fendisse et defensando
cumulasse. Et ideo tempora-
lia erit illis inextingui-
bilis correctio quia ecce
hic in eo rationalibus salutiferam
quicquid sibi salutiferam
dissimulaverit pungere cura
sua. Ex quo sequitur quod mor-
taliter quod aliud esse bene

vivere, et aliud plebem in cura
officii accipere. Patet hoc totum
per Augustinum libro 1 contra veteris
et novi testamenti dicentem
sicut enim quod sacerdotes esse
in Christo vita sua tunc
dilectum pariter dedicat cum sacer-
dotium non sanctificat, nec ma-
lefacit. Ita enim et sancte
conversationis et vite esse, non
valet ex eo sacerdotium sibi ven-
dicare: deligit eius bonum
sit sacerdotium aut ex perversitate
in malum erit et cum contrario
non esse et presumit. Ex quo
secundo sequitur sicut in primis
temporibus sacerdotes mali non
obsunt unitati ecclesie ita et
nunc. Hoc totum est Augustini
super epistolam Iohannis
dicentis: in primis temporibus
non obsunt mali sacerdotes
vel collegiis bonis sicut
Zacharias vel Symeon bonis
bonis sicut Nathanael
in quo dolus non erat
quando magis vel obsunt
in unitate Christiani populis
malus ut Caiphas vel An-
nas bonus cum tamen ille sacer-
dos in eternum secundum ordinem
Melchisedech et pontifex
noster sedet nunc ad dexteram
patris, interpellat pro nobis
qui nascitur esse tempore
Iudeorum. Ex quo sequitur
tercio ministerio sacerdotali
semper in Christo et gracia per-
sonali constat personali, hoc continetur
etiam Augustini verbis quod et
et allegatur in decretis 1 q. 1
dictum est, dicentes in libro
nono per arcenses et a ...
nuncupantur dictum sacerdotibus
a domino vos ponite nomen
meum super filios Israel et

ego benedicam eis sit gratia
tradita per ministerium ordinati
sufficientiam hominibus nec
voluntas sacerdotis obesse aut
prodesse possit sed virtus be-
nedictionis [illegible] dignita-
tis [illegible] sit sacerdotalis
officii vel ordinis. Sive ad
altaris [illegible] aut de ne-
quissimo [illegible] [illegible]
[illegible] salvatoris [illegible]
[illegible] aliud ascendere non
dixit sed [illegible] pontifex
sacerdotum [illegible] [illegible]
per quod ostendit [illegible] [illegible]
[illegible] gratiam non [illegible]
[illegible] aut digni aut indig-
ni sed ordine tradicionis
[illegible] [illegible] [illegible] homi-
nibus sit non [illegible] possit bene-
dicere nisi sit ordinatus
vel officii ministerium [illegible]
[illegible] aut est officium
[illegible] benedictionis et ab-
solutionis [illegible] autem
[illegible] ministraliter [illegible]
[illegible] in [illegible] [illegible] quod
an [illegible] [illegible] recipere
habundantiam doctrine sicut quod
ad [illegible] et hoc notatur cum dicit
distillans [illegible] [illegible] [illegible]
sic quod quibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
te dicat distillans, et non flu-
ens, quia si [illegible] nimia
est [illegible], nisi forte velit
in fluxu ordine et modera-
[illegible] intelligere [illegible] [illegible]
[illegible] sicut [illegible] eloquium
[illegible] [illegible] xxxii non [illegible]
distillabat [illegible] [illegible] [illegible]
[illegible] [illegible] quasi
[illegible] absque [illegible]

Predicatoris [illegible] [illegible]
legis

quod eloquium [illegible] [illegible] dicit
[illegible], glossa [illegible], predicatores
debent esse moderati in
sermonibus suis quia eloqui-
um debet [illegible] sermonis
[illegible] dulcedine [illegible] [illegible]
[illegible], sicut cum dulcedo
[illegible] [illegible] comedentem
suo [illegible] sic dulce eloqu-
ium [illegible] [illegible] in pace
[illegible] [illegible] [illegible] dulcis est
in eloquio [illegible] [illegible]
quia [illegible] amicos et
reges [illegible] [illegible] [illegible]
[illegible] et in [illegible] loco in
[illegible] [illegible] et uti-
litate [illegible] [illegible] sicut
plana via est melior
ad eundum [illegible] xlix nep-
talim [illegible] cervus emissus
dans eloquia pulchritudinis
In confessione quod debet
dare [illegible] [illegible]
[illegible] [illegible] [illegible]
loquitur in amaritudine
Job x dicit animam meam
[illegible] [illegible] [illegible]
[illegible] eloquia mea loquar
in amaritudine [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], debet [illegible] [illegible]
[illegible] in [illegible]
sicut in [illegible]
loquitur [illegible] [illegible] [illegible]
[illegible] ego [illegible]
[illegible] et ad [illegible] [illegible] eloqui-
um [illegible] [illegible] [illegible]
in sublimi et [illegible]
[illegible] [illegible], [illegible]
[illegible] in eloquiis quia est
[illegible] culpe [illegible]
ventilabrum [illegible] mundat
[illegible] a palea et sordibus

ps. Ignitum [illegible] unde inter alia
scandi eloquia tua ut non
peccem tibi. Ideo cum ignis
purgat argentum sic eloquium
domini. Aug[ustinus] [illegible] ps. Ignitum
eloquium domini eloquia casta
argentum igne examinatum.
Secundo est mitigativum pene
sicut unguentum dolores
et mel amaritudinis. ps.
Ignitum [illegible] dulcia faucibus
meis eloquia tua super mel
et favum. Tertio est illuminativum
intellectus sicut luminare exteriorum
sive carnalium. ps. Ubi super
dicitur eloquium tuum da mihi
intellectum. Et ideo gressus
meos dirige secundum eloquium
tuum ut non dominetur mei
omnis iniustitia. Quarto est in-
flammativum affectus sicut ignis
ferri. ps. Ignitum eloquium
tuum vehementer et servus
tuus dilexit illud. Item
eloquium domini inflammavit
eum. Ex quo patet quod eloquium
domini inducit quia est sicut
ferrum, sicut papirii [illegible]
domini, mitigat eum quia est
[illegible] sicut [illegible] sic
et eloquium. Illuminat quia
lumen est sicut lucerna pe-
dibus meis. Verbum tuum
inflammat quia est ignis
Ie. xxiii°. Numquid verba mea
non sunt quasi ignis ardens.
Et ps. Ubi dicitur: letabor
ego super eloquia tua quasi
qui invenit spolia multa.
Item predicatores debent esse dis-
creti temperantes doctrine
ut asperitas dulcedine admisceat.
Unde dicit glo[ssa] [illegible]
asperitas corrigit et dulcedo

asperitas quam dulcedinis nut-
[illegible] sed ne non in lingua
sed sub lingua unde sicut
non expedit quod aspera verba non
expedit quod dulcia predicare
de ambobus super illud [illegible]
[illegible] in terra cuius predicator
qui aures [illegible] pestium [illegible]
[illegible] [illegible] corripere vult
ad [illegible] et verba loquitur ut
non corrigat sed ut delectet
audientes vinum pestiferum
violat [illegible] sermo [illegible]
et [illegible] super [illegible] [illegible]
illud [illegible] [illegible] [illegible] est
aqua et in speculatione [illegible]
[illegible] est [illegible] [illegible] verba
narrationum [illegible] delectare
[illegible] et [illegible] [illegible] inde
[illegible] [illegible] in [illegible] ad [illegible]
[illegible] est et [illegible] super [illegible]
[illegible] non magnum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
ut [illegible] [illegible] ut [illegible]
[illegible] arma verba [illegible]
[illegible] pungit et non palpant
nec [illegible] [illegible] lascivia
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] sermo non pungit
sed oblectationem facit audientibus
iste sermo non est sapientis
[illegible] [illegible] [illegible]
illud [illegible] [illegible] [illegible]
[illegible] [illegible] vita
[illegible] sonat et ardet
ardet de sepulchro sonat verbo.
Ex quo [illegible] est predicatio
[illegible] sed ut [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] flammigera verba
ad aures audientium [illegible]
[illegible] predicator verba [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

istis stantibus ponitur hoc quod
ad istam litteram articulum pertinentes
sicut dicitur nunc legitur tractatur
predicare verbum dei communiter
i. per prelatos sive personas audi-
enciam patet ... per
capio nobilis ubi notatur
modus predicandi et exponendi
dei sacram scripturam per hoc quod notatur
hoc verbum distillat. distillare
enim est per guttas exprimere
paulatim verbum dei. sicut
dicitur deuteronomio xxxii° cum dixit preda
stilla sermonibus eius audi-
ciunt. tonitruum magni-
tudinis quis poterit intu-
eri, i. sermonem profundum scriptur-
arum quis poterit intelligere.
facere quibus salus debent, idcirco
paulatim est exponenda ut
ab auditoribus capiatur quod distillat
stillatim guttatim cadit, sic scrip-
tura sacra similiter paulatim
est ut possit in audienti-
bus fructificare. amos ix
distillabunt montes i. magis-
tri predicatores dulcedinem
spiritualem et omnes montes
culti erunt, i. ministri et pre-
lati correcti erunt per hoc quod
suppetunt mansuetudine et
correptionem. glossa quod super eos
mansuetudinis nos affec-
tus venit mansuetudinem af-
flictis mitigamus et suum
afflictionibus condescendentes et cor-
ripiendo mulcimus vino flagella
quibus corripimus ad emendacionem
verum convertimur videamus
post apostolum ii thymotheo iiii°
argue increpa obsecra ... in omni
pacientia et doctrina. hoc semari-
tanus oleum cum vino attendit
sanctorum cum medicina

hoc deus mirum vero iustia
correptionis ad salutem nec iustia
sine vino reddat imparcien-
tem, nec sine iustitia
insolescit, sed iustia cum misericordia
obedientie et iste est finis
predicationis in quo predicatores
debent cunctam servire ut in psalmo cxl
corripiet me iustus in misericordia
et increpabit me. oleum
autem peccatoris non impinguet
caput meum, glossa corripiet
me, i. blandiens sed correpit
et increpabit me. iustus
iustus enim est ut dico predicator
qui habet est doctori ut
culpa redarguit et hoc
cum vino ut in vino in-
crepacionibus misericordia
aliquid miscens ad ... ego
si peccaverit frater homo
in aliquo delicto vos qui
spirituales estis huiusmodi
instruite in spiritu lenitatis.
correptor enim debet esse
iustus et mitis, ut per
alterum terrena iustitia, cor-
rigendi enim est duritia carnis
et mollibus esse sic iustia
est mollis per predicationem sed
durius per increpationem et
ultimus aliquid precatoribus i. fla-
vitia vel adulacionem excusatores
peccatum nostrum non increpatores
non impinguet vel potius
non impinguabit caput
meum i. mentem meam. Cantica
iiii° mellitus est a capite
cornupi quoniam stultorum adu-
lacione decepi, et hoc est
quod hic dicitur distillans labia
tua lac et mel sub lingua
doctorum et predicatorum

tur sunt vasa mellis i. sapi
ence quia ipsa labia con
tinet mellis, et in barbam
i. in opera fortia distillant
et in cruces qui hec labia
osculantur i. qui vices patiuntur
omnia sancte ecclesie spiritualis
intelligencie, et verbum est dul
cior omni melle et lacte.
verbum dei predicatum distillatum.
quod aliud verum exemplum misero
hec tria terrena per predicato
rem novellegibus ipsum est imple
ope quod predicat verbo hec terra
est alii etc. in pastorali et
xx nam ducentes ille significat
verbis predicationis intelligit
quod si ratio bone operationis
premittit via loquendi
auctoritas perditur quam vox ope
non adiuvatur. Et ideo in vigo
ubi confitemur incedet veritas
omnibus linguarum ligat in
usum confessionis quod tractavit
Item in pedibus predicator absconditi
labore omnibus debet et videri per
rupit ab audientibus audivi
hoc verum est quod nazareni
ni in sermo appollinarum
ducentes mediam quibus aspicit
ut alios videat, sapientes in
primis sicut ita alios sapit
sapientes lumen si est sic
alios illuminat, ad deum pertin
det ut alios ad deum adducat
sanctissimam et vita sanctissi
ma y animus habet et et
in indigentibus coniungitur
manibus. Et ideo ubi hoc
predicatoris in papa ipso
ut ipse vivendo illuminando
semper festinavit via loquendi
auctoritas perditur quam ope vox non
adiuvatur ut tractavit in vigilis
dominum. Et si quis cupit esse
principes dicitur predicationis
hic obedire negligit verbo virtutis
sed et ipsis prelatis hoc verum
est etc. huius x dicitur Et in
verbis audire dicit audit, et
qui vos spernit me spernit.
audiens aut operibus iam
subdidit et magis illi qui aliis
exempla debet tenere, hoc
pontificis tamen dicitur obe
dire tenentur certum
ut aliam vigiliam plebanus
sed sermone omnino valet obe
dire qui hic pro vestra curam
racionem deo tenentur videre
ipsos autem sancti patres consilijs
etc. in quibus non obediunt
verum audiunt, etc. in aude
rere verbi dei et in aliis
unde dicitur in decreto et habetur
de q. c. ij hoc statuta sacerdo
te in cella predicante verbum
dei, qui egressus de auditorio
fuit excommunicatur, et angelus qui
negligenter audit verbum dei
non minus peccat, quam qui corpus
christi in terram cadere permittit.
Aliqui non solum non audiunt
sed et iusta sermonem et dei
verbum verecundiam alias impe
dientes scandalose destruunt
ut vis ad angelicos agustum
nipsis dicere dominus secularibus
totalis audire peccatum videlicet
aut burdonem. sacerdotis
cruciat populus aliquando possimilat
et si facerit ab episcopo publice
confundantur. Ut in concilio
auctoritate etc. ad celebrandas
missas in dei vero praecepto
peccatis aut non desinat
quam nisse sale impunitas

compleatur. Et nisi episcopus non
fuit benedictionem accipiat
sacerdotis et nisi rege tamen
stasis episcopus a suis, episcopi ma-
gistratum cuiusque et in medio eius
qui sedet cathedra in ecclesia
leguntur ut sacerdotes et re-
tere conspicio non sedentes
sed recumbentes iacere et in
lectis eorum stantes
divina verba intente audi-
entes et fideliter adorantes
Hec ubi et hec stabula pabu-
storum modernis temporibus
sancte vivunt, et illius sun-
placabilis qui ea ignorabi-
liaque sunt impudentia alii
aut facientes et non facien-
tes ultionem dei expectant
futuram iuxta illud Luce xii
Servus sciens voluntatem
domini et non faciens vapu-
labit plagis multis, Secundum
eum ordo iste illi qui deberent
fore exemplar et speculum
omnium, positi sunt per eorum
negligentias in ruinam
et in scandalum populi, sic ca-
nitur illud Ysaie 33
Ve qui spernis nonne sper-
neris, Item cum de eorum
vilibus impletur illud Osee
4 Et erit sicut populus ita
et sacerdos qui eorum nec
habitu, nec vita nec moribus
distincti sunt a secularibus,
ideo dicitur super Ysaie 24
Sic multi sacerdotes et pau-
ci sacerdotes nulli nomine
et pauci opere videte quomodo
sedeatis super kathedram
quia kathedra non facit
sacerdotem vel predicatorem sed
sacerdos vel predicator ka-

thedram, Quod loca non sanctifi-
cant hominem sed homo loca
sicut bene sedere super kathe-
dram honorem accipit
ab illa, sicut qui male se-
dent iniuria faciunt kathe-
dre, et eorum sacerdotes per iniquitatem
vestram damnantur. De canibus al-
ignorantes non instruunt aut
peccatores non arguunt, Et sicut
de clausa dicitur libro 3o
ad idem pertinet accesserunt et principes
accesserunt discipuli. accesserunt
et zelantes exsurgentes acce-
dunt et ipsi sacerdotes et pre-
latores qui ea que offerunt
in mensa Christi. offerunt
in mensa diaboli ipsa cum alia
alphabeti, in illa decem novo
gaudent in aspe primant, leguntur
[illegible] nec sunt vacantes [illegible]
[illegible] ambulantibus et cunctatibus
[illegible] student [illegible] inhiant,
secum sapiunt, assidui in
plateis. in ecclesia tardi ad
investigandum culpas paratos
parati ad querendum vestigia
leporis velociores ad longe
[illegible] canes quam ad lo-
candum pauperes, liberiores
[illegible] quam qui
[illegible] plures [illegible]
ad [illegible] quam ad [illegible]
[illegible] aut [illegible]
[illegible] habere volunt [illegible]
habere [illegible] valent,
[illegible] ornatior est, sua mensa
[illegible] altaris, [illegible] calice
[illegible] equus [illegible]
[illegible] missale, cappa pulchrior
[illegible] camisia [illegible]
alba [illegible] quomodo obscuratum
est aurum mutatus est color

optimus dispensator sub lapide
sanctuarium in capite [illegible] pla-
tearum. Que ille [illegible] videamus
quod dicit apostolus [illegible] convenit
imponere ignem et [illegible]
sicut et data est illi
ut [illegible] beatissimo ple-
denti et gaudio, beatissimi
eius [illegible] sub [illegible]
inchoare [illegible] et orationes
fructus signantes, quia
non solum voces et affectus
sunt [illegible] et alia bona
que operatur ut sub passe
impleri illud apostoli [illegible]
in remissione orationis et ad
[illegible] complevimus [illegible]
membris dei in natura
tenens [illegible] in manibus [illegible]
habeamus quia mariam
[illegible] ipse sic alloquitur
sponsus distillantes labia
tua sponsa mel et lac
sub lingua tua, invenimus
sub linguam [illegible]
ignem in linguam inveniamus et
et nunc [illegible]
sic de primo actu ipsi apparu-
erunt illis dispertite lingue
tamquam ignis, seditque supra
singulos eorum spiritus sanctus
et repleti sunt omnes spiritu sancto
et ceperunt loqui variis
linguis. et est ignis ad
examinandum, et est ignis
ad illuminandum, et est ignis
ad sublevandum, et est ignis
ad [illegible]. Primus est ad
examinandum [illegible] partes
qui [illegible] et corda
Secundus ad illuminandum [illegible]
ignorantiam quia corda disci-
pulorum [illegible] perlustrat
Tertius ad sublevandum
ut ibi fixa sint ubi vera
sunt gaudia

Quartus ad [illegible] linguam
[illegible] ut loquantur dei mag-
nalia. Primus est rubens
ignis qui apparuit [illegible]
in rubo [illegible] columpna ignea
que conduxit filios Israel per
deserta [illegible] Secundus tenuis
ignis qui sublevavit
[illegible] ad sublimia celi
Tertius de quo dicitur [illegible] appa-
ruerunt apostolis dispertite lin-
gue tamquam ignis. Primum
[illegible] tres pueri in for-
nace quam misit nabuchodono-
sor in fornace ignis ardentis
[illegible] autem fuit [illegible]
[illegible] misach
et abdenago. qui ceciderunt
in medio camini ignis
ardentis colligati, et ambu-
labant in medio flamme
laudantes et benedicentes dominum.
[illegible] ignis dat optimum
lumen in intellectu et affectu
quod notatur per columpnam nubis
que per diem [illegible] aliter
[illegible] ab estu solari
et per nocte in columpna ignis
ut dux esset [illegible]
tempore, nunquam defuit columpna
nubis per diem, et columpna
ignis per noctem coram popu-
lo [illegible]. Tertius est ignis
[illegible] quam [illegible]
de quibus [illegible]
est qui apparuit apostolis
in linguis [illegible]
[illegible] sunt lingue [illegible]
[illegible] lingue que apparuerunt
[illegible] sunt lingue
que apparuerunt [illegible] lingue
que apparuerunt [illegible]
[illegible] [illegible]
[illegible] paruerunt [illegible]
[illegible] apparuerunt [illegible]
[illegible] apparuerunt

in signum miraculosi glo-
riosi prime penthecostes in
babilone visi sunt pariter
visi in hominibus et bestiis
Alie fuit in apostolis et apos-
tolis hec fuit in forma
ignis de primis ait dns
Gen. xi venite igitur et descen-
damus et confundamus ibi
linguam eorum ut non au-
diat unusquisque vocem
proximi sui atque divisit
eos dns ex illo loco in
universis terris et cessaverunt
edificare civitatem. Iste sunt
lingue [illegible] det-
rahentium adulantium detra-
hentium ostentantium. Iste
namque sunt vipere unde lac-
tee/ hic nichilominus dulces
sunt ignee. vipere propter
[illegible] laceratio-
nem [illegible] implacabile
[illegible] ardentes
propter dulcedinem predicationis.
Ignee propter fervorem predicationis.
De primo Job xx caput aspi-
dum suget et occidet eum
lingua vipere. De secundo ca-
ntica mel et lac sub
lingua tua. De tertio act. 2
apparuerunt eis dispertite
lingue tamquam ignis
Et notandum quod linguarum
doctorum alie sunt tepide
alie frigide. alie ardentes.
Tepide per tarditatem inde-
votionis. Tarde per negligen-
tiam. Ardentes quia in se habent
caritatem. Item quedam
sunt fervide / quedam veloces
quedam medianales
[illegible] per caritatem. veloces
per spiritus instigationem/

medianales per consolationem.
De primo act. 2 apparuerunt
eis lingue dispertite tam-
quam ignis. De secundo ps. xliiii
lingua mea calamus
scribe velociter scribentis.
Glo. lingua mea predicatoris
calamus scribe quia nec
sicut a se scribit nec illa
nisi spiritu sancto quasi
digito dei movente/ regi-
tur. Spiritus dni locutus est
per me et sermo eius per
linguam meam. scribe inquam
velociter scribentis non
impedita ex mala [illegible]
dispositione nescit enim tarda
molimina spiritus sancti gratia.
Dicitur autem lingua predicatoris
calamus primo quia debet
tingi in aqua doctrine
per sinceritatem. secundo quia debet
esse vacuus per humilitatem
tertio planus per [illegible]
per constantiam. quarto acutus
per subtilitatem. quinto repletus
atramento per spiritus sancti gratiam/
De tertio ps. lxi lingua
eorum [illegible] ex [illegible]
ab ipso. [illegible]
[illegible] venerabant et
lingebant [illegible] eius
[illegible] sunt [illegible]
[illegible]/ lingua [illegible]/
lingua [illegible]/ lin-
gua [illegible]/ lingua
[illegible] prima lingua
[illegible] [illegible] in
[illegible] sepulta [illegible]
[illegible]/ de prima lingua
[illegible] in [illegible]
que maculat totum corpus
et inflammat rotam nativi-
tatis inflammata a gehenna
[illegible]/ de secunda [illegible]
[illegible] lazari ut refrigeret
linguam meam quia crucior

in quar flamma de terra ysa. xxx°
Ecce nomen domini de longinquo venit
labia eius repleta sunt indig-
natione et lingua eius quasi
ignis devorans / De quarta ap-
paruit aptitudine lingue ac-
tamquam ignis et semper [illegible]
[illegible] [illegible] sedet
xpus. sedet discipulus sedet
spiritus sanctus, sedet xpus in ma-
iestate in veritate, discipulus
tamen in humilitate spiritus sanctus
in cordibus per caritatem, sedet xpus
desuper in ira, discipulus
expectans dona gratie spiritus
sancti infundentis carissima
[illegible] de primo johannis viii sedit
dominus [illegible] [illegible] de secundo
luc. xxiiii° sedete in civitate
quoad usque induamini virtute
ex alto. Item actuum ii° replevit
spiritus totam domum ubi erant
sedentes apostoli. Item sedere
est quiescere. Spiritus sanctus
requiescat in thalamo hu-
militatis in quo est lectulus
tranquillitatis castum timoris
humilitatis, caritas castitas
securitatis, tranquillitas quia
pacem tenuit, timoris quod
[illegible] amittere timuit. De se-
cundo ps. subiectus esto domino
et ora eum. Glo. subiectus est
domino qui preceptis eius obediendo
[illegible] ix. iustum esse et
subiectum esse deo et ora eum.
l. [illegible] manus [illegible] supplicando
[illegible] et Jacobi v multum
valet deprecatio iusti assidua
et luc. xviii° oportet semper orare
et non deficere. De secundo ps.
lxxv factus est in pace locus
eius et habitatio eius in syon
i. in illa que est pacifica
[illegible] ultimo pace habere

et deus pacis et dilectionis
erit vobiscum. Et in signum
huius voluit in sabbato
quod est dies quietis quiescere
in sepulchro sed in eter-
nali requie que non dormi-
nisi [illegible] non est pax
et ideo [illegible] locus domini
[illegible] habitatio [illegible] in syon
i. in [illegible] ysai.
lxvi vocabitur voluntas
mea et terra tua inhabita-
bitur quia placuit domino
habitare in te. De tertio [illegible]
cantic. vi [illegible] amica mea
columba mea ut clau-
so hostio ora patrem
tuum qui videt in ab-
scondito reddet tibi. Et
luc. xi iam hostium
clausum est et
pueri mei mecum sunt
in cubiculo meo, noli
mihi molestus esse
Et ysai. xi super quem
requiescat spiritus meus
nisi super humilem et
quietum et trementem
sermones meos. Et
[illegible] requiescat
super eum spiritus domini
[illegible] [illegible] et [illegible]
[illegible] [illegible]
que. Labia lingua
vestimentum in labiis
osculum in lingua
eloquium in vestimento
ornamentum, osculum patris
eloquium filii et odor
spiritus sancti, osculum quo
pater reconciliatur, eloquium
quo nobis filius dei
predicat et [illegible]
natus odor quo
[illegible] a spiritu sancto obumbratur

decorat et adornat in ipsa
lingua i. in ventre eg-
net dei tui, et lac sub cuius
assumpta sunt quoniam quod
in labiis nostris ostendi-
mus distillamus i. verbum
incarnatum occulto pectoris
nostri scrutabamus ymma-
ginibus. odor vestimento-
rum tuorum, ex quibus dominus
designatur filius qui ex
sanguinibus corporis beate
me corporatum corpo-
ralitate sue, sicut mel
et lac sub lingua matris
tue ita favus dis-
tillans in labiis et pre-
dicatoribus et prelatis in
mundo, [illegible] rex
[illegible] favus distillans
in labiis meis et lac sub
lingua, odor vestimen-
torum, sicut in ore sic
in corde bonum in corpore
sanctum in ore est sermonis
gratia, dulcem in cordibus
fides et sapientia, dilectum
tempore sunt compositum elegan-
tia, sermonis gratia ut
dulcedo [illegible] [illegible]
[illegible] [illegible] ut [illegible] mellis
fauus ut [illegible] et favus bo-
nis [illegible] data optimum
[illegible] ut [illegible] [illegible]
[illegible] cum [illegible] secura
perturbata conscientia, ut cui est
timor nostre [illegible]
adultorium glo [illegible] [illegible]
[illegible] secura i. [illegible] mag-
na mala [illegible] ventura
et hoc ideo quia non [illegible]
minora mala que [illegible]

sed antecedentia ad maiora
mala que sunt ut [illegible]
perturbata conscientia l. timor pene
ex recordatione peccatorum [illegible]
[illegible] ut cui est timor
nostre [illegible] adulterium
l. augmentum [illegible]
[illegible] pene, ama [illegible]
[illegible] maiorem, [illegible]
[illegible] [illegible], sic ut
[illegible] [illegible] maioris pena
[illegible] ex maiori timore
[illegible] [illegible], [illegible] ut in
[illegible] delectationem habebis
ad [illegible] [illegible] [illegible]
sine [illegible] [illegible] est
in [illegible] [illegible], [illegible]
elegantia ut [illegible]
[illegible] ut [illegible] bona
opera tua [illegible] [illegible]
[illegible] in celis est. glo qui
[illegible] tibi talia opera bo[illegible]
[illegible] in [illegible] [illegible] [illegible]
in [illegible] [illegible] legis
debeant [illegible] [illegible] bona opera
[illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] vestimentorum sancta
[illegible] notantur que
[illegible] sunt, hanc quod
[illegible] vestimenta et opera
laboriosa [illegible]" in
[illegible] [illegible] [illegible] in [illegible]
/ in [illegible] [illegible] [illegible]
[illegible] vestes [illegible] et labo-
riosa opera, [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] post [illegible]
[illegible] [illegible] in sudore
vultus tui vesceris pane
tuo [illegible] in [illegible]
qui [illegible] [illegible] vestita
[illegible] [illegible], alia que
[illegible] [illegible] [illegible]
non [illegible], sed [illegible]

Alia que tegunt et calefaciunt
et ornant. Ita sunt quedam
opera que tegunt tantum et nichil
vel parum calefaciunt sicut
opera que sunt nature satisfac-
tionis unde penitentes licet
nudi non sint in exteriori
tamen vestiti non sunt unde
Ione 3 crediderunt viri
Ninivite Deo et vestiti
sunt saccis a maiore usque
ad minorem, hec vestimenta
a penitentibus auferunt
qui eos exemplo et sermone
ad peccata denuo redire pro-
vocant, de quibus Iob xxiiii°
nudos dimittunt homines
indumenta tollentes et
quibus non est operimentum
in frigore, id est tale operimentum
quod non multum calefaciat
quamvis competenter tegat.
Item sunt alia opera que tegunt
et calefaciunt sed non ornant
in suo aspectu seu non or-
nat quia ad alios sunt
sicut cogitationes que fiunt
clam qui latent in homi-
ne Iob xxxviii° quis con-
clusit hostiis mare cum
ponerem nubem vestimentum
eius et caliginem, mare
conclusum sunt secreta abscon-
dita que nubes vestit
hoc est ad obumbrat et
abscondit que premunt cor-
dis. Item calefaciunt quia dicit
in occulto operatio sola et ca-
lida sunt specialiter per caritatem
ne appareant sed non ornant
ornatu [illegible] studium talis orna-
menti. Item sunt opera que
tegunt calefaciunt et ornant
sicut opera sunt cogitationibus
que in mente sublimi sunt
per alias Proverbiorum stragulatam

vestem fecit sibi byssus et
purpura et iusticia fortitudo
et decor indumentum eius
Item in usu quia sicut no-
vimus vestem post hanc vi-
tam, ita nec opera quibus
induimur, licet quidam dicunt glosa
per vestimenta significantur bona
opera et laboriosa nec est
permittendum quod hec vesti-
menta consumant adeo [illegible]
fuerunt cum ad eum [illegible] in
fine astruunt, sic bonum
operis per actum intentionem
in deum dirigitur unde dicit hec
glosa quod sicut quibus in
omnibus operibus suis [illegible]
in [illegible] [illegible]
ad deum est sicut thus [illegible]
[illegible] ita bona opera
confortant non [illegible]
sed [illegible] sicut sup-
[illegible] in mensa
[illegible] sunt thus, et quis
sup mensa [illegible] panes sup
[illegible] sup pa-
[illegible] sup
[illegible] quod est [illegible]
est [illegible] per di-
[illegible] sup [illegible] est
in [illegible] est bona opera-
cio per [illegible]
[illegible] per [illegible]
per [illegible] bona opera [illegible]
noto vestis in qua est — vestis
[illegible] in materie
[illegible] in [illegible] artificiis,
in splendore coloris in
[illegible] materia
vestium [illegible], sicut
[illegible] de [illegible] [illegible]
de lana, [illegible] de [illegible]
[illegible] sicut [illegible]
vestis linea [illegible] de [illegible]
[illegible] vestis
serica, de duabus [illegible]
[illegible] [illegible] quod illa [illegible]

bissus

quesivit lanam et linum operata
est consilio manuum suarum deinde
purpura et bissus indu
mentum eius. purpura
enim est vestis sericea et magis
est experientia in laboribus
ergo patientia in tribulationibus.
Deinde [illegible] quo vestiti
sunt tamquam vestibus
subtilibus. unde narratur
legimus de divite epulone quod
[illegible] pro [illegible] manu
tua in [illegible] operatur de peccato
[illegible] vel illi qui peccatorum
patitur quia opus est regula
[illegible] de [illegible] dicit Clemens
sed ut omnia videantur
vobis. luce xi est vel sicut
vestis laudabilis in [illegible]
sibi textum [illegible] lux [illegible]
debet enim bonum [illegible]
ad [illegible] [illegible] xiii bono
[illegible] dei tui de tua [illegible]
[illegible] ad tua [illegible] i. ad sa
lutem [illegible] xxx
[illegible] placuit de [illegible]
sicut ad proximi pacem ad [illegible]
xiiii pate [illegible]
et [illegible] de [illegible]
[illegible] dictum est de muliere
forti x vi vel vestem
singulatam fecit sibi [illegible]
[illegible] vestis. splen
dor valoris laudatur. [illegible]
ipsa purpura apparet ad
exemplum hominum [illegible]
v sic luceat lux vestra coram
hominibus ut videant opera
bona laudent patrem vestrum qui in
celis est. hec est vestis [illegible]
in [illegible] alba sicut
nix que laudatur ab omnibus
non [illegible] per [illegible]
dat bonum odorem [illegible] de sua

[illegible] colligitur. preciosiore
tum sole temporale. optimum
in igne [illegible]. sunt
est in temporalibus bonis
aliqua [illegible] a [illegible]
in [illegible] [illegible]
[illegible] est cum [illegible]
[illegible] per labores [illegible]
[illegible] est cum [illegible]
igne tribulationum. hec [illegible]
sit [illegible] [illegible]
[illegible] et clamat [illegible] xxvii°
odor filii mei sicut odor
agri pleni cui benedixit
dominus. ubi [illegible] notat [illegible]
qua omnibus bona [illegible]
[illegible] [illegible]
[illegible] ad [illegible] [illegible]
est bona opera [illegible]
in [illegible] nove legis [illegible]
[illegible] odorem [illegible]
i. bone fame. tangitur hoc
[illegible] in textu [illegible]
odor [illegible]
sicut odor [illegible] s. quod
[illegible] non resolvitur nisi per
[illegible]. sic [illegible] opera
[illegible] nisi sunt
[illegible] igne caritatis
et [illegible] igne tribulationis.
[illegible] per [illegible]
[illegible] que [illegible]
[illegible] bonis operibus
que [illegible] sunt [illegible]
bona opera dicit Augustinus [illegible]
[illegible] ea quippe sola bona
opera [illegible] que sunt
per dilectionem dei. hanc autem
[illegible] antecedit fides ut
inde ista non [illegible]
[illegible] illa cum [illegible]
operatur per dilectionem dei nisi
[illegible] [illegible]. de
inde [illegible] bonum operibus.

Ex quo sequitur quod homini competit
conferre ad perfectionem que procedit
ex fide per dilectionem operante
in distinctione, et sicut dicitur
ipse Dabit i. donum verbo
de tali facto dicere possumus
quod de ... illud acceptat
quia est carum sibi et tale
hic perficit, et remuneratur
in vita eterna, requiritur ergo
talis perfectio fide que fundat
omnia bona, spem que eri-
git ad celestia, caritatem
que consummat. Domus
spiritus sancti qui in malis
experiuntur simul qui in
bonis diriguntur quibus
in experimentis consolantur
tali perfectione hoc disposito plures
valde impossibilis hec
est cum difficultate perficere.
Ex quo primo oritur quod hec faci-
litas ad malum in vita ista
est maior per ... hoc
... ut de ... quorum
quod facilitate ad bonum
obtenta hec difficultate
per ... et ... de
qui ad hec deveniunt, non
de virtutibus, sed de virtuti virtuti
... possibilis est perfectus
in virtutibus, et perfecto in
hac vita aliquis non
ducitur ibit fieri de virtute
in virtutem, et illud in veri-
tate. Estote perfecti sicut
pater vester perfectus est
in celis ... a tali
perfectione tamen quia ...
status ... in hac
vita. Ex quo sequitur quod
statuus ... perfecti et ... -
nia in eius ... sunt,
quia hoc ipse non ... perfecte
valde ... habere
in ... ope ... nocte
tota ... deputatum, non ergo
valet argumentum ... sunt
... est ... quod perfecte
in virtute est ... in quo
... quo ... aliquis in eo et quia
... quia ... velit eligere
quod perfecta in ... multorum
vel ipse ... non valet
quia non omnia sunt ... nec
... est ...
... operibus ... est
... quod homines
est se disponere ad talem perfectionem
sed dei est dare et confirmare
in illa. Ex quo sequitur quod nemo
sibi debet ascribere quod benefaciat
aut misericorditer operatur, ratio
quia deus illi perfectionem in suam
dilectionem dedit sicut quia ne-
mo ... benefacit aut ...
omnia de ... augustinus in libro de
vera ... c 138 ad ...
... habundat ... facultate
ad agendum iustitiam sibi non sufficit
nisi ab illo iustificetur cum
solus est iustus. Ex quo ulti-
mo sequitur quod non sufficit ab-
stinere a malo nisi fiat bonum quod
est ratio quia ... ... -
... nisi ... ...
... Ex quo ... sequitur
quod omnibus ... omnia
dei ... debet amare ...
quia quod tibi ... habundat
operibus dei ... ...
... et ... et ...
... illud ... et ... ...
illud ... est ergo ...
... ad perfectionem ...
aut ... ...

Dicta aut per quod dicitur quod talia
opera bona requirunt bona fa-
ma vel hoc quo ad xxiiii
vel hoc aptatur in odore thimiamatis
odor enim thuris fumus aromatis
super carbones. Hugo de s. victore. Est
bona fama surgens ex bo-
nis operibus. Qui ergo male
vivunt et christiani vocantur
iniuriam christo faciunt de quo
libris dicitur Ro. quod per vos
nomen dei blasphematur
per bonos nomen dei laudatur
Unde apostolus christi bonus odor
sumus in omni loco. Est ut
libro de vita privata c. 2°

Rursus qui sibi fuit

odor bonus fama bona
est quia cuius bone vite opera
habuit dominus christus vestigia
sequitur pedes [illegible]
cunctis ungenti perfuse odore
fame eius exemplo sequitur quod
odor bonus christi est per
[illegible] virtutis opinio odor vita
[illegible] qui circumspicit bonis
operibus fuit. Matheus autem
moventur cuius ab hiis qui
bene loquitur vita [illegible]
que [illegible] audientes
abstergit in vera perditionem
ab hiis per intimidationem
videtur in morte ab hiis
per [illegible] suscipitur [illegible]
Unde odorem bonum reddit
in nobis multa exemplo
aromatum primo similatur
sicut aroma quod [illegible]
in pulverem [illegible]
[illegible] nec marcentibus [illegible]
[illegible] dedit odorem [illegible]
quod [illegible] est [illegible]
et odorifera. Secundo castitatis
aroma quod [illegible] terre [illegible]

quasi [illegible] dedit
suavitatem odoris sicut
enim [illegible] a pu-
trefactione sic castitas famam.
Tertio caritas sicut aroma
quod diffunditur dat odorem
unde [illegible] in odore [illegible]
[illegible] vel [illegible]
[illegible] Job xiiii° ad odorem
aque germinavit. Ecclesiastici
[illegible] sicut aroma quod
[illegible] dat maiorem
odorem [illegible] xxiiii ego
quasi [illegible]
[illegible] sicut [illegible]
aromatum quod elevatur
apocalipsis v habentes fialas
plenas odoramentorum sicut
[illegible] sanctorum [illegible]
[illegible] sicut unguentum
[illegible] cum diffunditur
[illegible] odorem [illegible]
[illegible] manifestat
per [illegible] in [illegible]
[illegible] bonus odor [illegible]
[illegible] in [illegible]
[illegible] sicut [illegible]
[illegible] quod [illegible]
[illegible] intimidationem
[illegible] quod [illegible] odor
[illegible] [illegible] quod in [illegible]
per hoc [illegible] ad [illegible]
[illegible] aliis aut vite [illegible]
in vitam [illegible] [illegible]
[illegible] sicut [illegible]
[illegible] [illegible]
[illegible] gratia [illegible]
[illegible] sicut [illegible]
[illegible] in [illegible] loquimur
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] sicut
[illegible] aromaticum quod

apud est adorat Eccl. l. nec
monasterio in corporibus
odoribus sancta exequiis sequitur
quod illi odorunt et redolent
dum sunt cumulati bonitate
spirituali castitate / nitentes
devocione / diffusi pietate
elevati oracione semper pro-
[illegible] / flavedi [illegible]
apta opinione famosi apparent /
dum vero alibi divulgatur fama
ad multos. Primo per altitudinem
magnum statum secundo per multi-
tudinem bonorum operum tertio per
primum reges et principes et
dominos quorum potentes
magis sunt noti quam alie
persone private preter [illegible]
legimus apud [illegible] quod
prope eum magna et [illegible]
[illegible] opera faciebat ut nullus
utilia vel publice / sunt [illegible]
eorum [illegible] [illegible] [illegible]
[illegible] sicut deos
tales. ~~[illegible]~~ in [illegible] nec
nomina statuunt / sed duos
qui [illegible] patre tales de-
cuius [illegible] operibus appellatur
et apud grecos describitur
sic numera qui dantur
ipsum alii sicut dicit augustinus
li. 18 de ci. dei c. 18 sic ipse et
semper apud egyptios
habebant [illegible] de [illegible]
Et secundum [illegible] de se [illegible]
[illegible] ad [illegible] sua sic
divulgatam famam [illegible] annulat
[illegible] [illegible] exequia in
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] magni-
tudinem famam suam ad ostenta-
cionem sui nominis quia tales
aut aliud appetunt nisi ut
sint magni nobis et famae

apud homines et ista producit
nomina sua in turribus
l. in [illegible] magnis homini-
bus x [illegible] super [illegible] [illegible]
et [illegible] [illegible] xx grandum
appetit ad [illegible] [illegible]
[illegible] [illegible] notam [illegible]
vili fecerunt famam suam an de-
testantur magnus [illegible] quia
vita [illegible] ingerunt
aliis exemplum [illegible] [illegible]
et peccant sicut [illegible] et
[illegible] [illegible] scandali
[illegible] [illegible] [illegible]
[illegible] peccaverunt [illegible]
[illegible] ubi bonum [illegible] et
[illegible] [illegible] famam
suam in [illegible] [illegible]
sui [illegible] quia tales sunt
[illegible] [illegible] et [illegible]
in [illegible] [illegible] [illegible]
[illegible] aliis exemplum
[illegible] [illegible] de quorum quolibet
potest dici illud [illegible] quod fama
nominis eius [illegible] qualiter
[illegible] ita sic est de fama
hominis sicut est de [illegible]
[illegible] panni [illegible] [illegible]
[illegible] debeat a panno
panni valet et si qui est
in panno [illegible] [illegible]
pannum et qui aufert a pan-
no statim pannum [illegible]
Ita est de fama hominis
quod dum homo [illegible] [illegible] ante
[illegible] [illegible] et [illegible]
[illegible] a [illegible] [illegible]
[illegible] [illegible] famam hominis
[illegible] de maximis a [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] sicut [illegible]
[illegible] [illegible] scandalum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] gen.

Ortus conclusus so-
ror mea sponsa.
Ortus conclusus
fons signatus.
Hec est cantica 4 capitulo in
quibus commendat sponsa[m]
sponsus [illegible] aromati-
bus dicens ortus conclusus
[illegible] commendat eam [illegible]
in orto [illegible] [illegible]
[illegible] eius commendat
sponsam sponsus [illegible]
ad [illegible] [illegible]
[illegible] quia [illegible] videt anima
[illegible] singulas partes [illegible]
singulis [illegible] [illegible]
[illegible], tota cum plenius
et maximus [illegible]
[illegible], ut [illegible] [illegible]
tus [illegible] militantis
que nulla spiritalium [illegible]
[illegible] gignit que sub
variis [illegible] [illegible]
[illegible] [illegible], fons
est quia doctrina salutari
[illegible] quia [illegible]
fidelium quasi [illegible] a
[illegible] [illegible] [illegible]
est aqua [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et fons [illegible] con-
clusus est quia [illegible] pro-
tectione [illegible] [illegible]
ne demonis [illegible]
[illegible] [illegible] [illegible]
fons est signatus [illegible]
[illegible] quia [illegible]
signaculo est [illegible], [illegible]
[illegible] [illegible] [illegible]
[illegible] quod signaculum [illegible]

fontibus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] i. [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible], sponsa
quia [illegible] filios spirituales
[illegible] et [illegible] in [illegible]
[illegible], [illegible] i. ortus ubi sunt
diversa ligna diversos fructus
afferentia a quibus [illegible]
fructificat et [illegible] [illegible]
[illegible] in ortus et [illegible]
[illegible] [illegible] [illegible] [illegible] arbo-
ribus [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible]
oliva [illegible] in confessoribus,
palma victorie in mar-
tiribus, lignum [illegible] in
angelis de quo [illegible]
produxit dominus omne lignum
pulcrum [illegible] visu et ad
vescendum suave, lignum
[illegible] in [illegible] et [illegible],
lignum vite in [illegible]
[illegible] [illegible] [illegible] [illegible]
ortus [illegible] [illegible] [illegible]
[illegible] plantata [illegible]
ut [illegible] duas vitas activa
et contemplativa ut [illegible]
militantem et triumphantem
[illegible] [illegible] [illegible] [illegible]
[illegible] fructificandi [illegible]
in [illegible] et [illegible]
conclusus i. [illegible] fructus
[illegible] [illegible] [illegible] [illegible]
fons [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] conclusus i. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]

legis et custodie angelice ma
ceratum vel potest intelligi
pluribus modis. Honorius
vero sic exponit ortus conclusus
est in quo sunt manere
in mysterio in quo sunt multiplices
scilicet alte veritates. Et ortus
conclusus id est firmatus scilicet virginitatis
et sanorum in quibus sunt odores
id est perfecti actionibus. Et ortus
conclusus id est confirmatus perfecte
bonorum operum et sponsa [illegible]
in hiis qui sunt odor virge
bone vitae id est contemplativi
et ortus conclusus et in hiis
qui sunt odorem [illegible]
[illegible] id est activi et ortus quem
sunt id est firmatus cuius bona
in orto eius crescunt herbe
medicinales et varii
flores, ortus est ecclesia multi
tantus in qua multe [illegible]
[illegible] sunt diversi herbarum species
diversis virtutibus herbarum
medicinalis in orto sunt
varii flores id est diversi ordines
electorum martires ut rose
confessores ut viole virgines
ut lilia et alii fideles ut
alii flores, cuius orti ortulanus
est Christus qui est sponsus
cum eo plantat [illegible] in
quo doctrina. Hic ortus est
conclusus in contemplativis
scilicet custodia angelorum [illegible] de
[illegible] munitus. Hic est
conclusus est in activis
qui [illegible] doctores [illegible]
lectionis est circumseptus in
quo orto herbe et flores
sunt quique fideles sive et
omnes florentes similitudo
est ab orto paradisi qui est
undique igneo muro
conclusus et custodia angelorum
munitus ubi ignis [illegible]
mundi [illegible], angeli [illegible]
[illegible], ita ecclesia
dei ortus est divino presidio
ut igneo muro circumdata
et angelica custodia munita
ut nunc demones nec mali
homines ei ad nocendum
prevaleant. Hoc ideo dicit ut
in spirituali pugna cum
[illegible] timeant in anima
[illegible] custodia muniantur.
In hoc orto est fons qui
[illegible] scilicet sacra scriptura
[illegible] hic [illegible]
hic fons est signatus quia
[illegible] intelligencia est
[illegible] sigillata sicut sub
sigillo posita nec indignis
patuit quod secreti spiritus
habuit. In hoc etiam orto fons
est baptismi in quo la
vantur [illegible]
qui est signatus scilicet sancta
trinitate ut verbo dei [illegible]
[illegible] sigillatus [illegible]
[illegible] [illegible] [illegible]
fons fordes abluit [illegible]
[illegible] [illegible]
[illegible] fons est [illegible]
qui est fons vite de quo
fluunt flumina aquae vive
scilicet dona spiritus sancti quibus
[illegible] ut [illegible]
[illegible] flumina vite hic
sordes peccati abluit [illegible]
[illegible] [illegible] [illegible]
[illegible] sicut exponunt [illegible]
[illegible] [illegible] dei amissa
[illegible] reddit, hic est
signatus quia [illegible]
sigillo [illegible] velatus, nunc
est signatus quia [illegible]
[illegible] a nobis velatus
hic fons patet [illegible]

quia vita xpi omnibus penite-
ntibus patet ut lacrimis
se abluat sicut david velut i-
[illegible] suis in eo lavabat
sed et ipsa velud esse fons
omnia spiritualia et superna
[illegible] / de quia mandat
plena fluenta de [illegible]
plantaria cuius sui rigat
ut granatis cum pomorum
fructibus cum cypro cum [illegible]
[illegible] de aromaticis
ut [illegible] pullulantibus
de quibus in [illegible] tractatur
sed nunc intencionis est [illegible] /
[illegible] exponitur, ortus ista
[illegible] quia [illegible]
[illegible] in fide [illegible]
flores [illegible] bona [illegible]
[illegible] qui ortus hic
conclusus esse dicitur quia
[illegible] frequenter
[illegible] ne [illegible]
[illegible] aliquibus
[illegible] unaquaque
[illegible] ortus conclusus
esse dicitur quia [illegible]
[illegible] flores [illegible]
et [illegible] complantantur
se [illegible] fructus quos
[illegible] custodit
conclusus enim ortus esse
dicitur, quia [illegible] bona sua
intencione [illegible] ab-
scondit, [illegible] lau-
des omnes [illegible] ipsa
bona intencione se [illegible]
[illegible], ne [illegible] hostis
antiquus [illegible] possit
[illegible] quia [illegible]
celestia assidue cogitat
[illegible] in [illegible]
[illegible] quasi
aquas viventes ista [illegible]

in se [illegible] non cessat. quia
[illegible] ut [illegible]
[illegible] valeat, [illegible]
[illegible] [illegible]
in me flumina de ventre
eius fluent aquae vivae,
sed quia de fons signatus
nisi quia [illegible] spiritualibus
[illegible] [illegible]
absconditur. [illegible]
[illegible] a quo [illegible]
[illegible] et [illegible]
eius audis sed nescis unde
veniat aut quo vadat
[illegible] signati
[illegible] nos [illegible]
[illegible], [illegible]
[illegible], hac [illegible] dubio
hic fons signatus esse
[illegible] [illegible]
[illegible] quia [illegible] illu-
minat [illegible] et [illegible]
illuminat et de [illegible] eius
videant quid [illegible]
de [illegible] se [illegible]
ne [illegible], [illegible]
[illegible], ortus conclusus [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] amicitas
[illegible] [illegible]
[illegible] o [illegible]
[illegible] sponsa
[illegible] [illegible]
[illegible] legem in monte
[illegible] et [illegible] quia [illegible]
[illegible] de gente
illa, ortus conclusus [illegible]
[illegible]
[illegible] eius [illegible], [illegible]
[illegible] eius [illegible]
[illegible] ab [illegible]
[illegible] [illegible]
[illegible] iordanis fluvio
sub aquilone monte libani,

xvi [illegible]
[illegible]

a iuventute de sicco egypti ad ...
... de facili ... , ...
ponitur hic ... [illegible]
pro ... in ... [illegible]
sequeretur alibi sit in scriptura
... [illegible] illa ... [illegible]
... ita ... acsi
essent sigillati ... bestia
aut homo. Et aliquid ...
pro ... [illegible]
... monet ista ... [illegible]
in orto concluso sponse ...
intelligatur patria celestis
et paradisus ... ecclesia
militantis ... uterus
virginis ... [illegible] ... sit
sic patet per illud ... no
... quasi ortum ... [illegible]
... [illegible]
... [illegible]
... [illegible]
[illegible] in ... [illegible]
... in orto
concluso sponse ... intelligatur
patria celestis ... [illegible]
... concluso sponse et ...
... paradisus ... [illegible]
... in orto concluso sponse
... accipiatur militantis ecclesia
... in orto concluso sponse
... intelligatur uterus virginalis
... in ... in orto
concluso sponse debet intelligi
patria celestis ... ad ista
... [illegible]
... [illegible]
... illud ... Veni ... [illegible]
... [illegible]
in isto orto ... [illegible]
[illegible] ... sapientie sed ascendit
in ... [illegible]
ad ... [illegible]
... fructum dampnationis
... [illegible] sapientia a
qua deviavit. Prima ...

... [illegible] ...
... ab eo ...
... in ... [illegible]
... [illegible] ...
... [illegible]
... valle ... ad ...
... sapientiam ...
xxiiii^a. ... [illegible]
... [illegible] sapientia
et ... in deliciis
paradisi dei ... [illegible]
... [illegible]
di qui ascendit ad superbiam
ascendam ... super altitudinem
nubium et similis ero altissimo
... in templum
ad ... in ...
... [illegible] ... ad te
... [illegible]
... [illegible]
... celo lucifer
qui mane oriebaris cor-
ruisti in terram qui vulnerabas
gentes qui dicebas
in corde tuo in celum conscen-
dam super astra dei exalta-
bo solium meum sedebo in
monte testamenti in lateribus
aquilonis ... fructum
dampnationis ... [illegible]
... maledicti in ignem eternum
qui paratus est dyabolo et an-
gelis eius ... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... et nulla ...
... [illegible]
... [illegible]
... ad ...
... [illegible]
ad ... [illegible]

habet, frigus et calorem, dolorem et sanitatem, leticiam et merorem, odium et amorem, bonos et malos, iustos et iniustos, divites et pauperes, mortem et vitam. Et que media hora quorum omnium est una [illegible] ymaginacio regni dei. [illegible] infernum. Commixtio est bonorum et malorum in hoc mundo. In patria celesti nulli mali sed omnes boni, at in inferno nulli boni sed omnes mali, et utrumque locus explet bonum aut [illegible] mundo alii elevantur in gratiam, alii labuntur ad infima, plerique [illegible] et boni bonis et mali malis, iusti [illegible] angelis, et [illegible] angelis. [illegible] autem celestis patrie dici cogitari vel intelligi non potest. Nullus [illegible] vestitus est, nullus [illegible] maiora et [illegible] sunt quam cogitantur et intelliguntur, [illegible] scriptum est quod oculus non vidit nec auris audivit nec in cor hominis ascendit que preparavit deus diligentibus se. Mala autem inferni sunt ut dici vel cogitari nemo potest. Prima quippe est valde [illegible] patria celi plena est lucis [illegible] caritatis [illegible] [illegible] [illegible] [illegible] amantium [illegible] frigus et [illegible] ignis inextinguibilis

et [illegible] mali que [illegible] cogitari nec dici potest, nil est in celo celestis patrie quod non delectat, quod non invenitur; at in inferno nihil inveniatur quod delectat. In celo nihil non invenitur nisi quod placet et delectat et sanat; at econtra in inferno nihil videtur nec sentitur nisi quod displicet, offendit et cruciat, ubi frigus intollerabile, calor et ignis inextinguibilis, pena sensus, fetoris, horroris, timoris, angustie, tenebrarum, servitutis, [illegible] martirum, lilia virginum [illegible] angelorum [illegible] in colore rubeum, sanguinis martirum [illegible] regie maiestatis [illegible] in [illegible] angelorum [illegible] claritate [illegible] electis in celo [illegible] visio corporalis [illegible] et intellectualis, corporalis quia corpora [illegible] splendencia

quedam ut sol quedam ut
luna aliorum ut planete aliorum
ut stelle. Stella enim differt a stella
sic erit et status claritatis corporal
lis visio quia corpora in spiritu
nostro fallaci fantasia [illegible]
qua visione et hodie fruuntur
spiritus iustorum post corporum
clausi. Secundo visio intellectual
qua primo mentis oculo in quo
deum videbunt et suas animas
et virtutes intellectuales et spiritus
angelicos. Hanc duplicem deo
[illegible] sunt [illegible] vel per qua
liberabuntur a gehenna dampnatorum
et honorum ineffabilium [illegible]
Si hic ergo nobis inesset [illegible]
[illegible] et [illegible] ut patriam
nostram vide et parentes salu
tare possimus. Magnus nos
illic carorum numerus expectat
parentum fratrum et filiorum frequens
turba nos et copiosa turba
desiderat, iam de sua immo
immortalitate secura et adhuc
de nostra salute sollicita. Et
augustinus in libro de [illegible]
[illegible] spiritus sunt [illegible]
festinate ad illa pervenire
[illegible] angelorum sunt [illegible] templi
domus cuius splendor [illegible]
cuius castitas [illegible]
ortus [illegible] ortus
ubi nullus [illegible]
nullus admittitur [illegible]
ortus ubi nullus moritur
quia ubi nullus oritur nullus
[illegible] salu
te [illegible] venturus
[illegible] aut [illegible]
visio [illegible] salutatis erit
nos ubi [illegible] nos ubi
laborabimus, nulla [illegible]

vel vicina erit nostra. Ubi cum
regnabimus letabimur [illegible]
[illegible] delectat [illegible] de ea lo
quimur aut audimus quod
erit ut videt. Unde [illegible]
[illegible] deo vita [illegible]
[illegible] laudare [illegible]
et eius desideria amare.
[illegible] augustinus [illegible] ha
bitant in domo tua domine
Iste ortus est [illegible]
[illegible] et claritate [illegible]
[illegible] claritate [illegible]
[illegible] De ista duplici
[illegible]
[illegible] que non
auferetur et regnum eius
[illegible]
[illegible] Et ps xc
Non accedet ad te malum
et flagellum non appropinquabit
tabernaculo tuo [illegible]
[illegible]
[illegible]
qui lavant stolas suas
ut sit potestas eorum in ligno
vite [illegible] Et per portas
intrant in civitatem
[illegible]
[illegible]
[illegible]
[illegible]
qui amat te [illegible]
[illegible] in isto orto [illegible]
celestis est fons signatus
[illegible]
[illegible] in
[illegible] apud te
est fons vite et in lumine
tuo videbimus lumen [illegible]
[illegible] apud te o pater fons
est vite [illegible] principium
[illegible] bonum
[illegible] ego [illegible]
[illegible] loquor [illegible] et in

lumine tuo i. in xpo vide
bimus lumen, sz in ma
iestatis ptatis Ioh xiiii°
dne ostende nobis patrem
et sufficit nobis i. sancte
vitis [illegible] [illegible] est fons
[illegible] [illegible] trinitate. iste fons
est signatus signaculo
[illegible] pdestinacionis [illegible]
no intrabit nisi pdestina
ti, quos enim pdestinavit
eterna sua pdestinacione [illegible]
[illegible] pt filii hos et vocat
fide viva, et quos vocavit
hos et iustificavit gra
et quos iustificavit hos
et magnificavit in gloria
istis stantibus ponitur hec
[illegible] ad istud celi in octo
[illegible] celestis patrie est
[illegible] fonte glorie [illegible]
nobilis [illegible] [illegible] quo ad
[illegible] [illegible] [illegible]
desiderat angeli dns suus post
[illegible] [illegible] que [illegible] illa
[illegible] fonte glorie. [illegible]
angelis et vide [illegible]
sua [illegible] quia parat [illegible]
[illegible] fide no [illegible]
[illegible] no attingit [illegible]
no [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] no [illegible]
de [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible]
in [illegible] [illegible] oportet
nos [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in sua
[illegible] fonte glorie [illegible]
possumus in gloria [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] patri [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] glorie [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quid est
[illegible] [illegible] intelligit [illegible]
[illegible] [illegible] via est [illegible]
est [illegible] est bonitas est [illegible]
bonum est, sicut enim tota vita
corporis anima est sic vita tota
anime deus est. [illegible] iste fons
[illegible] [illegible] [illegible] vocalis
dicit enim petrus [illegible]
in [illegible] [illegible] [illegible] in omni
mobili [illegible] aliqua
disposicio a motore qua tendit
in finem suum, [illegible] [illegible]
[illegible] [illegible] mobile. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qua tendit in finem
suum [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] est [illegible] [illegible]
cum suo motore [illegible] [illegible]
et [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est disposicio qua
tendit in finem istam [illegible]
[illegible] ille fontis [illegible] [illegible]
[illegible] habet [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] patrie [illegible] est
in octo [illegible] fonte glorie.
[illegible] [illegible] primo [illegible]
[illegible] visionis dei hec [illegible]
[illegible] [illegible] illud in [illegible]
[illegible] [illegible] tue et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
te [illegible], et [illegible] [illegible]
[illegible] [illegible] [illegible] patrie
[illegible] in [illegible] [illegible]
[illegible] hec [illegible] [illegible]
[illegible] qui te [illegible] et
a [illegible] tua [illegible] [illegible]
[illegible] [illegible] [illegible] que est
in [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]

Hec corona est de qua Iohannes apostolus [illegible]
dicit libris et scriptis quam hic preter
in resurrectione prima in [illegible]
secunda mors non habet potestatem
sed erunt sacerdotes dei et Christi
et regnabunt cum illo mille annis
illa ex quo sequitur quod magna
est illa beatitudo et tanta quia in
intuitu eius permittitur omnia tem-
poralia [illegible] et omnis
huius seculi pompa et delicie
et curiositates vilescunt et
sicut ad [illegible] faciunt omnia
bona sua. Sed hic circa beatitudinem
patrie hic multe in [illegible] questio-
nes sequuntur quedam dubia. Primum.
An gaudia animarum debeant dici
mansiones. Secundum sanctum Thomam in scripto
libri secundi distinctione xliij quod mansio dicitur termi-
nus motus. et quia beatitudo que ter-
minat motum appetitus tendentis
in deum, ideo potest dici mansio et
diversi gradus beatorum possunt dici
diverse mansiones. Sed in limbo
et in purgatorio non distingu-
untur mansiones [illegible] in
celo [illegible] quod illi qui erunt in
limbo et nunc sunt in purga-
torio [illegible] pervenient ad
finem suum et ideo in purgatorio
et in limbo non distinguntur
mansiones sed solum in
celo et in inferno ubi est
finis bonorum et malorum.
Secundum dubium an diverse man-
siones distinguantur penes diver-
sos gradus caritatis. Secundum sanctum Thomam
quod principium distinctivum mansionum
seu gradus beatitudinis est duplex
scilicet propinquum quod est disposi-
tio que est in [illegible] ex qua con-
tingit diversitas perfectionis apud
eos in operatione [illegible]. Secundum
remotum principium est meritum
[illegible] beatitudinis [illegible]
[illegible] distinguuntur mansiones

secundum caritatem prout quod aliquis maius
erit perfectius [illegible] gaudebit cum
capacitate divine claritatis et
secundum eius augmentum augebitur
effectus divine inspectionis [illegible] dis-
tinguuntur secundum caritatem [illegible]
[illegible] non est nisi
bonitas ex sua [illegible] ex libera
voluntate quia iustificatur. Unde
[illegible] est in omnibus
[illegible] ex caritate [illegible]
finem [illegible] et ideo diversi
in [illegible] reducuntur
ad duplicem [illegible]
talis [illegible] distinguuntur mansiones
[illegible] dubium
an ultimus finis vite humane
sit [illegible] beatitudo [illegible]
quod ultimus finis vite humane
dicitur [illegible] bono in
quo [illegible] aliorum [illegible]
[illegible] in illo bono [illegible] beatitudo
[illegible] bona in quo
[illegible] aliam [illegible]
[illegible] ex illo
bono quia [illegible]
[illegible] sine et
[illegible] ultimus finis
vite humane et [illegible] beatitudo
[illegible]
[illegible]
[illegible] accepta. Sed
[illegible]
[illegible]
[illegible] ad ulteriorem finem.
et [illegible] appetitum
beatitudo de [illegible]
[illegible]
[illegible] an beatitudo sit
quid [illegible] secundum sanctum Thomam
quod beatitudo formalis est quid
creatum. sed beatitudo obiectalis
seu finalis est quid increatum
[illegible] an [illegible]
[illegible] et [illegible]
[illegible]
[illegible] et aliter.

quia beatitudo creata replet formaliter
et ideo quiescere dicuntur sancti [illegible]
secundum illud finem quo beatitudo
increata replet et quietat
finaliter et effective licet
ideo dicuntur finis consummans
sed finis in quo beatitudo dicitur
angeli dicit beatus est qui
habet quicquid vult
et nihil male vult. Et
alii dicunt beatitudo est suffi-
cientia omnis boni secundum illud
inchoatum est sufficientia omnis
boni. Contra dicit Augustinus quod
deest aliquid beatitudini nisi suffi-
cientia omnis boni. Unde
semper est [illegible] sicut
beatitudo increata quae sicut
in se includit omnes perfectiones
omnium generum, ita et creata
sic includit in se bonum et
omnium generum. Unde dominus
volenti se ostendere Moysi
Exodi 33 dixit: ego ostendam
tibi omne bonum. Alio modo dicitur
et verius quod nulla beatitudo
creata quae licet non claudit
in se formaliter omne bonum
[illegible] et [illegible]
sufficienter omne illud quod ille
desiderat quae informat.
Secundo dubitatur an beatitudo
[illegible] est vita aeterna
[illegible] quod [illegible]
[illegible] operatione [illegible]
[illegible] et [illegible]
[illegible] actibus [illegible]
[illegible] et vita
[illegible] autem operatio
[illegible] creata [illegible]
[illegible], quod esse
non potest nisi [illegible]
[illegible] dei tamen

omnia [illegible] ita vita aeterna
[illegible] non est alia quam
visio dei non in aenigmate
sed facie ad faciem vita aeterna est
beatitudo quae in visione
dei est sic non. Tertio dubitatur
an beatitudo sit compax? Respondetur
secundum [illegible] quod secundum Augustinum pax
[illegible] dei, pax omnium rerum
est tranquillitas ordinis et
ideo nomen pacis sumitur ex
hoc quod aliquis non impeditur
a suo ordine, tranquillitas
enim perturbationem impedientium
excludit, pax autem proprie
respicit illum ordinem quo vo-
luntas in aliquid ordinata
et quia beatitudo dicit perfectam
operationem quae in anima voluntatis
non impedita quietatur. Ideo
[illegible] est beatitudo esse sine
pace, non quod pax et beatitudo
sed quia beatitudo perfectam operationem
dicit, pax vero exclusionem [illegible]
quae hanc operationem possent
impedire et ita pax est
[illegible] dispositio ad beatitudinem
[illegible] quod beatitudo [illegible]
dubitatur an beatitudo sit regnum
dei. Respondetur secundum [illegible] quod regnum
dei est providentia dei, [illegible]
[illegible] quae ad beatitudinem sunt ordinata
[illegible] autem providentia [illegible] est
de [illegible] [illegible]
[illegible]
[illegible] qui
[illegible] in quo
[illegible]
[illegible]
[illegible] esse in [illegible]
[illegible] esse in [illegible]
non [illegible] nisi in hoc [illegible]
[illegible] bonum [illegible]
[illegible] beatitudo non
bonum [illegible] [illegible]

Vtrum dubitatur an beato sit de
bonis concessa alterius sicut suis. quod
optime cum bonis gaudebit esse de
esse quia alterius ubi est probabilis
et magis [illegible] angeli
et [illegible] bonis unde
angeli libro 1 confessionum dicit ad deum
quod beata vita est gaudere ad
te, de te et propter te. ad te
ut ad finale bonum de te
ut de solo deo propter te quia nichil
[illegible] ergo [illegible]
Duplex in scriptura orto qui fuit an
in orto [illegible] et [illegible]
[illegible] paradisus terrestris
[illegible] paradisi [illegible] in
[illegible] lignum vite [illegible]
[illegible]
[illegible]
sanctitatis quia fundat et in
[illegible] christus [illegible]
lapsi [illegible] quia [illegible]
deus in [illegible] est lignum
vite arbor vitalis in [illegible]
[illegible] salvationis [illegible]
tota benedicta [illegible] de primo
quem orto paradisi [illegible]
[illegible] in isto orto paradisi [illegible]
deus seminavit [illegible]
[illegible] et omne
lignum paradisi comedite, de ligno
autem scientie boni et mali ne
comedatis. In quacumque enim die
comederitis ex eo morte mo-
riemini. [illegible] igitur
[illegible] et venit ad
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] maledictione [illegible] et ita

abijt in consilio impiorum et
in via peccatorum stetit, et
in kathedra pestilencie non
sedit, abijt consenciendo
stetit [illegible] sedit
[illegible] in [illegible]
[illegible] in [illegible]
in [illegible] sicut in [illegible]
[illegible] in [illegible]
[illegible] abijt in
regionem longinquam. In
[illegible] adhesit uni civium
[illegible] porcos,
[illegible] de vita
[illegible] de vita [illegible]
[illegible] vita [illegible]
[illegible]
[illegible] violare
[illegible] abstinenciam
[illegible] temperancia [illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible] lignum
quod esset bonum ad vescendum
et pulcrum oculis aspectuque
delectabile. Tulit ergo de
fructu eius et comedit
deditque viro suo et comedit
et aperti sunt oculi amborum.
[illegible] ad [illegible] et [illegible]
[illegible] vocem audivi in paradiso
in [illegible] tui [illegible]
[illegible] tuo in hoc orto [illegible]
[illegible]
[illegible]
et est [illegible] ille [illegible]
[illegible] est [illegible]
[illegible]
[illegible] et hoc est [illegible]
[illegible]
[illegible] paradisi [illegible]
[illegible] paradisum [illegible]
[illegible] nobilitate
[illegible]

sibi competit, denique extra
paradisum factus hoc in in
feriori loco. vir intelligit in
venit et illa que in me
liori loco hoc est in para
diso sibi esse declarat, reperit
plantacionem autem deliciarum pa
radisi voluptatis a principio quia
posuerit hominem quem for
maverat. Est paradisus locus
orientis, habens temperantiam
tam aeris quo semper celi
delectabili, quo non de mane
quam alii paradisi, hunc arbores
alii paradisum. et de paradiso
dicit pater ibi de visu, ut di
citur etiam visu, In hoc
autem paradiso est arbo
rum et omni genere fructu porta
bilis, in qua est et lignum
vite, et lignum sciencie boni
et mali, est et fons in
medio paradisi qui dividitur
in quatuor flumina quorum nomina
sunt hec Phison, Geon, Ti
gris, Eufrates, que flumina
fluunt ad diversa loca mundi.
Et paradisus latum est conclusus
divinitus cherubim et igne
flammeo. seu gladio igneo
ne quis audeat ibi intrare.
Et est forte per angelorum
custodia. Nam secundo sanctum Bedam
quod paradisus est locus ame
nissimus et fructuosissimus
arboribus consitus et
magno fonte fecundus,
in parte orientali a nostri
habitacione medius interiacentibus
longissimis, spaciosissimus usque
ad lunarem globum perti
gens unde nec aque di
luvii illuc pervenerunt
et in eodem loco nobilissimo
homo cum iste erat nobi
lissimus deberet collocari

 latum

Ideo paradisus est in loco cum
aeris latitudinem talis. quod solus
dignitati ista celi id est orientis
aer sit temperancium maxime
et valde plus quam locus
terrestris est omni genere lignorum
et fructuum, et est temperatissimus
Cum ergo illa sola via demonstra
verit quod superiores naturales ponuntur
scilicet aqua et aer, quod est locus
iste superior non sustinebat
spacium aeris qui aliter sit
in x viii stadiis usque ad ymum
in quo volant aves, avis
in aere sunt superiores vapores
ergo ex superiori parte in quo
aves volant nec pennae neque
virgis in vapores latitudo ille
sustinebat sed autem locus
et medius pervenire usque
superiorem aerem prioris
ubi omnes vapores terrestres ac
aqueis elevantur nec ibidem
attingunt istis stantibus donec
hic aer ad illum dignum aerem
in aer aliud inclusi sponse vo
catur paradisus terrestris
deputatus habitacioni
humane temporis sui innocen
tiae ex nobili sedis. Et mihi
videtur quo sic debet congruus
quod si non peccasset in corpore
ac corrupcione perpetuandum
ad hoc homini in statu
innocencie posito deinceps
naturam quibus perpetuari posset
a morte, eo quod illa statu
non potuit peccare, tum quo
perpetuatur a corrupcione ante
peccati et dominici naturalis eius
consummatum. et hoc fuit per sui
fructum ligni vite sicut quo
perpetuaretur ab exteriori corrupcione
per aeris intemperaciem et hoc
fuit paradisus. Ex qua arboribus

 avis

hec in sexto libro [illegible] pa-
radisus terrestris situs est sub
circulo equinoctiali [illegible]
[illegible] ancilem
[illegible] quia ubi est situs paradisi
ibi est aer purior [illegible]
[illegible] in monte paradi-
si [illegible] aer [illegible]
quia paradisus debet esse lo-
cus voluptatis [illegible] ergo
[illegible] habet quod est altitudinis
montis, quod si vagantes
non potuerunt ibi ascendere, et si
ascenderent tamen per [illegible] totum
solum [illegible] terra [illegible]
montis [illegible] includere, et
quia ibi est aer purior et salubrior
[illegible] est ibi fructus [illegible]
rationis quia [illegible] in anno
ibi est estas, et [illegible]
non in [illegible] fructus [illegible]
[illegible] in primo [illegible] et in
[illegible] est ibi claritas
maior [illegible] quod radi-
solis sunt ibi magis [illegible]
quia in aere claro lumen
clarius esse videtur [illegible]
[illegible] in paradiso paradisus corporalis
fuit locus conveniens [illegible]
[illegible] hominis tam in statu
ante lapsum quam in statu inno-
centie [illegible] in statu lapsum ne
[illegible] Enoch. Ecce ergo
ubi dicitur [illegible] plantaverat deus et
[illegible] est in paradisum
ut dicitur Genesis, [illegible]
[illegible] de [illegible]
[illegible] vero quo ad statum
[illegible] patet quod natura
non [illegible] in [illegible]
[illegible] de [illegible]
[illegible] in [illegible] paradisus spiritualis
[illegible] corporalem [illegible] quia
sicut [illegible] et
spiritualis [illegible] in [illegible]
[illegible] paradisus spiritualis [illegible]

unde paradisus corporalis [illegible]
[illegible]
[illegible], et alius [illegible]
[illegible] et ille [illegible]
[illegible]
fructiferis arboribus [illegible]
benignus et magnificus
[illegible], et adhuc [illegible]
paradisus spiritualis, unus
est celestis [illegible], et alius
[illegible], et [illegible]
[illegible] in [illegible] et [illegible]
dei [illegible]
[illegible]
[illegible] aliqua [illegible]
[illegible] ibi [illegible] duo
ligna unum lignum vite et
aliud lignum scientie boni et
mali. [illegible], non
lignum [illegible] ab effectu,
non quem effectum faciat quia
Adam [illegible] non gustavit
sed ad quem effectum ordinabatur
unde non habuit illum effectum
in actu sed [illegible]
[illegible]
in 19 [illegible]. [illegible] fuit ibi
lignum scientie boni et mali
sic nominatum ab eventu
quia per esum illius ligni
[illegible] fuit [illegible] boni
et mali per experientiam quam ante
[illegible] nesciebant quia nes-
ciebant [illegible] nec
noverant [illegible]
hec duo ligna nominata sunt
[illegible] effectus [illegible]
[illegible] illa duo ligna
collocantur in medio paradisi
[illegible] unum [illegible] aliud
[illegible] in [illegible] de [illegible]
[illegible] ex uno [illegible]
affectu amoris, et ex alio
affectu timoris, et quasi
[illegible]
[illegible], et [illegible] abstinentiam

ab uno merito sufficienter
refrenatam ab alio. Dubita-
retur cum illa arbor mala
fuit quia deus non fecit bona
gere (?) quod non deus [illegible]
non dedit illa lignum [illegible]
ut in nullis obedientie
nisi bonum [illegible]
[illegible] fuerit [illegible]
et a bono [illegible]
tanto [illegible] hoc quod agitur
[illegible] a bono
[illegible] auctori suo. Sed
dicit Augustinus [illegible]
lignum vite in medio
paradisi est plantatum, propter
illa quia [illegible]
[illegible] in medio [illegible]
[illegible] esse ordinatam
ut [illegible] sibi [illegible]
[illegible] dei et [illegible]
ad [illegible] sibi
[illegible] quod non est, neque
ad sinistram per negationem
contemptuendo [illegible] est.
Et hoc est lignum vite. De
ligno vero scientie boni est
advertendum quod lignum scientie boni
et mali medietatis [illegible]
ordinata [illegible] et in
medio est plantatum
et ideo appellatur scientie boni
et mali quia si [illegible]
in ea que anteriora sunt
se extendit in [illegible], et ea
que posteriora sunt obliviscitur,
id est temporalis voluptatis
ad [illegible] deo [illegible]
fuit et sua potestate [illegible]
fuit deo sicut voluit [illegible]
[illegible] sufficientia [illegible]
nimium [illegible] et in
hoc [illegible] pena

fuit scientia experiendo discat
quid intersit inter bonum quod
deserit, et malum in quod in-
cidit. Et hoc erit si gustasset
de fructu arboris scientie boni
et mali. Si ergo preceptum custodiens
tibi [illegible] [illegible] seu
[illegible] . idem tibi factum
est lignum scientie mali quia
eam gustasti tibi [illegible]
si autem ab illo abstineres tam
[illegible] in [illegible] et hoc
est tibi lignum factum scientie boni
[illegible]. De quo paradiso
intelligatur illud quod dominus [illegible]
dixit pendens in cruce: Amen
dico tibi hodie mecum eris in
paradiso. [illegible] ad hoc [illegible]
[illegible] hoc [illegible]. Intelligendum
de paradiso celesti quia [illegible]
[illegible] non venit ad illum para-
disum sed ad celestem [illegible]
quidem paradisus [illegible]
[illegible] firmamentis [illegible]
[illegible] in paradiso
[illegible] fuit [illegible] ad [illegible]
[illegible] convenientie [illegible]
paradisum intravit ante
ascensionem domini. Sed advertendum
quod dicit illud [illegible]
de omni ligno paradisi comede,
de ligno autem scientie boni et
mali ne comedas. Qui
[illegible] ab uno [illegible] bono
[illegible] vetat. Unde [illegible]
nulla credat ne obediens
[illegible] mandatis [illegible]
si ab omnibus bonis operibus
repulsa [illegible], omnes
autem paradisi arbores ad esum
[illegible] concessit [illegible] ab una pro-
hibuit ut [illegible] quia
nolebat [illegible] sed pro
[illegible] [illegible] ab

uno respexit animo ad cuius
laudes relaxavit. Ipse vive-
bat semper deum in paradiso et cor-
porali et spirituali. neque enim tal-
tis paradisus corporalis propter
corporis bona. ut propter bona men-
tis non esset spiritualis. aut vero
esset spiritualis et non corporalis
qua ad interiores spiritus homi-
nis fruitur erat. plane utrumque propter
utrumque. Ideo homo ille vivebat
in paradiso sicut volebat quod deus
mandaverat. vivebat fruens deo
ex quo bono erat bonus. vive-
bat sine ulla egestate ita
semper vivere habens in potestate. Ci-
bus aderat ne esuriret, potus
ne sitiret, et lignum vite
ne illum senecta dissolveret.
Nil corruptionis in corpore vel
ex corpore ullas molestias
ullis eius sensibus ingerebat.
Nullus intrinsecus morbus nul-
lus ictus metuebatur extrinsecus.
Summa in carne sanitas, in
animo tota tranquillitas. sicut
in paradiso nullus estus aut
frigus, ita in eius habitatore
nulla ex cupiditate vel timore
accidebat bone voluntatis
offensio. Nil omnino triste, nil
erat inaniter letabundum. gaudi-
um verum perpetuabatur ex deo
in quem flagrabat caritas de
corde puro et conscientia bona
et fide non ficta. atque inter se
coniugum fida ex honesto a-
more societas, concors mentis
corporisque vigilia non lassitu-
do fatigabat ociosum non
sompnus premebat invitum
post primum deus eiecit illum
demum de paradiso. et de orto

voluptatis. ex quo sequitur quod sta-
tim eliminatus est a vita
non solum quia fuerat sic
receptum sicut angelis
accipiunt. sed ab illa etiam
qua durabat in paradiso se-
cundum quandam corporis statum be-
atum. Itaque dicitur a ligno
vite sine quo ad ex illo illi
subsisteret felix ipse status
corporis ex re visibili virtute
invisibili sicut quod ex eo est
et sacramentum visibile invi-
sibilis sapientie. Aliena dubi-
tavit utrumque fuerat vel carnis
mortuus vel ceteris carnibus ex
commixtis sicut et in hoc
paradiso .i. in ecclesia solent a
sacramentis altaris visibi-
libus homines disciplina
celesti remotam (?), factum
est ut etiam paradisum quo
illa vita eius spiritualiter
representabat habitaret
pater eius in miseria.
Possumus et per intelligere para-
disum vitam sanctorum, flumina
quatuor virtutes prudentiam fortitudinem
temperantiam atque iustitiam, et ligna
eius omnes utiles disciplinas
et lignorum fructus mores
piorum. et lignum vite ipsam bo-
norum omnium matrem sapientiam et
lignum scientie boni et mali
transgressionis mandati experimen-
tum. De quo supra dictum est na-
tura homo in rebus animantibus
accrevit et habet scientiam boni
et mali alia que plantaria
diversa quorum fructibus utilitatis
sunt. sicut ergo in paradiso
latent ex sorte sub arboribus
in suo fructu ita mala
gravia que lex seminavit omni
virtute. debilis virtutibus esse sui

Dixi in tercio articulo quod quantum
ad hoc, in orto concluso sponse
cuius comparatur ecclesia militans,
non enim de isto orto dicit ecclesia:
Rigabo ortum plantacionum
in orto enim militantis ecclesie in
quo sunt apostoli plantule
virtutes ecclesia [illegible]
tam synagoga habet [illegible] planta-
cionis recepit [illegible] suppli-
citer sua [illegible] in [illegible]
[illegible], et rigabo prati mei
fructum. Iste ortus apostolorum irrigatus
fuit in die penthecostes ha-
bundanter mittendo spiritus
donum que habundancia [illegible]
nomine alias designatur in
scriptura [illegible] concordancia
[illegible]; iste ortus conclusus
tante est auctoritatis ut sola
[illegible] ecclesia illa dicatur que
ecclesia militans recepit, plu-
res enim de aliis dicuntur [illegible]
se ecclesias sed [illegible] quod con-
gregant ecclesia illa sola
et non alia veniunt [illegible]
angeli in pluribus locis appa-
rent [illegible] non [illegible] nisi
in ecclesie civitate [illegible]
illa cum sacra scriptura dicit
[illegible] sacra dedicat ecclesia [illegible]
ecclesie [illegible] [illegible]
[illegible] sub
mittitur. Et nisi ab ipsa con-
[illegible] ecclesia [illegible] esse [illegible]
[illegible]; hec sola ecclesia tanta pri-
vilegio a Christo salvatore
nostro qui eam suo sanguine
fundavit dotata est ut errare
eam non posse [illegible]
denique, [illegible] soli deo compete-
re, ecclesie vero privilegio, [illegible]
[illegible] [illegible] [illegible]
tale [illegible] lege [illegible]
esse loquimur, non angelica

[illegible] cuius [illegible] ecclesie possunt
et [illegible] [illegible] [illegible], non
[illegible] [illegible] a diabolo
decepti sunt, non hominibus nam
omnis [illegible] mendax, non summis
pontificibus quorum non nulli in
heresim et errores lapsi esse le-
guntur; ecclesia sola sine ruga
et macula illa est que errare
non potest in hiis que ad salutem
necessaria sunt, utique in Christo qui
[illegible] non potest [illegible] per [illegible]
sunt usque ad finem seculi [illegible]
[illegible] per spiritum sanctum in omni veri-
tate docendi esse pollicetur [illegible] in ista
regeneracionis [illegible] [illegible] et
[illegible], [illegible] ista nec salui
esse nec deo placere possumus;
[illegible] celi [illegible] sola [illegible]
[illegible] esse. Ista est sponsa Christi
[illegible] pulcherrima dicitur et sine
macula et ruga [illegible]
formosa speciosa [illegible] ortus
conclusus fons signatus puteus
aquarum viuencium [illegible]
[illegible], et que multo [illegible]
[illegible] pro eius fortitudine
et firmitate terribilis [illegible]
ut castrorum acies ordinata,
hec [illegible] et mater et magistra om-
nium fidelium et corpus Christi mysticum
nuncupatur, cuius capud est Christus
[illegible] [illegible], [illegible]
si errare non potest que caput [illegible]
[illegible] doctorem spiritum sanctum, [illegible]
tanta est auctoritatis ut qui con-
[illegible] eius doctrine tota
[illegible] [illegible] [illegible] esse
[illegible]. [illegible] domus
dei edificata supra petram
[illegible] dicitur cuius [illegible] tanta
esse ut porte inferi adversus
eam prevalere non possunt que
denique [illegible] claves [illegible]

et largiendi accepit a domino,
habet dominus si quis contri-
statur aut contingere aliquid si-
bi, sicut ubi usque dicitur in-
dignatus et publicanus de-
venit quid est tale tamen desper-
ationem ut ei omnes homines
obliquantibus aut [illegible],
ipse est in [illegible] usque [illegible]
quod cecidit non potest quilibet [illegible]
[illegible], nisi postea sciret de-
lecta et sine ambiguitate sit
ex quibus irrefragabiliter stari
[illegible] sed ut secta de [illegible]
[illegible] instar habeat sapi-
entie [illegible] cum [illegible]
[illegible] veluti [illegible]
et [illegible] utriusque [illegible]
[illegible] affectus ista est ce-
lestis de quo hic dicit [illegible]
hunc ortus enim in eo [illegible]
fidei christiane [illegible]
[illegible] nativitatis baptismi passio
resurrectio in [illegible] descen-
sio, ascensio, spiritus sancti missio
[illegible] septem signacula [illegible]
et que nemo erat dignus
aperire preter agnum qui occisus
est. Iste est qui aperuit ista
septem signacula. Nunc [illegible]
[illegible] sacramentum
verbi dei. Semen enim est verbum
xx dei. [illegible] audiunt in
[illegible] quidem semel [illegible]
[illegible] fides et [illegible] ascendit
spes, caritas [illegible], fides
enim ex auditu, auditus autem
per verbum dei ad [illegible] et quomodo
credent ei quem non audierunt
quomodo autem audient sine predi-
cante, quomodo vero predicabunt nisi
mittantur, sicut scriptum est ysai-
e [illegible] speciosi pedes e-
vangelizantium pacem. Etiam non

hanc quia non omnes obediunt
evangelio ut dicit ysaias domine quis
credidit auditui nostro ergo fi-
des ex auditu, auditus autem
per verbum dei i. per quem intelligen-
tur aliquibus procedit [illegible]
[illegible] in [illegible]. In omnem
terram exivit sonus eorum
et in fines orbis terre verba
eorum. Et i. eam christo nunc
aut manet fides spes caritas aut caritas
[illegible] caritas. Iste ortus est
[illegible] amico [illegible]
quem [illegible] christus [illegible] fortis
nunc salvator [illegible] in
[illegible] et agnus [illegible]
[illegible] ortus [illegible]
[illegible] alii dicitur liber
[illegible], alii fons
[illegible] [illegible]
[illegible], alii [illegible]
[illegible], alii [illegible]
[illegible] alii [illegible] quia
illuminat, alii lac quia dulce
[illegible] alii sol quia
[illegible] liber ergo
vite sanus iste septem sigillis
est clausus. In incarnatione
nativitate [illegible] passione
resurrectione ascensione spiritus
sancti missione, et sigillis
[illegible] ad fontem [illegible]
[illegible] sancti [illegible]
[illegible] [illegible] spiritus
[illegible] signati [illegible]
signati [illegible] est signo
[illegible] in se et in [illegible]
[illegible] distincta [illegible]
signa [illegible] in frontibus
[illegible] septimo [illegible]
[illegible] quousque signemus
filios dei in frontibus [illegible]
[illegible] signati [illegible]
in [illegible]
[illegible] illius [illegible]
in [illegible] signati
[illegible] ab aliis fontibus

diffusus et lavabris et in
eo omnes salvandi sub sig-
nati quod nemo intrabit
nisi per eum qui habet clavem
David et ille est Christus
In hac arca vite militantis
est fons baptismi Zacharie
xiii° erit fons patens
domui David et habitantibus
Jherusalem in ablutionem peccatoris
et menstruate. patet cum
in ablutionem peccati originalis
et aliorum peccatorum. hic fons
est ianua sacramentorum ecclesie
per istam enim ianuam homo
ingreditur ad alia sacramenta
ecclesie militantis. de quo dicit
Augustinus super Johannem omnes pleni
[illegible] dulcem baptismi gratiam
hic unda perfundit quam mu-
[illegible] et mem-
brum nisi per quam bapti-
zaris [illegible] et Beda omnia
Xpi super Lucam in baptismo
sumitur originale peccatum delet
sic et alia commissa mundantur
ita ut illi nati spiritualiter
[illegible] in quem adam nas-
citur sunt procreatus ideo
baptismum [illegible] valet [illegible]
[illegible] quam [illegible]
datus una sicut nec [illegible]
ita nec [illegible] Christo con-
tinuata hic fons signatus
quia signatus illo signaculo
quo primogenita egypti
mortalia et sic liberati
sunt passio domini sine qua baptis-
mo [illegible] cui bap-
tista [illegible] in Christo Jhesu
in morte ipsius baptizati
ad Galatas iii° [illegible]
[illegible] hec [illegible] ad [illegible]
[illegible] arbor [illegible] vite [illegible]
// Adlusio [illegible] vite est fons
signatus passionis Jhesu
Christi. patet hec [illegible]
[illegible]

omnes qui [illegible] militantis ecclesie
[illegible] a fonte participatur
[illegible] quod unde
paradisus [illegible] ortus est
locus ubi [illegible] alia [illegible]
paradisus [illegible] ubi arbores [illegible]
paradisus voluptatis ad [illegible]
est fons in medio [illegible]
omnibus [illegible] deliciis
affluens et plenus in quo
primi parentes fuerunt de quo pro-
pter culpam [illegible]
sunt ut habetur Genesis iii° In hac
est fons de quo totus paradisus
irrigatur [illegible] in quatuor flumina
dividitur ut dicitur ibidem ante
[illegible] In hoc est lignum
vite id est talis arbor quod [illegible]
homo comedisset numquam [illegible]
[illegible] mori posset unde
post culpam [illegible]
ne forte sumeret de ligno
vite et viveret in eternum [illegible]
quoque [illegible] lignum [illegible]
et mali de quo [illegible] comederent
bonum et malum [illegible]
ante [illegible]
// fructus arboris [illegible]
bonum et malum bonum [illegible]
[illegible] mali [illegible]
[illegible] in arboribus
[illegible] in [illegible]
[illegible] sunt [illegible]
[illegible] paradisum
[illegible] sibi de paradiso [illegible]
flores et fructus [illegible]
que unde [illegible]
[illegible]
[illegible] paradisus [illegible]
[illegible] affluens et plenus
paradisus [illegible] ortus
deliciarum [illegible]
[illegible]
[illegible]
[illegible] in quo paradisus

est fons .i. baptismus uel [illegible]
et eius fluenta que sunt spiri-
tualia carismata irrigationes ta-
les paradisus [illegible] cuius
fontibus fluminis sicut hic dicitur
qui fluunt ad quos [illegible] ubi
lignum uite scilicet crux cuius
fructus est christi corpus de quo
qui digne comederit non
morietur in eternum. In illo [illegible]
na fructifera sunt fructu, fructu
lignorum similia opera sanctorum / lignum
scientie boni et mali est liberum
arbitrium in hoc spirituali para-
diso seu alio hoc est in ecclesia
militante crescunt diuersa genera
arborum que commissa sunt homi-
nis [illegible] hoc est [illegible] cordi-
bus [illegible] de [illegible]
[illegible] lignum sunt boni et mali
crescunt [illegible] ubi mali [illegible]
[illegible] arbores [illegible] que
sunt mala punica ut [illegible]
[illegible] que dicuntur malagranata
.i. granis plena, [illegible]
[illegible] fructibus [illegible]
[illegible] plena
[illegible] arbores [illegible] ortus sancte
congregationis [illegible]
[illegible] malis [illegible]
[illegible] [illegible] operarum
fructibus [illegible] bonorum operum
[illegible] ubi crescit et
cyprus que est arbor aro-
matica in egypto cuius semen
simile [illegible] ut [illegible]
[illegible] album [illegible]
et odorum quod oleo coquitur
et inde [illegible]
qui cyprinus dicitur. unde et
regum unguentum conficitur ita
dictum quia reges inde
ungebantur. Cyprus arbor

aromatica [illegible] in
egypto est [illegible]
que [illegible] in
egypto [illegible]
[illegible] quia cyprus [illegible]
[illegible] est similis [illegible]
ut [illegible] habuit [illegible]
[illegible] et [illegible]
quia [illegible]
[illegible] delectamentum [illegible]
sapientem suauitatis .i. [illegible]
[illegible] est album [illegible]
odorum quia [illegible]
est alba in castitate [illegible]
in [illegible] in [illegible]
[illegible] oleo coquitur
et in regum unguentum [illegible]
quia [illegible] uita [illegible]
temptationum ut [illegible]
qua reginis [illegible] .i. [illegible]
[illegible] ut unguento [illegible]
hoc unguentum [illegible]
in domo simonis leprosi
[illegible] quia [illegible] exemplo
[illegible] a lepra [illegible] de
[illegible] domino offert.
ubi crescit et nardus que
est aromatica arbor .i.
aromatibus apta sed [illegible]
[illegible] et calens
[illegible] unguentum
conficitur quod sunt [illegible]
et [illegible] qui [illegible]
proximos [illegible] .i. desperatos
[illegible] et ardor [illegible] ardor
caritatis [illegible] in [illegible]
[illegible] ubi crescit et cro-
cus flos rubicundus auri
coloris quod sunt [illegible]
[illegible] ubi cre-
scit et fistula breuis ar-
bustula aromatica que
est [illegible] robusta et pur-
puri coloris [illegible]

nichilominus hic gratia quod fecerat
peccatum hanc rationem probat
Augustinus in libro de symbolo
dicens ipse hac velud rumphea
ne [illegible] versatilis
[illegible] paradisi quam [illegible]
igneo murone [illegible]
et custodia angelorum mu-
niuit ubi ignis inde
homines terreret ne ibi
intrarent, angeli demo-
nes ab aditu ut illuc
non intrarent ad nocendum.
Ita velud rumphea duo
prodest ut igneus murus
[illegible] data, et angelica
custodia muniuit ne nec
demones. Hec nichilominus
[illegible] et ad [illegible]
pervenit [illegible] hoc
Christus [illegible] et post
[illegible] ad
[illegible] hoc [illegible]
[illegible] pugna
[illegible]
[illegible]
[illegible]
tale [illegible] Christus [illegible]
[illegible]
[illegible] Maria [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Christi [illegible] in carne [illegible]
[illegible]
reliquit patrem [illegible] in
forma dei esset non rapi-
na arbitratus esse se
equalem deo sed semetipsum
exinaniuit formam servi
accipiens, hac enim est re-
liquit patrem non [illegible]
[illegible] a patre
sed quia [illegible] for-

[illegible] apparuit quia talis
est quam reliquit [illegible]
[illegible] reliquiarum [illegible]
[illegible] de qua sum
carne natus [illegible]
ecclesie quia [illegible] gau-
[illegible], dormiuit
autem Adam ut fiat Eva
moritur Christus ut fiat
ecclesia sine macula absque ruga
ut non possit [illegible], dormienti
Ade fit Eva de latere, mortuo
Christo lancea percutitur latus ut
profluant sacramenta quibus
formetur ecclesia unde [illegible]
apud Adam dicit formam futuri
quia sicut in Adam omnes
moriuntur ita et in Christo omnes
vivificabuntur, nam unus
militum lancea latus aperuit
ut illic quodammodo vite
ostium panderetur unde sa-
cramenta ecclesie manarent
sine quibus ad vitam que
vera vita est non intratur
ille sanguis in remissionem
peccatorum fusus est, aqua illa
salutare temperat poculum, hec
lavacrum prestat et potum hoc
[illegible] et nae in latere
[illegible] factum iussus est
[illegible] intrarent [illegible] que
non [illegible] diluvio [illegible] quibus
[illegible] ecclesia [illegible] hoc
[illegible] facta est [illegible] viri latere
dormientis in ara paradisi
et appellata est virago mater
viventium, magnum [illegible]
malum, et hic secundus Adam
inclinato capite in cruce dor-
miuit unde formaretur ei co-
niux quod de latere dormientis
effluxit, o mors unde mor-
tui reviviscunt quid isto
sanguine mundius quid vul-
nere isto salubrius in isto [illegible]

orto amplissimo · latissimo
profundissimo iste fons signatus
id est sacratissima scriptura. signatus
est obscuritate intelligencie. Eze-
chielis ii° ecce manus missa ad me
in qua erat involutus liber
qui alio nomine dicitur liber signatus
signatus. De quo Ysaie xxix°
dabitur liber scienti litteras et
dicetur ei lege istud non possum
signatus est liber. id est obscuri-
tate intelligencie. ad illos xii quibus
[illegible] spiritus sanctus id est intelli-
gencia cuius fontibus signati
et si dabitur nescienti litteras et
dicetur ei lege respondebit nescio
litteras. In signum cuius cum phi-
lippus apostolus actuum viii° interro-
gasset ethiopem eunuchum [illegible]
[illegible] eunuchum candacis regine.
cum legeret ysaiam prophetam. putas
ne intelligis que legis. Qui
ait Et quomodo possum nisi aliquis
ostenderit michi. Ecce quomodo
iste legens prophetam non intellexit
quid legebat. Et non mirum
quia scriptura sacra dei est nobis
inspirata. ut dicit apostolus [illegible]
[illegible] sed de veritate. Sed
dei inquit sine [illegible]
[illegible] sine [illegible]
[illegible] ad hoc [illegible]
intelligendum nisi ipse [illegible]
qui et illam inspiravit
et inspirando dat intelligere
[illegible] quod sibi placet et [illegible]
[illegible] intelligit [illegible]
datur. ut [illegible]
[illegible] possit [illegible]
intelligere in magnitudine
[illegible] cognoscit [illegible]
[illegible] [illegible] in [illegible]
[illegible] et [illegible] sapienciam
[illegible] et in [illegible] et utilitate

[illegible] spiritus sancti et hoc
est quod dicitur xxiiii [illegible]
[illegible] cum spiritus [illegible]
[illegible] et ea que scripta fuerunt
intellecta [illegible] et
quod dedit se intelligere [illegible]
[illegible] lege que sub [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
lege [illegible] [illegible]
[illegible] dei [illegible] lege [illegible]
[illegible] spiritus sancti [illegible]
et utilitate [illegible]
[illegible]. Ecce quomodo iste fons est
signatus obscuritate [illegible].
De isto fonte [illegible]
[illegible] fonte [illegible]
[illegible] quibus [illegible]
[illegible] id est [illegible]
fluminis est [illegible] historia[illegible]
qui dat intelligere sicut res
est gesta [illegible] historia[illegible]
[illegible] id est [illegible]
[illegible] fluminis est [illegible] alle-
goricus qui dat quid
debes credere et [illegible]
quia in [illegible] dei [illegible]
in [illegible] et [illegible]
[illegible] fluminis est
[illegible] moralis qui dat
quid debes agere [illegible]
modo quia ut [illegible]
[illegible] fluminis est [illegible] ana-
gogicus qui dat quid debes
sperare quia celestia [illegible]
[illegible]. [illegible] littera gesta
docet, quid credas allego-
ria, moralis quid agas,
quid speres anagogia.
Hec patent in hac dictione
[illegible] historice [illegible]
[illegible] [illegible]
est [illegible] fidelis. allego-
rice figura [illegible]
anagogice [illegible]
[illegible] sic alle-
gorica [illegible]
[illegible] templum dei, templum.

Et facit saporem vini. Christianam
significat, vix viro palagra
ecclesiam militantem, iuxta
allegoriam. Sed tripliciter sensu
corporis eius, iuxta anago
giam supernam patriam. Sicut
lana dicit est de illa quae
ipsam civitatem et homines
et ecclesiam et animam et patriam
celestem signat. Ergo prima
probatur rationibus. Tertia de prole
aliter patet cuius consolationis
de latere signato passione
Christi. Et hic fons est hauriri
qui signatus est passione
Christi cum sigillo crucis. De Christi
latere fluxit sanguis et
aqua, sanguis in redemptionem
et aqua in ablutionem peccatorum.
Unde Augustinus in libro ... quasi
ad hominem Christus loquitur
dicens: Ego cum essem longe
veni ut redimerem te; cum
per montes et planas
errantem quesivi te; inter
lapides et ligna inveni
te; in lapidibus offende
bas et in quibus curabas
quia ligna et lapides ado
rabas; ne luporum ferarum
avido ore laniaretis
collegi te; humeris me
is portavi te; patri meo
reddidi te; laboravi su
davi; caput meum spi
nis opposui; manibus
meis clavis obieci; lan
cea latus meum aperuit
... non dicam iniuriis sed
asperitatibus; laceratus sum;
sanguinem meum fudi; animam
posui ut michi coniungerem
te; et tu recedis a me.
... varia quae de
lata fuit in fonte hauriri

signati ... passionis.
Ergo ... probatur rationibus ... quia
ecclesia sit dedicata ... securitas
sic tria varia ... in
militantibus ecclesie continebatur
bonum et malum. Hec tamen patet
per illud dictum Cant. primo: Nigra
sum sed formosa. Glossa dicit quod in
quibus non est aliqua con
tradictio. Ratio quia ecclesia milita
ns in se tota sit formosa,
tota speciosa, tota pulchra, neque
maculam neque rugam habens
... quamdiu in hac vita
Christiane professionis subsistat
tot maculas tot rugas
propter malos et iniustos quos
habet. Continet ... continet
in se bonos et malos,
iustos et peccatores, electos
et reprobos, predestinatos et
reprobos. Formosa in bonis, ni
gra vero et deformis in ma
lis; formosa in iustis
... nigra in peccatoribus; formosa
in bonis quos predestinavit
deus conformes fieri imagini
filii eius; nigra vero et defor
mis in hiis quos dedit deus
in reprobum sensum ut faciant
ea quae non conveniunt. For
mosa in bonis qui portant
imaginem dei sive celestis hominis
Christi; nigra vero in hiis
qui portant imaginem terreni
et veteris et ... hominis.
... ad Corinthios ... militantis
ecclesie militantibus ... est
ab omni ... sic quod non ...
... patet hoc ... exemplo
... de cele
... Augustinus ... decipi
et decipere in ... coniunctionibus
et in hiis que sunt facti ...
qualiscumque deceptio ...

vel passiva quibuscumque mediata
esse sine salute quia si esset de
re per actiua apparenter bono
voluntatis sed est passiva
apparenter bono multa sunt
aut bonum esse salutis illius
cuius est bonum, saluans eum et
sanans. Patet quod non possunt curare
dona gracie que sunt salutis etc. non
de qualibet salute loquitur textus
sed de salute eterna et de hiis
que ad eam sunt necessario requisita
ut gracia dei gratificantis et
nulle alie virtutes. Sed utrumque
dictorum non posse curare soli deo
et in isto excellit alia dei et dubitem
quia tamen videtur blasfemia
vi absolute non posse curare.
Patet quod tenetur desistere racio ista quia
non posse curare soli deo convenit
ex hiis que sunt summe bonitatis
et sapiencie sed salute hac plura
salutis tribuuntur ex dei gracia
ut in hominibus unde convenienter
hic non deo solum absolute
non posse curare neque ex gracia
in adhuc sunt creature in plu-
ra iusticia sed determinacione restric-
tiva comparabili sed in salute
pura et eciam esse pura
tamen quia per omnia virtutem
non habent cum salutis dei sunt
capitis eius et spiritus sanctus
causa est rector doctor et
perfector. Corollarium: plura mala
conclusi in hoc articulo multa
que sunt membra Christi patet hoc
veraciter ex primo [illegible] contra
in [illegible] sunt mala et bona tamquam
membra Christi. Ergo verum. Sed
contra boni [illegible] in sequendo fundamento
membra quod dicit analogice esse
membra Christi tamen sunt membra

et filii dyaboli dicente domino [illegible]
ex patre dyabolo estis et de spiritu
patris vestri vultis facere Iohannis viii.
Patet non esse in se filium esse
esse membrum quam membrum est
colligatum ad caput a quo
recipit sensum et motum. Filius
aut imitacionem parentis imitatur
et inde legitur per fidem capiti Christo
coniungitur eius est membrum
quia Christus caput illi per fidem
dominatur. Fidem ergo membrum
Christi, dyabolum potest imitari
et filius eius esse, quamvis
non sequitur esse filius dyaboli
ergo non membrum tale Christi
quamvis ergo esse membrum unde
Christi ergo non esse filius dyaboli.
Sed si sic sequitur iste paganus
fidelis ut iudeus est membrum
dyaboli ergo non est filius dei. Videtur
videtur sola fide iste christianus
malus in vita est membrum
Christi ergo non est filius dyaboli.
Ad hoc sunt negative. Patet quod unum
permitur de filio dei loquens
per imitacionem sed morum esse non
simile quod ad dictum quod quamvis
membrum est dyaboli ut paganus
non sit Christi cum moribus
imitari quia ut mores dicuntur
Christi mores requiruntur quod sunt
in fide radicati quia omne quod
non est ex fide peccatum est ad
Romanos xiiii. Sed quia membrum
est Christi dyaboli per mores
imitari quia non requiritur ad
mores dyaboli aliquod aliud
fundamentum dyaboli veracius
nunc ut sed ad mores Christi
requiritur fides Christi coniungens
[illegible] cum deficiens sufficit
ad mores dyaboli quia ne sine fide et
veritate non fiunt mores Christi.

Dixi in tercio articulo quod gratia
cum in orto concluso et fonte
signato virgo intelligatur
decenus virginalis. Noto quod
de isto orto dicitur ista verba ve-
niat dilectus meus in
ortum suum ut comedat fructum
pomorum suorum. In isto orto
fuerunt virginitatis integri-
tatis, singularitatis fecunditatis
utilitatis bonitatis necessitatis
que liberat a peccati vinculo.
Hic ortus conclusus est quia
duplici clausura corporalis
et spiritualis virginitatis. Vir-
ginis virginitatis est mire
ne corruptibili perfectione incor-
ruptionis opposita ideo bis
appellatur Maria ortus con-
clusus: conclusus in concipi-
endo conclusus in pariendo
et fons signatus signaculo
92 virginitatis quia post partum
retinuit signaculum virginitatis
unde et tibi dicitur clausa
porta Ezechielis xliiii° Vel bis
dicitur ortus conclusus quia
ortus hic tota virgo fructu-
ficavit active et contemplative
vel preceptorum et consiliorum
vel quia ibi est spiritualis
capitanea secularium et contempla-
tivorum vel prelatorum vel subdi-
torum vel iudicum vel ...
tibus concessum ad fidem
unde ei dicitur in ... exult-
... omnium quia ... est
in te. Vel ortus conclusus
plantaverat cum deus ortum
voluptatis a principio ut dicitur
Genesis ii° In paradiso in quo
posuerat lignum vite cuius
usum amiserunt quia conclusus
non fuerat ortus ille. Unde

Job iii° dicit de sathana non clau-
sit hostia ventris qui portavit
me nec abstulit mala ab
oculis meis. Ubi dicit glossa
sathanas hostia paradisi de quo
quasi fetus de ventre genitus
homines exivit. Nunc hostia
si non apperuisset ablata essent
mala ab oculis meis. Sed
ad remedium huius mali fecit
deus alium paradisum scilicet virginem
in quo plantavit a-
lium lignum vite scilicet Christum et
ita conclusit hunc ortum ut nulli
hosti nulli maligno cuius
patet ingressus nec serpenti
hic sed et ... dicitur hic
ortus conclusus et ipsa ita
non videtur vastatus est
aliter ... vere manu ...
data est ... sunt ...
sub ... huius ...
dyabolus non clausit nobis
ad utilitatem nostram sed per
... apperuit et ... nos
... hac est ... dicit
de dyabolo quia non clausit
hostia ventris qui portavit
me in statu innocentie
nec abstulit mala ab ocu-
lis meis. Sed postea ...
... ...
... aut hunc ortum
tota beata ... quia ...
... virginitatis ...
dyaboli violentias ...
... dyaboli ... in
bonitatis spiritus sancti ...
... malicia ...
... ...
... ...
... ...
... ...
... avaritie ...

nec solum ortus a lusibus sed
et scilicet signatus appellatur
signatus est enim plenitudine
gratie lucis i. Ave gratia plena
dominus tecum. hic fons signatus
est sigillo paterne potentie ne
per violentiam dyaboli corrumperetur
ideo custodivit eam pater
vanitati mundi ne fraude cor-
ruperetur. signatus est et sig-
nulo sapientie filii ideo custodie-
bat eum filius sapientia sua ne
astutia dyaboli decipiatur. signatus
est et signaculo bonitatis spiritus
sancti qui custodiebat eum bonitate
sua ne negligentia aliqua
corrumperetur. Cantica viii. pone me ut sig-
naculum super cor tuum. Glossa ergo in
hoc sigillo potentia sapientia
et bonitas. hic ortus i.
uterus virginalis marie
designatur per viridarium paradisi
in quo positus est adam
i. christus velud in orto secundo
ne cadere, et in fonte
signatus ne sitiret. quemadmodum sig-
nificat dominus quod ortum tam se
ratum, et fontem signatum
tam firmiter, ut draconem
per vigiliam omnino lateret,
et leonem rugientem longe
a se excluderet, et nec una
quidem parva vinnula que
posset ut supra contubus astu-
tia vinti. Conclusus est etiam
ortus iste quantum intellectum
quod sicut dicitur ecclesiastici xxiiii. primus
nunc illo rege nato de
david nec investigabit eam
primus ab exteriori diligen-
tissima servans quam commis-
sam custodia dei quod ipsam
illam ecclesiastici xxviii sepi aures tuas spinis.
nec audiunt lingua nequam

et sedibus perpigat cum
oculis suis Iob 31 ut nec
cogitaret de virgine. dicit
sanctus Bernardus hostia nec ca-
pitis in libro nido ympli
fixato etc de aliis scriptis
vel sepes hec angelorum custo-
dia ysaie v vinea facta est
dilecto. et sepivit eam. vi-
nea hec est virgo cui dicit
angelus sanctus in glosa unde
de te ut custodiat te in
omnibus viis tuis ne offendas
ad lapidem pedem tuum i. aliquo
scandalo. aut aliquo malo.
unde canit de ea verba
pauli hoc post de anselmum
sepem clausus glo vangelorum
custodiam tecum. sepes hec
lex divina quia qui dissipat
morde̅bit eum coluber i.
dyabolus ecclesiastici x. Clausa ab
anteriori i. sagitta vo-
luntate patris vel vanita-
tis aliena i. contemptu
viduitatis ypocritatis et lar-
gam erga egenos secundum proverbiorum ultimo
unde manum suam aperuit
inopi et palmas suas extendit ad pauperem
secundum humilitatem quia in
tantum profunda et dilatata
est, ut magis dei capax
esset. Bernardus Cantica sermo lxiiii
varie sensu per quem de pau-
pertate quam dominus apparuit
in ea qua quod comparavit quam
siat ipsa quam virum non
cognosceret, nolens misti
vero sensu, quod tibi fu-
erit hoc pertinet partum
dilatatum per amplitudinem
eximie caritatis continuit
eum filio dei scripture opera

nixe de gratia plena impleuit illud
xxiiij modo honorauerunt deum de bea
ta. honorauit filium dei maria
pia sua vestiuit carne sua
mundissima. pauit illum [illegible]
tem. baiulauit illud in sinu tem-
pore passionis eius. suscepit illud
in domum suam et in utero vir-
ginalis. honorauit illud speciali-
ter in custodia castis stantibus
primo hec que ad ultimam aliud
virginis virginalis huic [illegible]
in orto clauso et fonte signato
patet hec ratio ex notabilibus
principio quod utriusque hec
omnibus hic dicebatur clausus
et non nisi quasi iste ortus
l. uterus virginalis fuit pate
tens et solitarius ab humana
frequentia unde et angelus
inuenit eam clausam in
thalamo quod dicitur ex libro
hoc primo. et ingressus an
gelus ad eam et salutauit
eam dicens aue gratia plena
dominus tecum. glosa beatus bernhardus
ingressus ad eam angelus
puto in secretarium pudi
citie ubi illa fortassis
clauso super se hostio ora
bat in abscondito patrem
suum. Solent cum angeli
astare orantibus et delec
tari in hiis quos vident
leuare puras manus in
oratione. holocaustum sancte
deuocionis gaudent se offer
re domino conspectum in odore
suauitatis. marie quidem ora
ciones quantum placuerint in
conspectu altissimi angelo
indicauit qui ingressus
ad eam reuerentia salutat
onem fuit difficile angelo

ex clauso hostio intrat ad abdi
ta plane virginis quam utique
ex solemnitate sic sicut hoc
quod ex natura non nec scit
[illegible] eius creatura. ingressus
et paulo post suspiciendus uo
esse quod aptum inuenit angelum
hostium virginis cui in quinta
erat in secreto erat hanc fuge
frequentias [illegible] colloquia ne
ut eminus celebrare silentium
ut [illegible] castitatis tempore
tenuerat. Clauserat utique illa os
hostium super se habitaculum suum
pudicissima virgo sed hominibus
non angelis. Vnde et si ad
illa potuit ingredi angelus
quod nulli aditum facilis pate
bat accessus. Hinc orto sed
in orto virginali tempore
dominice incarnationis qui nobis
ille paruulus sed ex illa eam
[illegible] inspectu hoc [illegible] nec
humanitatis in orto utero vir
ginalis clauso duplici clau
sura scilicet immaculate mentis
et partus virginalis. de
quo dicitur Iacobi primo In
mansuetudine suscipite
verbum quod potest saluare animas vestras.
Sicut enim in oraculo conspi
[illegible] species et flores et fructus
et non in terra sic in verbo
assumpto. non in homine assump
to nisi [illegible] assumentis
vero dei hic Damascenus In quo
omnis gratia vite et virtutis
in quo omnis species vite et
virtutis [illegible] ad hoc omnes
qui [illegible] sunt ita incu
gitationis adimpleant. Ergo prima
est actionis vera externa inspiratio
hac prima [illegible]. Duplici clau
sura conclusus iste ortus virginalis
patet ex deductionibus actionis
usque prime partis et patet hoc

c[apitulo] xxiii p[er] illud [ver]b[um] angeli in l[ibr]o de
symbolis [ex]posicione et domi
ne orationis sermone secundo sicut
intactus permansit utero vir
ginis ante et post. Dicit
ergo [illegible] cont[ra] nam virgo
pariet non poterit [ver]bum [illegible]
[illegible] [illegible] ante non ha
buit. Nam [illegible] radicata plan
tans que defossa [illegible]
[illegible] [illegible] [illegible] non [illegible]
data seminario. Virgo ergo po
tuit contra. Nam [illegible]
edicit et virgo maria non
potuit [illegible] nam et [illegible]
dei filium generare. Dicat michi
[illegible] [illegible] que
admodum arida virga floruit
et [illegible] [illegible]
[illegible], et ergo dicam illi
quemadmodum maria dei filium
concepit et peperit [ver]bum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] virginis partu [illegible]
[illegible] ordine [illegible] [illegible] virgo
peperit [illegible] [illegible]
virga non habuit [illegible]
[illegible] [illegible] [illegible] de
[illegible] [illegible] peperit
virgo autem alia [illegible] non
habuit [illegible] [ver]bum [illegible]
[illegible] et clausam [illegible]
[illegible] patris deus [illegible] qui mira
bile [illegible] signum ostendit
[illegible] nam ut [illegible] loquitur
ipse mirabilius facere potuit
et voluit ut [illegible] [illegible]
de virgine nasceretur [illegible]
[illegible] [illegible] aliud factum
solis radius solis speculum
penetrat et soliditatem eius
[illegible] subtilitate [illegible]
et talis videtur [illegible]
[illegible] fuerit [illegible] [illegible]
nec tamen [illegible] [illegible]

quia in ingressu et egressu
[illegible] speculum integrum per
[illegible], speculum ergo non [illegible]
radius solis integritatem
virginis ingressus et egressu
[illegible] non [illegible] [illegible]
[illegible] ergo radius solis non violat
[illegible] [illegible] ab ergo [illegible]
a fortiori [illegible] non violauit
virginis clausum. Quia ipsa
est porta quam vidit [illegible]
in domo domini clausam de qua
dicitur quod deus [illegible] ingressus
est per eam et per [illegible] clausa
ubi [illegible] ostenditur nobis
quod [illegible] maria [illegible] virgo fuit
virgo [illegible] virgo ante
partum quia clausa. Virgo post
partum quia clausa. Virgo
in partu quia inviolata con
cepit et virgo [illegible], lactauit
et virgo [illegible] et virgo [illegible]
[illegible], [illegible]
[illegible] potuit [illegible] non
potuit [illegible]
virginis et intacta [illegible]
genitalia matris [illegible]
[illegible] non potuit que ante
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ancilla peperit [illegible]
[illegible] peperit [illegible] filia
peperit [illegible] filia [illegible].
mater [illegible] [ver]bum caro
factum est et habitauit in
nobis. [illegible] [illegible] [illegible]
virginalis notatur [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] virginalis
[illegible] duplex clausura [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] virgo [illegible] duplicem
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

sua a duplici preparatione dei ideo est
duplici preparatione dicitur ortus
ubi clausus. sponsa igitur
commendatur a duplici pulchritudine
quia hic dicitur ortus conclusus
cum sponsus ad quidem amo-
ris fuit pulchri quia ma-
nibus nec est pulcrum sit
dux pulcherrimus quibus Jeremie i dicitur opus est
e[illegible] manus peccatores
et purificate corda duplices
cordis ad Jsaie i lavamini
mundi et mundi estote
exterius et Ezechielis xix si con-
versus fuerit impius ab iniquitate sua exterius
per penitenciam et qui iam
data in malis exterius sed
devorant. Alii sunt qui semel
pulcri exterius sed non inte-
rius sicut ypocrite Job viii
numquid potest vivere scirpus
absque humore vel carectum sine
aqua et carectum dicitur locus
ubi crescit carex talis herba
acuta vulgo liska et a carendo
dicitur quia caret cortice [illegible]
cum adhuc sit in flore ante
omnes herbas arescit sic
vite omni qui obliviscuntur
dei et spes ypocrite peribit
[illegible] scilicet pulc-
critudine gracie carent. Ideo vi-
detur corpus exterius. Et quia
sed non interius et Jeremie xx
ista via mea aliena a
deo dominus autem notus est
verum apud cuius ergo cuiusque operum
non est verum hic non est
notus sed opus ypocrite non
est verum ergo non est notus
Luce xi nunc vos pharisei
quod deforis est calicis et
catini mundatis quod autem intus
est plenum est rapi-
na et non quiete. Alii sunt
hii pulcri sicut hic [illegible]
sponsum quia est duplicem
pulchritudinem dicitur hic ortus
Jeremie i clausus intus et quia
cultata apud deum et proximum
hec est hortus virginum per sapiens
et audias in tribulatione corporis
hec est iudica intrigit et
immaculatam se custodire ceteris
ab hoc seculo. Hec sunt semper
ortus, illa omnibus gloria filie
regis ab intus sunt, et foris
ortus, cum pulcri inquit
sponsus sunt gressus tui.
Sunt hii ortus sancti deo et deum
indumentum tuum et sunt
de gloria duos ortus penitus
in quo stantes duo contempla-
tivorum et activorum significant,
vel dicuntur hii ortus, quia de ea
in intellectum omnium
amara stare, sicut affectu gra-
mina [illegible], vel dicitur hic
ortus [illegible] complacuit propter
et despexit. Vel propter dilectionem
dei et proximi. Alii sunt
pulcri pulchritudine paterna
a patre, sapientia a filio, gra-
tia a spiritu sancto, petra
pulchritudo inestimabilem, supra
[illegible] dilectio ad [illegible]
hec tria appellantur vestimenta
glorie Ysaie li Induere vesti-
mento glorie tue ierusalem ci-
vitas sancta quia non addi-
ciet ultra ut pertranseat per
te incircumcisus et immundus
et quia matrix est sponsi
ista debent commendari sicut in
quo sunt vie, hic sicut pulchre
patre ubi commendatur a
duplici preparatione unde glo
aliisque preparationibus dei, nam
pulchritudo intelligitur hic sed
murenis et circumdata argenteis
et aurea. Murenis est sedula
vetusta confessio argenteis
[illegible] [illegible]
dicitur interiori [illegible] pulc
[illegible] gracie [illegible]

que omnino mentem commaculat vel de
formant, sic peccatum confessio sedu
la et gratia completa, pro
ratio sit devota, sic carnis in
sede non sustinuit, si gratis
agis. mundanaque vitam despexit
saniori et ornatus te exponis
spirituali munimen et muralis
satis. at ita contingit ut
intentionis hominis pulchritudo
commaculet resplendeat quo
intra pulchrius, hinc minus
exterius addita non conveniunt
quo lucere longe pulchrius attin
gant. Proverbiorum iiii° omni custodia
custodi cor tuum quia vita procedit
ex ipso et mors. Istud bene significatur
est Genesis iii collocavit
dominus ante paradisum voluptatis
cherubim, et flammeum gladium
atque versatilem ad custodiendam
viam ligni vite, cherubim
multiplex scientia, et notatur con
fessionis districta, per gladium here
gratia [illegible] eo quod flammeus est
devota oratio, eo quod versatilis
exterior pulchritudo s. operum sub
[illegible] niveis latrinam facta
ut igneus. cumque latentius
est vera humilitas post bonum
opus, cumque secreto est parata
in adversis, et quia tu tri
bulatione est deus ut interior
pulchritudo et exterior preoptime
sit. Preterea virginitas numquam est
ipse deus qui suos protegit
et cominus rubigine [illegible]
ergo [illegible] beda dicit pro
[illegible] dicit quod eternis virginali
prosperitate per sancte signaculum, que
quidem per patrem et filium sic
nobilis superius posuit, iste
qui sanctus signatus est sigillo

virginitatis quamquam ipsum sacratum
dei est unde ipse dicit Ge
ca [illegible] xxiiii° [illegible]
meum multi sacratum pre
multis, hec dicit sacratum nitet
quia a cogitacionibus et operibus
mediante sigillo virginitatis
omnino exclusus est singularis
sicut per sigillum a ceteris
excluditur cum non signata
vel cum signata vel sigillata
aliis exhibentur, unicus
[illegible], et hec virgo singu
laris dicitur sanctus signaculum
nam in matre sua positus
est Christus cum signum cui con
tradicetur a iudeis paganis
et hereticis, vel in signum vel
in sigillum et in eo impressum
est cor matris per imaginem
suam et beneficium per opus
[illegible] ideo recte dicitur
filius cum est signaculum
patris aggei ultimo ideo dicitur
ei Canticorum viii° pone me
ut signaculum super cor tuum
vel cogitacionibus ad hoc cum
ut [illegible] virginis [illegible]
pulcherrima ante partum
et in partu et post partum
retinuit illibatam virginitatis
signaculum unde dicitur ei sponsus
in Canticorum iiii pulchra es amica
mea quam pulchra es absque
eo vel preter illud quod intrinsecus
latet soli deo cognitum nec mihi
manifestum vel absque eo quod
intrinsecus latet vel absque inter
na virtute pulchra es. Aliqua
pulchra sunt et tamen habilia
[illegible] per greci vocant cenopia
nisi [illegible] hoc [illegible] virginis
virginales in consultum melior
est paradiso locali, unde [illegible]
ubi de anno [illegible] est melior
in regimine [illegible] correspondens

unde Gen. ii° tulit deus unam
de costis ade quam edificavit
in mulierem et replevit
carnem pro ea replecio autem
ossis de carne insufficiens
est et infirma replecio
[illegible] virginali autem vero de vir
gine factus est vir unde ad
Gal. iiii° misit deus filium
suum factum ex muliere in signum
restauracionis et reparacionis
carnis et de purissimo virginis
sanguine solum demum est corpus
Christi de carne cuius factum est
os ad litteram ad literam in
instanti concepcionis et iusti
[illegible] ille qui est qui est os
ex robore carnis et ita in
virgine et ex virgine reple
cio gracie suppleta est [illegible] et
repleta spiritualia [illegible] et facta
quasi ossea et fortis in
virtutibus [illegible] et fa
[illegible] ad [illegible] et de
illa plenitudine omnes accepimus
[illegible]

Emissiones tue paradisus
malorum punicorum
cum pomorum fructibus
cypri cum nardo nardus
et crocus fistula et
cynamomum cum univer
sis libani lignis.
myrra et aloes cum
omnibus primis unguen
tis. hec est terra per pre
dentes ubi [illegible] per
bene agere [illegible] est ortus
habundans fructibus [illegible] de
[illegible] hic fructus [illegible]
[illegible] status primo statu
[illegible] primitive ubi emissiones

tue paradisus [illegible] medio statu
ubi cypri cum nardo [illegible] statu
ultimo qui est secundum statum tempore
antichristi ubi myrra et aloe secundum
[illegible] in tribus primo in prin
cipio ubi emissiones tue
paradisus malorum punicorum
cum pomorum fructibus, hec est
[illegible] militantis que supra
fonte rigata [illegible]
[illegible] consurgit [illegible]
[illegible] malorum punicorum
cum pomorum fructibus alia [illegible]
punica sanguineo colore rubent
sunt martires qui post fontis
baptismi ablucionem, vel suo
baptisati sunt sanguine, punicorum
[illegible] fructus [illegible]
[illegible] in
[illegible], cyprus cum nardo et
crocus cyprus est arbor aro
matica in egipto candidior
[illegible], coquitur
in oleo et [illegible] et fit
inde regale unguentum
ad cyprus [illegible], que celestem
[illegible], et ex civitate pa
[illegible], nardus que [illegible]
[illegible] [illegible]
[illegible] demonstrat crocus
qui auri colorem est, [illegible]
designat qui ampliori caritate
habundavit, nardus qui calide
[illegible] est, amor passionis
[illegible] designat, et fistula
hec est [illegible] est robusta
arboris et [illegible] et curat
[illegible] molestias, [illegible]
qui [illegible] ad [illegible]
[illegible], et [illegible]
[illegible], cinnamomum est arbor,
[illegible] odor [illegible]
et ad usus medicine fistule
duplo [illegible], et [illegible]
[illegible] et cum sit
[illegible] colorem, designat eos
qui [illegible] cum [illegible] Gen. xxvii

ad dominum meum. cum [illegible] pulueris
et cinnamomum quod imma
culatum sit labiis, cum uniuersis
lignis libani. alte sunt arbo
res et designant eos qui ma
iores sunt [illegible] in ecclesia. myr
ra et aloe, cum omnibus primis
unguentis. quia ex eis condita
corpora mortuorum non putrescunt
sancta virginitas sunt de quibus
apocalipsis xiiij^o hi cum mulieribus
[illegible] coinquinati et [illegible] cui te
[illegible] non [illegible] factus sum
aut non [illegible] aut [illegible]
[illegible] [illegible] aut [illegible]
[illegible] [illegible] hec sunt unguenta
myrre et aloe quia castus
conuenit. dicit ergo emissiones
cum omnibus [illegible] eius
ubi sunt ligna multa, fructus
[illegible] [illegible] et [illegible]
cum dicitur emissiones tue
id est fructus tui qui emittuntur
ab orto tuo sunt sicut para
disus quo ad [illegible] [illegible]
de qua iohannis xiiij^o pater
mea do [illegible] [illegible] meam
relinquo vobis, non sicut mundus
dat ego do [illegible] ille [illegible]
[illegible] [illegible]. et hec in pace
[illegible] [illegible] xv [illegible] [illegible]
[illegible] [illegible] [illegible] id est [illegible]
[illegible] [illegible] sicut [illegible]
in [illegible] [illegible] emissionis
tue [illegible] [illegible] [illegible] e
missiones [illegible] [illegible] fontis
sunt aque uiue id est [illegible] [illegible]
[illegible] [illegible] [illegible] ut
infra [illegible]. et primo mala
punica ponit cum pomis
quibus, per mala punica
martires, per poma alii fide
les intelliguntur qui ipsi [illegible]
[illegible] [illegible] sicut paradisus
delectat. [illegible] [illegible] emissiones
tue paradisus, id est ea que sunt

sunt paradisus in quo est om
nium [illegible], malorum punicorum
que notat fructus [illegible]
[illegible] [illegible] [illegible] [illegible]
intelliguntur innocentia
[illegible] [illegible] paciencia [illegible]
[illegible] [illegible] de [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
de [illegible] ad [illegible] v tribulatio
pacienciam operatur. de [illegible]
[illegible] aque multe non po
tuerunt extinguere caritatem
cum pomorum fructibus, id est cum
fructibus qui sunt poma
id est que [illegible] opera bona
que [illegible] [illegible]
[illegible], delectant enim visu
pulcritudine, gustu dulcedine
olfactu odore, auditu suauitate
tactu [illegible]. integra sunt
per [illegible], [illegible] per
perseuerantiam. infra vij^o omnia
poma noua et vetera di
lecte mi seruaui tibi, vel
[illegible] malorum punicorum [illegible]
id est martirum quorum [illegible]
paradisus, cum malorum fructibus
id est cum [illegible] qui [illegible] non
sunt martires, sunt [illegible] fructuo
si quia fidei [illegible] ore
[illegible] et opere [illegible] emissiones
[illegible] [illegible] cypri cum nardo
hic deponitur status ecclesie medius — Status ecclesie medius
et primo quo ad [illegible] [illegible]
quo ad [illegible] [illegible] nardus
et crocus [illegible] quo ad re
ligiosos [illegible] [illegible] dicit
[illegible] cypri [illegible] emissi
ones tue paradisus id est ille
emissiones tue sunt similes
cypri. cyprus est arbor
aromatica in egypto can di
dos [illegible] [illegible] et
[illegible] in oleo et [illegible]
[illegible] unde regale unguentum
ad cyprus vocatur, et signat

in dulcedinem et puritate anima
descendit sicut stilla ysopi hu
milianti se in corpore et anima a
paruis constringendum cum scilicet
vasa dum i quem scilicet vero
deum quod est vasis sicut diuina
cito quia compunctionem et hu
ditia plenius omni timore
suspensio ideo nardus sum
vite ingressus quia spica habet
et alium fructum non habet
ideo dicit cum nardo nardus
est herba parua humilis ideo
ipsa et notatur res simplex
quam in agmina conuersatur
sicut illud luce xiiij de cey
ni inutiles sumus et tale
humilitate debent esse plu
res sicut plati super lapides
eccci xxij pectore et positi
non extolli et ideo z dicer
nunc tibi humilia te in omni
p nardu res natura statuis
latenter qui debet esse corde
humilem ideo dicit nardus
in quo notatur humilitas siue
fractio cordis qui debet prelati
plebis suis i petri v omnes
humilitate inuicem insinuare
enim p crocus autem naturaliter
vox pictus quia inuenit
sicut ille leuis eius
in ratione sanctificauit et
decorum est sancte
caritate et signat pericle
eius p incipiam vite habet
quem bene esse et infinitus
est veritatem ad has insti
tu ipsius ardor ad procedi
tu talis pietatis ad a
nima virtutis et i petri z
omnes compaciente estote
et nouit illum augens nisi
nardus in croco, qui in hu
militatis et pietatis in
sapientia p lucem xiij ipsius
la sive significat statum re
ligiosum, et tetigit

tur x veri religiosorum votum
paupertatis cum dicit fistula fistula
enim quia diuidat in cortice et signat
austeritatem p paupertatis votum
votum autem obedientie notatur
in cinnamomo, cinnamomum
enim est cineris coloris, et notat
obedientiam que cogit hominem
se paruum reputare, et in michei
vi capitulo xij ad in eo via vocaberis
sum et nescium ibi ut
iumentum factus sum apud te
p signatur tota obedientia
vero tu autem robuste languibus
ibi dicitur cum vniuersis lignis
libani i cum vniuersis sancti
monie candore et facietur
et vita communis vel per
fistulam signatur contemplatiuum
fistula enim dulcedinem sonat
se intus sic contemplatiui
glosa quod fistula est arbor
parua redolens virtutis que
tota concaua est cum medulla
et notatur illos qui ducit per
vite contemplatiue, et sicut sonat
in vultu et inito quod statim
medulla fistule fracta equal
liter suauiter pungit
sic ista purgato animo sentit
deo dicit p cinnamomum
rationales et actiui quia postquam
humilia tota die manerent
cum vniuersis lignis libani
i cum caritatis quia sunt fortis
et inde fortes et angelis
impetus et inde in mirra
in et aloe hic describitur
planus status siue ab amaritu
dine pressuris in corpore
ibi myrrha secundo ab amari
tudine pressuris in corde
ibi et aloe tertio ab amari
tudine pro consolationibus suis
utraque ibi cum omnibus primis
dicit quod myrrha conformatur carnis
sed aloes hic facit quod myrrha quia
hoc amaritudine planiam

qua habent in corpore fideles in
ultimo statu ecclesie Daniel xii
veniet tempus quale non
fuit ex quo gentes esse ce-
perunt et hoc per plures ad
martires apparet cum multe
ei restitit persecucioni et alie
quidem ad amaritudinem passionis
in corde alie cum valde cum
persecucione sed cum de minimis
et notabile tribulacionem quam
habebunt confessores in ultimo
tempore Mathei xxiiii erit tunc tribu-
lacio magna qualis non fuit
ab inicio nec alie [illegible]
purgat et sic eos quam dis-
ciplinae [illegible] et confessores
purgatorum [illegible] sunt
omnibus penis vigentibus
[illegible] donis spiritus sancti vn-
[illegible] tu transformationis virtutum
excellentibus et dicitur prima
vngenta in comparacione ad
vngenta alie esse quod spiritus
quia habitum sunt maxima
tribulacionem, tamen ne deficiant
habebunt a spiritu sancto maximam
tribulacionem [illegible] hoc dicit apostolus
ad Hebreos xi [illegible] tale cum
tale sustinuit a predictis
aduersum [illegible]
[illegible] illos sicut quod
voluit facere [illegible] eis
[illegible] et [illegible] ut non
fatigemini animis deficien-
tes, vel vngenta prima dicun-
tur sanctorum [illegible] et aliorum
qui [illegible] exemplis
que erit eis ad consolacionem
de [illegible] ipse la-
titanter abraham [illegible]
[illegible] et ad [illegible] que pe-
perit nos [illegible]
[illegible] et [illegible]

cum attendite ad petram unde
excisi estis et ad cauernam
laci de qua precisi estis, vngen-
ta autem dicuntur prima ut ordine
vel dignitate, ordine ut
transformati quibus in baptismo
vnguntur ad vitare et regiam
dignitatem [illegible] ut illa quibus
in prima vnguntur ad sani-
tatem spiritualem, quia ad eradi-
cacionem peccatorum et conservacionem
virtutum, ad mortificacionem
[illegible] voluntatis et confirmacionem
[illegible] voluntatis, prima autem
vngenta dignitate dicuntur
ut caritate [illegible]
vel prima vngenta sunt
consolaciones spirituales omnibus
ecclesia primitiva fuit plena
[illegible] ne [illegible] sic apparuit
[illegible] tunc [illegible]
[illegible] cum [illegible]
[illegible] committit [illegible]
[illegible] nisi cum sancti spiritus
sancta ecclesia [illegible] filios
[illegible] et nutrit quorum
cum alios usque ad marti-
rium [illegible], alios in
sancta [illegible]
[illegible] sanguine martirij
[illegible] ad [illegible]
[illegible], [illegible] in
[illegible] operibus [illegible]
[illegible] in exemplis
[illegible], quid ad
[illegible] mala [illegible]
[illegible] committit
[illegible] sub [illegible]
[illegible] virtute [illegible]
[illegible], [illegible]
in se [illegible] dulcedinem
habent hic martires [illegible]
sub tribulacionibus [illegible]
[illegible], [illegible] sanguine
[illegible] non dubitat
[illegible]

sibi congregant, sed et quilibet
in parte celi viuunt fructus
premiorum recepturi, quia du[illegible]
opera faciunt proximis exempla
tribuunt quorum retribucionem
regnum valent recipiunt, quorum
eciam sunt in patria celica sine ig
ne passionis ardentis sine
in parte celi requiescentes
succedentes statum [illegible]
ordine tamquam paradisum
suauitatis et deliciarum
hostium in se dei viuunt
non cessant, cum paradise v
no [illegible] demonstrat
beate scriptura demonstrat
dei sub voce sponsi per
arbustorum nomina quaslibet
virtutes designat sub cipri
cum nardo, nardus et cro
cus fistula cynamomum
cum vniuersis lignis libani
mirra et aloe cum omnibus
primis vnguentis, quoniam eciam
habet diuersas species aroma
tum arborum designantur in
paradiso vtilium honor et
effectus, qui in paradiso
habetur. Ex hiis ergo species
regalia vnguenta [illegible]
bene igitur virtutes amarum
designat, quibus congregatis
et [illegible] et bonus odor
opinionis [illegible]
quibus cum omnibus composicionibus
sanitatis operatur, sed adhuc
a sponso laus celice repeti
tur dicitur: fons ortorum pute
us aquarum viuencium que flu
unt impetu de libano. Deinde
vero [illegible] sic exponitur
emissiones tue paradisus
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

ad modum paradisi vnde de qua dicitur
illius tue dicitur Genesis xiij° Eleuatis
itaque loth oculis vidit omnem
circa regionem iordanis que
vniuersa irrigabatur sicut paradisus
domini et sicut Egiptus, venientibus
dominus subuertit sodomam et gomor
ram, elegitque loth regionem circa
iordanem et recessit ab oriente,
diuisique sunt alterutrum a se. Sic quo
[illegible] [illegible] mala grana
[illegible] que crescunt in illa terra
cum nobilis aliis arboribus [illegible]
[illegible] cypri cum nardo. Est autem
cypri [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] que est
arbor aromatica et crescit
in vineis Engaddi ut dicitur iste
[illegible] [illegible] nardus
est planta aromatica et
crocus herba aromatica pro
ducens [illegible] gallice [illegible]
[illegible], et fistula est herba
producens [illegible] [illegible]
[illegible] fit [illegible] et
cynamomum arbor aromatica
cuius cortex canelle galli
ce dicitur. Cum vniuersis lignis
libani est enim mons libani
in extremitate terre promissionis
[illegible] aquilonem [illegible] [illegible]
[illegible] [illegible] et multa alia ligna
[illegible] mirra et aloe est autem
aloe arbor cuius lignum est
valde odoriferum et [illegible]
[illegible] ad medicinas et vnguenta
[illegible] subditur cum omnibus primis
[illegible] vnguentis, hec omnia
dicuntur ad commendacionem terre
promissionis in qua talia oriuntur
ad cuius commendacionem adhuc
subditur: fons ortorum puteus
aquarum [illegible] [illegible] [illegible]
[illegible] [illegible] sic [illegible]
tue paradisus malorum [illegible]
[illegible] celice [illegible] a fonte
[illegible] [illegible] [illegible]
[illegible] paradisus [illegible]
ortus est locus vbi habe

lignum scientie boni et mali

vel oleum effunt / paradisus vero ubi
arboris crescunt, paradisus no-
bilitatis ad locum est locus in
ameno ceteris rebus omnibus incomparabilis
deliciis plenus in quo primi
parentes fuerunt de quo post culpam
[illegible] expulsi sunt. In hoc
est fons de quo paradisus irriga-
tur et in quatuor flumina dividitur.
In hoc est lignum vite i. talis
arbor et homo unde comedisset
immortalis maneret non posset, unde
post culpam scribitur, videte ne
forte sumat de ligno vite et
vivat in eternum. Ibi quoque erat lignum
scientie boni et mali, de quo si
comederet sciret bonum et ma-
lum; ante comestionem huius ar-
boris adam novit bonum et
malum, bonum per experientiam,
malum [illegible] per scientiam. Quod non erat
in arbore boni et mali sed
in hominis obedientia. Et nunc sunt
communicabiles cum paradisum
dicitur sibi de paradiso dimittit flo-
res et fructus per flumina
que inde exeunt unde ille plures
venit. Allegorice ecclesia est pa-
radisus omnibus spiritualibus deliciis
plenus, paradisus enim dicitur
ortus deliciarum, et in ecclesia sunt
omnimode delicie scripturarum diversarum
[illegible] [illegible] [illegible] in qua
paradiso est fons i. baptismus
vel Christus per cuius fluenta que sunt
spiritualia [illegible] [illegible]
[illegible] paradisus [illegible] huius
fontis flumina sunt quatuor [illegible].
Lignum vite crux Christi cuius fruc-
tus est Christi corpus de quo qui
digne comederit non morietur
in eternum. Ligna fructifera
sunt sancti et electi. Aromaticum

lignum vero [illegible] [illegible], lignum
scientie boni et mali est liberum
arbitrium. In hoc spirituali paradiso
crescunt diversa genera arborum
hoc est diversi ordines electorum.
Ibi crescunt mala punica
arbores afferentes que pro-
ferunt mala punica, ut in-
lia que dicuntur malogranata
i. granis plena, quot sunt mar-
tires sanguine rubei, omnibus
virtutibus ut granis plena habet
arbores ille ortus. Fonte irri-
gatus [illegible] [illegible] sancta ecclesia
baptismali effusa [illegible]
[illegible] cum sanctorum fructibus
et [illegible] operum exemplis
ubi crescit et cyprus que est
arbor aromatica in egypto
habens semen simile cori-
andro ut habent manna
album sublucidum et odorem
quasi aloes [illegible] et unde
[illegible] [illegible] qui cyprus
[illegible] unde regnum ungentum
[illegible] ita [illegible] quod in quibus
[illegible] [illegible] cyprus
arbor aromatica habundabat
in egypto [illegible] [illegible]
[illegible] que primitus florebat
in egypto [illegible] in [illegible]
huius [illegible] quod egyptus [illegible]
huius semen est simile [illegible]
quod habent odore delectamentum
et [illegible] sapore [illegible]
vita [illegible] [illegible] [illegible]
delectamentum et [illegible] sapo-
rem [illegible] [illegible]
semen est album lucidum
odore, quia illorum conversatio
est alba in castitate, lucida
in [illegible], in caritate odora.
[illegible] [illegible] [illegible]
[illegible] et inde regnum [illegible]
~~[illegible]~~ quia illorum vita [illegible]

temptacionum ut animi gravati
egra regimus morbus i.
lepra aie ut vngento cura
tur sicut vngento maria
magdalena in domo symonis
leprosi abstulit qui cella suo
exemplo sanctos a lepra
aie .s. delicti curauit duo
offertur **De nardo** Ibi crescit
et nardus que est aroma
tica arbor i. aromatibus apta
sed parua huius redolens et
calens unde optimum vn
guentum conficitur, per quod significantur hu
miles et innocentes qui
se coram proximis paruos i.
despectos faciunt et odore
alis ardue virtutis famosos
in pretibus reddunt **De croco**
Ibi crescit et crocus flos
rubicundus i. aurei coloris
per quod significantur diuina sapientia
fulgentes **De fistula**
Ibi crescit et fistula brevis
arbuscula aromatica que
et cassia robusti et pur
purei coloris corticis que
ad curandum viscerum mo
lestias valet que similiter bre
vitate a quibusdam inter
herbas odoriferas reputatur
per quod significantur paruuli in aeuo
et in sensibus mala ponere
pati **De cinnamomo** Ibi crescit
et cinnamomum brevis arbor
sed odorifera et dulcis ci
neri coloris ad medicamina
vel usum fistule simplicium
prestans, per quod significantur penitentes
qui se infirmos reputant
et in cinere penitenciam agentes
dulce odore celo prestant
cinnamomum arbor brevis habens
corticem, superior quam fistula
acrius cinnamomum levius
[illegible] acrius dulcior
cetera ut aiunt ab aliquo

diuisi ex nimio feruore solis fis
suntur ab arbore per quod significantur
qui soluunt se a mundo amore qui
Hec arboribus crescunt in illo paradiso
cum excelsis lignis libani i.
cedris et aliis odoriferis lignis
per quod significantur excelsi fideles christi quiete
fideles et operatione et imputribiles
et odorifera **De mirra** Ibi crescit
et mirra et aloe cum omnibus
vngentis primis. mirra est arbor
cuius succus seu stacten a
vermibus et a putredine carnes
conseruans, per quod significantur humiles vel
carnem se in viciis mortificantes
et carnem suam a putredine libi
dinis conseruantes **De aloe**
Ibi crescit et aloe que est ar
bor suauissimi odoris adeo
ut adoleatur altaribus pro
thymiamatis, habet cum succo
amarissimum resistente putredini
per quod significantur [illegible] in amaritu
dine vite castimoniam seruantes
Omnia vngenta sunt preciosa
que de primis floribus pro
priis speciebus fiunt ut illud
unguentum in canticis specificatum
preciosum, per quod significantur prelati et alii
primis [illegible]
.s. primis [illegible]
plenum quam deum verbo et exemplo
flagrantes qui vitam langui
dam [illegible]
per hec species arborum vel herbarum
intelliguntur de quibus vngenta
conficiuntur quia per has notantur
[illegible] cohortes
in castris regis militantium
quarum aliqua per vngenta [illegible]
[illegible] et [illegible]
[illegible] et paradiso compat
[illegible]
[illegible] acies a
[illegible] bellatores
habens in comitatu de qua
constancia et [illegible]

hortos saporatos et multe amene
odoriferis et in voluptatis in
bellis herbis vivis curatis quia
in eis arbores medicinales herbarum
et hortos florentibus vivis resol-
labis quia in eis fontes spiritales
aquarum et victoriarum palmis vivis
salutaribus quia in eis paradisus
et arbores pomorum spiritalium scilicet
herbarum. Dicendum vero ad literam
quod similiter talem actum in libano
monte considerat in quo habet
species arborum vel herbarum plan-
tatas habent in quo et fontes
Jordanis oritur de quo predicitur
effluens arborum puteus aquarum
viventium que fluunt impetu
de libano sicut supra dictum est
pro altiori intelligentia considerandum
hic modo ista quod vere ecclesia
militans more paradisi de se
emittat diversis ordinibus elec-
torum virorum martirum virginum con-
fessorum religiosorum congregatorum
in duplicis arboris herbarum
et odoris intellectum. Et quid
quid sit ista patet per illud Gen. 6
vobis ... arcanam nec omnis
... Sic est celum militan-
tis ... nunc autem ...
quod ... et autem quod sit ...
est ... In deceptione ...
... quas arbores ...
in ecclesia militantis more paradisi
de se emittat primum ordinem electorum
virorum penitentium martirum ...
in ecclesia militantis more paradisi
de se emittat secundum ordinem electorum
virorum penitentium virginum ... in
ecclesia militantis more paradisi de se
emittat tertium ordinem electorum
sanctorum confessorum ... in ecclesia
militantis more paradisi de se
emittat quartum ordinem electorum virorum
religiosorum ... ... in ecclesia
militantis more paradisi de se

emittat ultimum ordinem electorum
scilicet ante congregatorum ...
... in celo ...
ecclesia militantis more paradisi
de se emittat primum ordinem
electorum scilicet ... martirum
Et iste ordo notatur in lite-
ra ... triumphantibus tunc paradisi
malorum punicorum et talium
arborum cum arboribus ...
sine ... repleantur
in pomorum fructibus et ex
hoc colligitur ... ...
... textu ipsius a toto
quia in ecclesia militante passi
sunt pro fide Christi ... ...
... quas ...
ecclesia ... ... se
... ...
... ... triumphante
unde glosa quod ecclesia que
... ...
... ... in
... ...
... ...
... ...
quia illa ... ... de ...
... ...
... ...
emisit de se ... ...
glo. ... ...
... ... in
... ...
ita voluntatis ... ...
quia voluntarie passi sunt
et patientes ... in glo. in
... ... que ...
... videntur ... ...
... intelliguntur ... ...
... ...
... ... ab ...
quia ... ...
... sanguinis martirum
... ... unde ... glo.
ita ... ... paradisus
... ... martirium ...
... passus sunt ... ...

hac significatur quod extra ordinem
celum militantis non est hic
locus talis sacrificij vnde Iustus
in [illegible] iustus vt palma
florebit in domo domini .i. in
ecclesia triumphante quod passus
est quia ipse voluit triumphant
de [illegible] quod Christus obtulit se
patri deo sacrificium acceptabile
vnde vt ecclesia conformis
regnum et capiti debebit hic
vera martiribus locum inuenit
licet vtilis vt [illegible] .c. locum
quia in alia militate quia [illegible]
no fonte irrigata paradisus
de se [illegible] non [illegible]
[illegible] arborum sed malarum pu
nicarum cum [illegible] fructibus
Alia quippe punica sanguinea
[illegible] colore sed martiribus
qui post fontem .i. baptismum
ablucionis vel secundo baptisati
sunt sanguine, punicarum autem
fructus [illegible] vnde [illegible]
vel [illegible] [illegible] induunt
Bona hic quia emissiones
de celo. prima missus est
[illegible] angelis .i. [illegible]
secunda bonus angelus tercia
dei filius quarta spiritus sanctus
prima emissione emissus est
[illegible] ne ad [illegible] ad [illegible]
[illegible] [illegible] secunda angelus
bonus vt [illegible] ad [illegible]
[illegible] tercia Christus vt
[illegible] culpam tam actualem
quam originalem quarta spiritus
sanctus vt [illegible] in vnda
[illegible] In prima [illegible] [illegible]
[illegible] In secunda maria [illegible]
[illegible] In tercia [illegible]
[illegible] In quarta homo in
deum [illegible] de prima
[illegible] [illegible] [illegible] [illegible]
[illegible] in orbem terrarum
s. [illegible] originale [illegible] de secunda
[illegible] .i. [illegible] [illegible] [illegible]

in [illegible] [illegible] altissimi [illegible]
tibi [illegible] [illegible] pater [illegible] [illegible]
tibi filium suum carnem tuam [illegible] de
te recipiendo de [illegible] [illegible] [illegible]
[illegible] est qui [illegible] [illegible]
de [illegible] [illegible] non est [illegible]
[illegible] [illegible] et [illegible] sed gaudium et
pax in spiritu sancto, emissio quarta
[illegible] de [illegible] [illegible] de
[illegible] missus est in [illegible]
[illegible] [illegible] donante [illegible]
[illegible] [illegible] [illegible]
dona hominibus [illegible] [illegible]
[illegible] de primo [illegible] [illegible]
[illegible] tibi peccata tua, de
[illegible] ad [illegible] [illegible] [illegible]
data [illegible] [illegible] [illegible] donatores
[illegible] [illegible] [illegible] ascendens in altum
[illegible] [illegible] captiuitatem dedit dona
hominibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tibi, [illegible]
[illegible] emissiones de corde [illegible]
[illegible] de bonis [illegible] bona
emittit et [illegible] [illegible] [illegible]
que hic emittuntur, quedam conse
ruant sanitatem, quedam spectant
ad sanitatis conseruacionem, quedam
ad [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] emissiones que
[illegible] [illegible] sanitatem s. lacrimarum
effusionem, oris confessionem et
oracionem, [illegible] satisfaccionem [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] in ieiunia et fletu
et planctu et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] emissiones
[illegible] que spectant ad sanitatis
conseruacionem s. [illegible] [illegible]
[illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] qui in
[illegible] [illegible] et qui in
[illegible] [illegible] et in [illegible]
cogitabit [illegible] [illegible]

speculacionis consignantis hec verba [illegible]
[illegible] accipiunt eum
hereditatis quedam [illegible]
In hiis [illegible] quedam
[illegible] dulcedo [illegible]
Spiritus meus super mel dulcis
et hereditas mea super mel et
favum. Memoria mea in generatione
seculorum. Iste meditationis sue
quasi paradisus delectabilem
ad talem habendam consolationem
et de [illegible] singulis
[illegible] de celo spiritus [illegible]
mittitur. Sed nota quod quater
datus est spiritus sanctus. [illegible]
tus est primo ante passionem
Christi, post resurrectionem, tercio in
penthecosten. Primo ad [illegible]
[illegible]
ad remissionem peccati, tercio ad
[illegible] de primo Luce
[illegible] discipulis [illegible]
super serpentes et scorpiones. De
secundo Joh. XX accipite spiritum sanctum
quorum remiseritis peccata remittuntur
eis. De tercio actuum [illegible] est
repente sonus de celo advenientis
spiritus et replevit totam domum
ubi erant sedentes [illegible]
In primo [illegible] In
secundo [illegible] remittit. In ter-
cio gratia [illegible] In primo [illegible]
[illegible] in secundo [illegible]
[illegible] in tercio
[illegible] in primo [illegible]
est [illegible] in secundo [illegible]
[illegible] in tercio [illegible]
[illegible] in primo [illegible]
datur [illegible]. In secundo flatu [illegible]
[illegible] in tercio [illegible]
audibili [illegible]
[illegible] De [illegible] tria sunt [illegible]
[illegible]
[illegible]
[illegible] ad [illegible] per [illegible]
[illegible] per

hoc capitulo de forma [illegible]
[illegible]
[illegible] magni [illegible] est ei
[illegible]
[illegible] in [illegible]
[illegible] de secundo [illegible]
quia hac [illegible]
[illegible] de [illegible]
[illegible] de Salomone [illegible] Salomon
[illegible]
[illegible] iste quosdam
[illegible] ad [illegible]
[illegible] quasi [illegible]
[illegible] quasdam ad
[illegible] simulationem unde
[illegible] quasi [illegible]
[illegible]
[illegible] unde [illegible]
quasi [illegible]
[illegible] est spiritus sanctus
non [illegible] vel flatu.
Triplex facit flatus spiritus sancti
primo lacrimabilem [illegible]
tollit [illegible]
[illegible]
[illegible] quasi [illegible]
ad [illegible] de primo [illegible]
[illegible]
[illegible] lacrimarum. De secundo
[illegible] insufflavit eis dicens
accipite spiritum sanctum quorum re-
miseritis peccata remittuntur eis
[illegible] flebat [illegible]
[illegible] lacrimas [illegible]
[illegible]
[illegible] est [illegible]
[illegible]
[illegible]
spiritus [illegible] culpam
[illegible]
[illegible] ad
bonum faciendum [illegible]
ut sit [illegible] ad faciendum
malum et ad [illegible]
[illegible]
[illegible] et [illegible]
[illegible]

dabo vobis novum et spiritum no-
vum tribuam in visceribus
vestris. Item da spiritum novum
novitatis gratie tibi gratum
et rectum tibi rectissimo confir-
matum ergo da cor mundum
ut te videam et spiritum rectum
quo te diligam, in visce-
ribus meis ut semper
visibilem favorem et gratiam
tuam degustem et gloriam.
Cm° Item [illegible] cum lecto spiritum
et vocabulo et exaudies va-
lidus factus est gloria i. honor
[illegible] monachis et in me
[illegible] monachis ad quod propheta
[illegible] vos animum honeste
[illegible] secundum deum [illegible] est
[illegible] homo autem
ad terrenis / [illegible] in qua
vigeant [illegible] / [illegible]
[illegible] ad spiritum ad [illegible]
[illegible] spiritus sancti [illegible]
a vetustate culpe in no-
vitate gratie de quo Ezechielis
xxxvii° veni spiritus a quatuor ventis
et insuffla super interfectos istos et
reviviscant. Sic inspiravit in
faciem hominis spiraculum vite
et factus est homo in animam
viventem. Prima donatio spiritus
sancti primo ad subditos
secunda ad presbiteros, 3a ad pre-
latos [illegible] subditos qui agunt penitentiam
ad presbiteros qui remittunt
peccata, ad prelatos quibus revelantur
celi secreta seu misteria. De
hiis tribus dicitur in psalmo q.8
Moyses et aaron in sacerdo-
tibus eius et samuel inter
eos qui invocant nomen eius.
Moyses cum prelatore, aaron
sacerdotum, samuel [illegible]
designat subditorum. Sicut
unguentum in capite quod descen-
dit in barbam barbam aaron

quod descendit in oram vestimenti
eius. sicut ros hermon qui
descendit in monte syon. Caput
in quo est unguentum spiritus sancti
Christus, barba dextra prelatus,
barba sinistra sacerdos, vestimenti
[illegible] ora eius subditi.
Descendit ergo gratia spiritus sancti
a capite Christo in prelatos a pre-
latis in sacerdotes a sacerdotibus
in subditos. In figura subditorum
dicitur Iudicum xiiii° irruit spiritus domini
in sampson ut pugnaret cum
philisteis. In figura sacerdotum ha-
betur Numeri xi. auferet dominus de spiritu
moysi et dedit lxx viris qui
loco eius ministrarent populo.
In figura prelatorum datus est spiritus
helye duplex helizeo ut secreta
celi [illegible] revelaret [illegible]
[illegible] ad illud
[illegible] in pentecosten spiritus datus
audibili sono, igneus visibili
signo. audibili sono presbiteris
[illegible] officio, [illegible] ad eructationem
[illegible] ad inflammationem [illegible]
ad [illegible] cruciatem reli-
gionis, ad inflammationem dilectionis,
ad [illegible] ministeriis, [illegible]
[illegible] spiritus sanctus est
mollis acutus, subtilis, mollis
subditis, acutus presbiteris, sub-
tilis prelatis. Subditis ne sint
pigri ad bella [illegible]
et [illegible], presbiteris ut pun-
gant [illegible] peccata sua et [illegible]
[illegible] illa. [illegible]
ad [illegible] prelatis
ut intelligant secreta celestia
[illegible] cum [illegible] in sap-
[illegible] ad pugnandum cum philisteis
et [illegible] Regum [illegible] spiritus domini
in david et dixit [illegible] audieris
sonitum [illegible] in cacumine
pirorum tunc egredieris ad pug-
nam [illegible] Christus
[illegible] venit ille spiritus veritatis

requirit mundum de peccato et de iudi-
cio et de iusticia. Audi [illegible]
Joh. xiiii° Paraclitus autem s. s.
quem mittet pater in nomine
meo ille vos docebit omnem
veritatem et Joelis ii° Effundam
de spiritu meo super omnem carnem
et prophetabunt filii vestri et filie
vestre. Sic spiritus prelatorum precipit
omnia vel [illegible] dei i. scripta
nona quod dicitur l. dictus est s. s.
in quo dictus sit quinquagesimo
prima psalmorum. Secundo dicitur
tria amicorum prima pro peccatorum
remissione. Secunda pro gratie in-
fusione tertia pro glorie perceptione.
Hic est annus iubileus. Est ergo
ignis qui quinquagena appellan-
dus et iste qui non tangit.
Ut est quia ignis [illegible] ignis
[illegible] est ignis caritatis 2°
[illegible] instigationibus [illegible]
amaritudinis prima qui tangit
ignis caritatis quia cum eo datus
est spiritus sanctus. Secundum non tan-
git quia talibus suggestio
demonis [illegible] [illegible]
citationis [illegible] et [illegible] mala
de quo [illegible] Dan. 3 ubi [illegible]
cum ignis fornacis nabuchodo-
nosor in quinquaginta ix cubitis ascendit
ad quinquagesimum non pervenit
in quo [illegible] tres pueri scilicet
Sydrach Misach et Abdenago
qui fuerunt facti in fornacem
[illegible] angelus [illegible]
[illegible] descendit ad fornacem cum
illis et excussit flammam ig-
nis de fornace et fecit me-
dium fornacis quasi ventum
roris flantem et non tetigit
eos omnino ignis neque contristavit
neque quidquam molestie intulit.
Tercius ad spiritum sanctum quinquage-
narius [illegible] est et
alia missionum distinctio. Constituit
enim missus angelus. Constituit missus

homo deus. Constituit missus spiritus
sanctus. Angelo [illegible] [illegible] de
patre filio. Deus spiritus sanctus ho-
mo missus a deo scilicet cui nomen
Gabriel. Secundus Emanuel id est
Jhesus scilicet venit ad ministerium
[illegible] adaministrandum [illegible]
testimonium in misterio an-
[illegible] loquitur [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] in [illegible] in testimonium
ut testimonium perhiberet de lumine
Audi [illegible] Luce [illegible]
[illegible] [illegible] supervenient in te
et virtus altissimi obumbra-
bit tibi et [illegible] [illegible]
quia [illegible] nobiscum [illegible]
[illegible] et [illegible] ecce agnus
dei qui tollit peccata mundi.
Joh. Isti missi sunt mirabiliter
primus missus [illegible] [illegible]
[illegible] peperit virginitas [illegible]
genuit sterilitas [illegible] [illegible]
[illegible] [illegible] [illegible] felicitas
[illegible] ut [illegible] [illegible] [illegible]
[illegible] ut perhiberet testimonium
[illegible] De primo habemus litteram
de secundo [illegible] [illegible]
[illegible] [illegible] ad primam
De primo David [illegible] cxxi letatus
sum in hiis que dicta sunt
in domum domini [illegible] [illegible]
glo. letatus sum in hiis que
dicta sunt [illegible] a [illegible] [illegible]
[illegible] [illegible] a [illegible]
et sanctis doctoribus [illegible]
loquentibus ut [illegible] ad
[illegible] x. 82 [illegible] [illegible]
[illegible] que dicta sunt in domum
domini [illegible] [illegible] [illegible]
[illegible] 3 quia magna [illegible]
domus domini [illegible] non [illegible]
[illegible] corporalium sed affectuum
spiritualium [illegible] [illegible] [illegible]
ut [illegible] [illegible] de [illegible]

ps xxiiii domine quis habitabit
in tabernaculo tuo et videt
etiam ingredit. sine macula
glo. domine quis habitabit in
tabernaculo tuo i. in ecclesia mi-
litante in qua cum hostes
visibiles et invisibiles di-
micamus apoc xxi ecce ta-
bernaculum dei cum hominibus
aut quis requiescet in
monte sancto tuo i. in celo
triumphante in qua a la-
boribus requiescimus. dom
3a ingredietur et placabit
eos in monte sancto tuo
et videt quam ingredietur
in celum militantem sive
ecclesia i. [illegible] et quis
nobis [illegible] iob xi [illegible] non
permaneat in tabernaculo
tuo in iustitia [illegible]
[illegible] facile absque macula
CXVIII ps beati immaculati in
via qui ambulant in lege domini
sed custodiendo. duo obiecto
luce xxi [illegible] custodiens
legem beatus est. aut tertius
primam [illegible] assignabit
nobis angelum vel angelos
[illegible] ipse enim angeli
dei [illegible] in [illegible]
de primo luce i apostolus est
angelus gabriel a deo mis-
sus in civitatem galilee que vocatur
nazareth de secundo vocabitur
nomen eius magni consilii
angelus. de tercio malach. i. ecce
ego mitto angelum meum qui
preparabit viam tuam. iste tres
fortes signati sunt in illis
tribus quos vidit abra-
ham descendentes et unum
tres vidit et unum adoravit
gen xviii glo quia nec
gabriel nec zacharias a
[illegible] sed [illegible]

ad

sed aut [illegible] moraliter
imitantur unde est primo ego
in nobis sit gabriel i. fortitudo
dei. 2o emanuel i. nobiscum
sit deus. tercio zacharias i.
memoria domini primo ergo habeamus for-
titudinem [illegible] dei [illegible]
[illegible] ad [illegible]
[illegible] in tribulationibus
ad refugium [illegible] ad [illegible]
auxilium [illegible] esto
ad [illegible]
in xxiiii esto aut a deo [illegible]
zacharie v et estote fortes in
bello de secundo ps xlv deus
noster [illegible] unde in ps deus
noster refugium et virtus adiutor
in tribulationibus que invenerunt
nos nimis [illegible] deus
[illegible] assumpsit [illegible]
[illegible] est refugium [illegible]
[illegible]
[illegible] ergo si [illegible]
[illegible] xvi [illegible]
[illegible] refugium
[illegible] nec [illegible]
[illegible] qui [illegible]
[illegible] et [illegible]
[illegible] sed [illegible] et
[illegible] et [illegible] in
deus fortitudo mea et [illegible]
meus et refugium meum in
die tribulationis et ipse est
adiutor in tribulationibus [illegible]
[illegible] nimis invenerunt
nos [illegible] inveniatur
[illegible] et [illegible] manibus
[illegible] de tercio ps
CXX levavi oculos meos in montes
unde veniet auxilium michi
unde [illegible] ad [illegible] plus
[illegible] ego
[illegible] dei [illegible] aut
zacharias sit missus a deo
[illegible] est [illegible]

secundo a collatione, 3° a comparatione
Quantum ad primum, exceptio miraculosa a collatione
gratiosa a cognatione virtuosa. Prima
angelum annunciantem. Gabriel angelus
confabulatur. Unde bene congruit ista
patrone de primo Luce I Angelus
Elizabeth uxor tua pariet
tibi filium. De secundo Luce I Abiit
Maria in montana et salu-
tavit Elizabeth. De tertio quantum
ad priorem in spiritu et virtute He-
lie. Videamus nunc de exceptione
Gabriel fit famulus, Zacharias
incredulus, uter parens vetu-
lus, famulus nunc genuit
incredulus non fuit, vetulus
tusitendit metatis nature. Exceptio
nova per angelum innotescit
Zacharie. Cum muta mutescit, generatione
replanescit. De primo Joh. I et
vocabis nomen eius Johannem.
De secundo Luce I et eris tacens
nec poteris loqui. De tertio Luce I
Elizabeth cognata tua concepit
filium in senectute sua et hic
mensis. Per primum videas quod re-
cipit, per secundum quod respondet,
per tertium quod accedit. Exceptio ista
nunc negatur, respondet super
plena congratulatus arridens,
in veteris iniquitatis prima
ut recipiatur in nobis devo-
tionis affectus, secundum ut impre-
matur in nobis divine laudis
predicationis effectus, tertium ut
replanescat in nobis virtutis
effectus. De primo Gamaliel [illegible]
in terra eius in vite Maria non
fuit audire affectum. De 2° effici-
tur in veritate dilecto meo
quia amore langueo. De 2°
ad effectum in 3° oculus Primo Math.
de ore infantium [illegible] perdat. Secundo
si quis est homo ut confiteri
audientem. Unde spargere dicitur sic
ut domus vestre in amplius

aurem vestram cum sonet dulcis
et facies tua decora. De tertio
Canticum. Expurgate vetus fer-
mentum ut sitis nova con-
spersio sicut estis azimi. Et
propter hoc dicitur: Jam hyems abiit,
imber abiit et
recessit, flores apparuerunt
in terra nostra. Hyems in ma-
lignitate in corde, imber
mollities in carne, flores
virtutis in ope bene queperit
miraculosa. Sequitur collatio
gratiosa, ubi gratia ubi Maria
salutat Elizabeth, perfectus
Johannes exultat, salutat
matre presentis, perficitur
adventum redemptoris exul-
tat in pueritia sua receptione
laudatoris. De primo Luce 2
venit in domum Zacharie
et salutavit Elizabeth. De
secundo ubi supra: unde mihi
ut veniat mater domini mei
ad me. De tertio ibidem exultavit
infans in gaudio in utero
meo. Et meruit Elizabeth
inspirari dono de Maria
stella maris declaravit
quia Jhesus salvator est
salvatoris dona dei que
est candidis sanctitatis stella
maris est spiritalis intelli-
gentie virtutis Elizabeth
que v' donum dei accepit Johannem
qui spiritalis intelligentia
et videt Christum in clarificatum
et ad eius claritatem se
paravit precursorem in posterius
de primo actus invenit
eadem discipulos receptacula
unda et tribuit eis ea
in animatis dona in sponsa
dono eligunt donum
nostrum credimus lacu
ana nisi [illegible] bene dati

ber audi domina consiliatrix
misericordie, hec a. ... stans
ductus de fide ad spem. Item
pax dei que exsuperat omnem
sensum custodiat corda vestra
et intelligencias vestras in
christo ihesu. Domino vero pulchre de
sponsa ... que est ista
que progreditur quasi aurora con-
surgens, ut luna electa,
ut sol terribilis ut castrorum
acies ordinata. Progreditur
quasi aurora dum consurgit
per puritatem, pulcra est
ut luna quia exemplificata
per proximo facit utilitatem,
electa ut sol quia et videt
et spectat christo clarificatum clare
... de collacione. Sequitur
de comparacione precedit nobis
in spe. Et dicitur ...
... plebem ...
in spiritu est ...
... iusticia in parando
exemplum in ...
agnus dei demonstratur
... quo a iusto laudatur
... quo proximus gaudetur
de primo ... Ecce agnus
dei qui tollit peccata mundi
de secundo Math. xi. Inter natos
mulierum non surrexit maior
Johanne baptista. De tercio ut
convertat corda patrum in filios
Marci. ... proficere habere
... prudencia tam bo-
na quam mala ...
... noluit
alius ... mala ...
proximum ...
... in primo ...
... calamitatis ...
felicitatis in secundo ...
... adversitatis in tercio
proximi ... utilitatis de
primo Math. ... est

tibi ...
...
... valde sponsa ...
nigra sum sed formosa filie
ierusalem, nigra sum ...
... sed formosa ...
de secundo Math. ... Si
quis te percusserit in maxilla
... prebe ei et alteram. Et sponsa
...
... De tercio ad Gal. vi.
Si occupatus fuerit homo in
aliquo delicto vos qui spirituales
estis huiusmodi instruite in spiritu lenitatis.
Tales invitat sponsa sic. Ego
... amici ... et in-
ebriamini carissimi ...
... Cui nomen vocat ...
Johannes dei gratia dicitur ...
hoc nomen ab angelo ...
ei datur cui ...
... nunc visu nunc auditu
in baptismo ... revelatur
unde hoc nomen trisillabum
in cuius ...
immobile ... filium
dei in ...
... audiuit
in ... patris gratia, ...
tripliciter coniugauit ...
est ...
... est gratia
apparicionis ... patris ...
filii ... spiritus sancti ...
pater nos vocat ad hereditatem
... filius ...
... spiritus sancti ...
ducit ad unitatem ...
... heredes et filii ...
... et ...
nos regit spiritus ... de
primo ad Gal. i. Cum me
segregauit ex utero matris
mee et vocauit per gratiam
suam. De secundo apparuit gratia

Marci

hec/
dei salvatoris [illegible] omnibus om-
nibus nobis ad [illegible] declara-
[illegible] gratia [illegible] [illegible]
spiritus i cap. xii de primo et secundo
[illegible] quid dei [illegible]
xpi de tercio ps. cxlv [illegible]
[illegible] declarat [illegible]
[illegible] hic venit ut
[illegible] testimonium perhibeat de lumine,
de lumine quod diluit et abluit
quod ducit, diluit obscuritatem, et
abluit feditatem, ducit captivitate
obscuritate legis mosaice, feditas
actualis culpe originalis culpe
captivitatis humane [illegible] [illegible]
[illegible] et miraculis [illegible] i
que cepit [illegible] facere et docere
et [illegible] xiiii mors [illegible] dicitur
aut appropinquabit [illegible] ego
[illegible] tenebrarum et in [illegible]
[illegible] sicut in [illegible]
[illegible] ambulo de secundo ps. [illegible]
[illegible] facie in [illegible]
[illegible] de quo hec [illegible] [illegible]
more antiquorum qui ungebant
facies suas in signum letitie [illegible]
b tu autem cum ieiunas unge
caput tuum et faciem tuam lava
ne videaris ab hominibus ieiunans
et ezech. xxxvi effundam super vos
aquam mundam et mundabimini
[illegible] inquinamentis vestris
de tercio zach. ix tu in sanguine
testamenti tui eduxisti vinc-
tos tuos de lacu in quo non est
aqua, [illegible] testigium
[illegible] de his [illegible] dicatur
perhibuit pater, perhibuit [illegible]
[illegible] iohannes, pater quod iste
filius, petrus quod iste xpistus
iohannes, quod iste agnus dei
agnus qui lavat, xpistus qui
ungit, filius qui induit
lavamine lavat unctione ungit
vestem letitie induit in regnum

Hec de primo Iohannis i ecce
agnus dei qui tollit peccata
mundi hoc ubi ecce demonstra-
tivum est de secundo Math. xvi tu
es xpistus filius dei vivi qui
in hunc mundum venisti [illegible]
[illegible] ad [illegible]
[illegible] [illegible] est de
[illegible] xpistus [illegible] dicitur
de tercio Math. 3 hic est filius
meus dilectus in quo mihi
complacui, ait pater hic [illegible]
demonstrativum est [illegible]
gratia [illegible] pater vero
[illegible] dilectionis, ut ergo
xpisto cum Iohanne testimonium perhi-
bere [illegible] ut gratia ipsius
a peccatis abluamur, in [illegible]
[illegible] fortiter [illegible]
in dilectione ambulemus [illegible]
testimonium perhibeat xpisto [illegible]
[illegible], et fortiter [illegible]
[illegible] constantia [illegible]
[illegible] ardenter amare
[illegible] ut cum Iohanne
gaudeamus in vera luce
gloria [illegible]
[illegible] ad [illegible]
[illegible] mors [illegible]
[illegible] status [illegible]
[illegible]
[illegible]
[illegible] sponsa in principio
[illegible]
[illegible] principio [illegible]
[illegible] quia
[illegible]
[illegible] xpisto [illegible]
[illegible] sanguine [illegible] in
[illegible] vitam
[illegible] fidei [illegible]
[illegible]
libro de simbolo [illegible]
[illegible] quibus
[illegible] mater [illegible]
[illegible] filii appellavit
[illegible] in aqua

omnibus peregrinum [illegible] auctori-
tatis. Mater et virgo tamquam ministra
dispensanda sponsa Christi. Ipsa nunc
vult filios quos deo patri
dignatus assignare retinendo, filii
boni amate tantam matrem,
filii boni nolite deserere eam,
sed magis respondite vicem
amate quia mater tanta est.
talis est. Regina. Ille scilicet dei
est, nec eam paganum aut
filiorum malorum aut pessimorum
finalis [illegible] atque [illegible]
maternam, [illegible] causa [illegible]
materiam [illegible] eius dignis-
sima et amplissima dignitate
primus malus non expellat
domine sue, heretici non insul-
tent, velut pelle lupus est ag-
nostice, sponsus est enim spon-
sa [illegible] nec con-
[illegible] ecclesiam non habet
[illegible]. Hec ecclesia sed [illegible]
tate ut refert Augustinus super p-
[illegible] sermone III [illegible]
[illegible] vestis domini [illegible]
[illegible] eius significavit ecclesiam
toto orbe, sed quam apostolus
[illegible] orbe diffusam
et [illegible] eisdem [illegible]
liter vel [illegible]
[illegible] quod alibi dicitur, mittentur
ab angelis ut colligant
electos eius a quatuor ven-
tis [illegible] usque ad ter-
minos [illegible] occidente
aquilone et meridie, [illegible]
[illegible] illa [illegible]
[illegible] unitate que
[illegible] vinculo constringitur
Cardinis [illegible]
[illegible] katholicam [illegible]
et scismaticis [illegible]
[illegible] ecclesias [illegible]
[illegible]
[illegible] violant [illegible]
[illegible] aut [illegible]

[illegible] a [illegible]
[illegible] eam [illegible]
[illegible] nec [illegible]
[illegible] ad [illegible]
nec [illegible]
[illegible] quam [illegible]
[illegible] cui dicit [illegible]
[illegible] sed [illegible]
[illegible] et [illegible] dei
in celo [illegible]
[illegible], [illegible]
inferni [illegible] et illa [illegible]
[illegible] sequitur
[illegible] et laudat
[illegible] loco [illegible]
[illegible] in [illegible]
[illegible] adventum [illegible]
[illegible] eius [illegible]
[illegible] sancti
ad [illegible] quare
[illegible]
[illegible] aut [illegible]
[illegible]
[illegible] ecclesia [illegible]
[illegible] mala
[illegible]
[illegible] ecclesia [illegible]
[illegible] in ecclesiam [illegible]
et hec [illegible] Augustinus [illegible] de
civitate dei [illegible]
[illegible] felices [illegible]
[illegible] felicitatem [illegible]
[illegible]
ecclesia [illegible]
[illegible] passim [illegible]
[illegible] matrem
[illegible] in [illegible]
[illegible] in publico
[illegible] in [illegible]
[illegible] esse [illegible]
[illegible] nullo [illegible]
[illegible] in [illegible]
[illegible] est qui [illegible]
[illegible] aut [illegible]
[illegible]
[illegible]
[illegible]
[illegible] appetitus [illegible]

pauperibus pauit et martiribus regnum
celorum promittitur quia paupertate Christi
carnis sed in possessione in Christo
absque dilatione rapitur ut de marti-
ribus qui pro Christi nomine sangui-
nem fuderunt. Ponit etiam super Math.
exemplum de Abraham et sancto Lauren-
tio, quibus fortissimus Abraham
sed beatus Laurentius fortior fortissimo
quidam singulariter Abraham
dimisit, Laurentius sua dispersit
deditque pauperibus, Abraham
filium suum deo obtulit, Laurentius
semetipsum pro filio dei, sic igne
parat, alligat filium, gladium
evaginat, sed angelum audit pro-
hibentem, ove perficiat, ille ad ignem
positus ipsum perdit, carnificibus
dicit vincentibus carbonibus ministe-
rio, verbis non exasperat, efficitur
holocaustum deo vel tamen interpre-
tatur ignem caritatis, exterius
non flamma tribulationis, sic
quia obediens efficitur filium
recipit incolumem, ille quia
perficit in tormentis a dei filio
recipitur ad salutem. Et Hugo de
claustro anime li. i. hoc cum beato
sit martirium in ecclesia maius
est in prelato sublimius in ho-
mine persensus. Egestas autem ha-
bitualiter circa martirium
et hoc est quod dicit glossa circa
xxv. rursum sine ferro et flamma
martires esse possumus
si patientiam veraciter in animo
custodimus. Idem martir et
pe... martirium in opere aperto
est, ferre non communicatum
obedientie dilige martirium est
in occulta cogitatione, secun-
dum martirium quantum ad tria primo
quia martirium sit actus maxime
perfectionis, secundo quia ratione martirii
sit martir, tertio quia solum fides sit
causa martirii quantum ad primum
quia quid quia martirium sit actus

maxime perfectionis et videtur quod non
quia illud videtur ad perfectionem pertinere
quod cadit sub consilio et non
sub precepto, sed sic non est de
neccessitate salutis secundum martinum vi-
detur esse de neccessitate salutis de quo apostolus
ad Roma. x. corde creditur ad iustitiam
ore autem confessio fit ad salutem
et i Joh. iii dicitur quod nos debemus
animas nostras pro fratribus ponere ergo
martirium non pertinet ad perfectionem
Secundo ad maiorem perfectionem pertinere
videtur quod aliquis det deo animam
quod fit per obedientiam quam quod det
propriam corporis quod fit per martirium
unde Gregorius ultimo moralium quod obedientia
victimis preferetur ergo martiri-
um non est actus maxime perfectionis
Tertio melius est videtur aliis
prodesse quam se ipsum conservare
bonum communitatis melius est
quam bonum unius secundum philosophum
primo ethicorum sed ille qui
martirium sustinet sibi soli pro-
dest ille autem qui docet proficit
multis, ergo actus docendi et
gubernandi subditos est perfectior
quam actus martirii. Sed contra est
quod Augustinus in libro de sancta virginitate
prefert martirium virginitati que
ad perfectionem pertinet ergo videtur
martirium pertinere ad actum maxime
perfectionis. Respondeo dicendum secundum doctorem
2.2e q. cxxiiii quod de aliquo
actu virtutis dupliciter loqui
possumus. Uno modo secundum speciem ipsius actus
prout comparatur ad virtutem proxime
elicientem ipsum. Et sic non potest esse
quod martirium quod consistat in
debita tolerantia mortis sit
perfectissimus inter virtutis actus
quia tolerare mortem non
est laudabile secundum se sed solum
secundum quod ordinatur ad aliquod
bonum quod consistit in actu
virtutis, puta ad fidem et
dilectionem dei, unde ille actus
virtutis cum sit finis melior est

Aliud pro tertio virtutis actus sunt quasi
comparatur ad primum motivum quod
est amor caritatis et ex hac parte
praecipue aliquis actus est quod pertinet ad
perfectionem vitae spiritualis quia ut dicit
apostolus Col. 3 caritas est vinculum
perfectionis martyrium autem inter omnes
actus virtuosos maxime demonstrat
perfectionem caritatis quia tanto
magis ostenditur aliquis aliquam
rem amare quanto pro ea rem
amatam magis contempnit et
rem magis odiosam eligit pati
manifestum autem est quod inter omnia
alia bona praesentis vitae maxime
homo amat ipsam vitam et econtra
maxime odit ipsam mortem
et praecipue cum doloribus corpo-
ralium verberum quorum metu
etiam bruta animalia a maximis
voluptatibus absterrentur ut dicit
Augustinus in libro 83 q. et secundum hoc
~~maxime caritatis~~ signum patet
quod martyrium inter ceteros actus humanos
est perfectior secundum suum genus quasi
maxime caritatis signum secundum illud
Iohannis ~~15~~ maiorem caritatem
nemo habet quam ut animam suam
ponat quis pro amicis suis
Ad primum ergo dicendum quod nullus est
actus perfectionis sub consilio ca-
dens quin in aliquo eventu
non cadat sub praecepto quasi
de necessitate salutis existens sicut
dicit Augustinus in libro de adulterinis
coniugiis quod aliquis incidit
in necessitatem continentiae servandae
propter absentiam vel infirmitatem
uxoris et ideo non est contra
perfectionem martyrii si in aliquo
casu sit de necessitate salutis
est enim aliquis casus in quo
martyrium perferre non est de necessitate
salutis puta cum ex zelo fidei
et caritate fraterna multi
leguntur sancti martyres sponte
se obtulisse martyrio illa
autem praecepta sunt intelligenda

secundum praeparationem animi ad secundum
dicendum quod martyrium complectitur illud
summum quod in obedientia esse potest ut
aliquis sit obediens usque ad mor-
tem sicut de Christo legitur ad Philipp. 2
quod factus est obediens usque ad
mortem unde patet quod martyrium
secundum se est perfectius quam obedientia
absolute dicta. Ad tertium dicendum quod ratio
illa procedit de martyrio secundum propriam
speciem actus ex qua non habet excellentiam
inter omnes actus virtutum sicut nec
fortitudo est excellentior inter omnes virtutes
Ad secundum quaeritur in quo quaeritur
an mors sit de ratione martyrii
et videtur quod mors non sit de ratione
martyrii dicit enim Ieronimus in sermone
de assumptione recte dixerim quod
Dei genitrix virgo et martyr fuit
quamvis in pace vitam finierit
et Gregorius dicit quamvis actio ~~persecutionis~~
persecutionis desit habet et pax
suum martyrium quia etsi carnis
colla ferro non subicimus spirituali
tamen gladio carnalia desideria
in mente trucidamus ergo absque
passione mortis potest esse martyrium
praeterea pro integritate carnis servanda
aliquae mulieres leguntur laudabiliter
vitam suam contempsisse et ita
videtur quod corporalis integritas
carnis auferetur vel auferri
intentatur pro confirmatione fidei
christianae ut patet de Agnete et Lu-
cia ergo videtur quod martyrium magis
debeat dici si aliqua mulier
pro fide Christi integritatem carnis
perdat quam si etiam vitam perderet cor-
poralem unde Lucia dixit si
me invitam feceris violari
castitas mihi duplicabitur ad coronam
praeterea martyrium est fortitudinis actus
ad fortitudinem autem pertinet non solum
mortem non formidare sed etiam
alias adversitates ut dicit Augustinus
in 6 Musicae sed multae sunt
aliae adversitates praeter mortem

quasi aliqui pro [illegible] sustineant pro fide
Christi sicut certum quilibet sapientum
bonorum usque ad hodiernum videre potest
Sed Marcellus papa enim recte
dicitur qui tamen in terra sunt mar-
tiribus non esse de numero mar-
tirum quod aliquis pro re morte
sustineat. Et hoc enim est contra
inventoribus ut dictum est sed
[illegible] martirium non potest esse per
[illegible] quod ante mortem et ita
[illegible] non esse de numero martirum
Sed dictum est quod martirium dicitur
quedam transitus de morte per
unitatem fidei moriendo quam
vivere sine fide vivendo
Vel quod sicut dictum est martir
dicitur quasi testis fidei christiane
quam nobis [illegible] et [illegible]
contempnendo [illegible] ut
dictum est. Ad martirium non sufficit
ut homo testificetur fidem
sed opere ostendens cuncta presentia
contempnens ut ad futura et ad
invisibilia bona perveniat.
Quoniam autem [illegible]
vita angelica non dum [illegible] se
videt cuncta temporalia despici
[illegible] cum [illegible]
[illegible] et anima bona
[illegible] contempnat et eis do-
[illegible] corporis pati vel [illegible]
[illegible]. Unde et Sathan
[illegible] pellem pro
pelle et cuncta que habet homo
dabit pro anima sua id est pro vita corporali
et ideo ad perfectam rationem mar-
tirii requiritur quod aliquis mortem
sustineat propter Christum. Ad secundum
dicendum quod ille auctoritates et alie que
similiter inveniuntur de mar-
tirio loquuntur per quandam similitudinem
Ad tertium dicendum quod in illis que
intrinsecus [illegible] vel
ad [illegible] dampnabilem omnino
fidei christiane non est apud ho-
mines manifesta virtus hoc

non patiatur propter amorem fidei
christiane vel [illegible] contemptus
[illegible] Et ideo apud homines
non redditur per hoc testimonium
sufficiens unde hoc non est
[illegible] martirii sed apud
deum qui corda scrutatur.
[illegible] ad premium acceptatur
[illegible]. Ad quartum dicendum
quod sicut supra dictum est fortitudo
[illegible] respicit vera [illegible]
mortis, [illegible] aliqui [illegible]
Et ideo non [illegible] martirium dicitur
[illegible] sola [illegible]
aut exilii vel rapinam [illegible]
[illegible] forte [illegible]
[illegible] suppetunt [illegible]. Ad quintum
dicendum quod meritum martirii non
est post mortem sed in ipsa
voluntaria sustinentia mortis
[illegible] aliquibus voluntarie
[illegible] inflictam mortis
contingit tamen quandoque aliquibus
post mortem [illegible]
recepta pro Christo vel quasi [illegible]
aliis tribulationibus [illegible]
aliis [illegible] ad mortem quasi
a persecutoribus patiuntur pro fide
Christi dicuntur aliquibus [illegible]
quo statu [illegible] martirii
[illegible] est, et [illegible]
tempore quo [illegible] afflictiones
patiuntur. Ad sextum questionem in quo
[illegible] utrum sola fides sit
causa martirii. Et videtur quod sic
quod sola fides sit causa mar-
tirii dicitur enim prima Petri iiii ne
[illegible] patiatur quasi
homicida aut fur aut aliquis
[illegible] Si autem ut christianus
non erubescat, glorificet autem
deum in isto nomine. Sed quod hoc
dicitur aliquis christianus quod tenet
fidem Christi ergo sola fides [illegible]
dat patientibus martirii gloriam
Preterea martir dicitur quasi testis testi-
monium autem [illegible]
[illegible] veritati, non autem aliquis
dicitur martir ex testimonio
cuiuslibet veritatis sed solum ex testimonio

veritatis divine aliquam, si quis usque
morte pro confessione veritatis
commendabilis aut alterius que esse
laudabilis esset, augetur quod
videtur esse videlicet quod sola
fides est martirii causa.
Secundo quia alia virtutum ipsa
illa videtur esse potissima
que ordinantur ad bonum commune
quia bonum commune est me
lius quam bonum unius secundum
philosophum in ethicorum, si ergo aliquod
aliud bonum esset causa
martirii maxime videretur
quod illi martires essent qui
pro defensione rei publice
moriuntur, quod observantia
ecclesie non habet, non enim militum
qui in iusto bello moriuntur
martiria celebrantur, ergo sola
fides videtur esse causa martirii.
Sed contra est quod dicitur Math. v
Beati qui persecutionem patiuntur
propter iustitiam, quod pertinet ad martirium
ut glo. dicit ibidem, ad iustitiam
autem pertinet non solum fides
sed alie virtutes, ergo etiam alie
virtutes possunt esse martirii causa.
Respondeo dicendum quod secundum predicta martires
dicuntur quasi testes quia
|| b corporibus suis passionibus
usque ad mortem testimonium
perhibent veritati non cuiuslibet
veritati, sed que secundum pietatem est,
que per Christum nobis innotuit,
unde et martires Christi dicuntur
quasi testes eius, huiusmodi est
veritas fidei et ideo cuiuslibet
martirii causa est fidei
veritas, sed ad fidei veritatem
sed ad fidei veritatem non
solum pertinet ipsa credulitas
cordis sed etiam exterior protestatio
que quidem fit non solum
verbis quibus aliquis confitetur
fidem, sed etiam factis quibus
aliquis fidem se habere ostendit
secundum illud Jacobi ii Ego ostendam
tibi ex operibus fidem meam,

unde et de quibusdam dicitur ad Thi.
Confitentur se nosse Deum, factis
autem negant, et ideo omnium
virtutum opera secundum quod referuntur in
Deum, sunt quedam protestationes
fidei per quam nobis innotescit
quod Deus huiusmodi opera a nobis re
quirit et nos pro eis remunerat,
et secundum hoc possunt esse martirii
causa, unde et beati Johannis
Baptiste martirium in ecclesia celebratur,
qui non pro neganda fide sed
pro reprehensione adulterii mor
tem sustinuit. Ad primum ergo dicendum quod
Christianus dicitur qui Christi est, dicitur
autem esse aliquis Christi non
solum ex eo quod habet fidem Christi, sed etiam ex
eo quod spiritu Christi ad opera virtuosa
ducitur secundum illud Ro. viii Si quis
spiritum Christi non habet, hic non
est eius, et etiam ex hoc quod
ad imitationem Christi peccatis moritur
secundum illud ad Gal. v Qui Christi
sunt carnem suam crucifixerunt
cum vitiis et concupiscentiis, et
ideo non solum patitur ut Christianus
qui patitur pro confessione fidei que
fit per verba, sed etiam quicumque patitur
pro quocumque bono opere faciendo
vel pro quocumque peccato vitando propter
Christum, quia totum hoc pertinet
ad fidei testificationem. Ad secundum
dicendum quod veritas aliarum virtutum
non pertinet ad cultum divinitatis
et ideo non dicitur esse secundum pietatem,
unde nec earum confessio directe
martirii causa, sed quia omne men
dacium peccatum est, vitatio men
dacii contra quamcumque veritatem
sit inquantum mendacium est peccatum
divine legi contrarium, potest esse causa
martirii. Ad tertium dicendum quod bonum
rei publice est precipuum inter
bona humana, sed bonum divinum
quod bonum divinum, quod est propria
causa martirii, est potius
quam humanum, quia tamen bonum

habeam per effectum [illegible] autem est et
servatur in deo per esse [illegible]
vim [illegible] martirium causa
sicut [illegible] in deo [illegible] et patet
[illegible] quia [illegible] [illegible] [illegible]
hec [illegible] tria [illegible] [illegible]
martirium est actus [illegible]
[illegible] hac racione [illegible]
[illegible] et est apud paulum ad
[illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] martirium
aut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] super illa [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] martirium de
[illegible] [illegible] testimonium
[illegible] [illegible] testibus [illegible]
[illegible] [illegible] testimonium [illegible]
passionem [illegible] manere [illegible]
[illegible] delectacionem [illegible] ut [illegible]
[illegible] quibus [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] in passione martirium
[illegible] [illegible] aut [illegible] corporis [illegible]
[illegible] [illegible] cum [illegible] [illegible]
est [illegible] [illegible] membra [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] morte [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
ut esse [illegible] [illegible] quia hoc [illegible]
quia [illegible] [illegible] [illegible]
[illegible] ut [illegible] ut [illegible] [illegible]
esse de [illegible] [illegible] [illegible]
[illegible] [illegible] reputant [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sua morte
[illegible] nos redemit [illegible]
[illegible] in illo opere [illegible]
[illegible] sine exemplo humilitatis
sine modo [illegible] sine [illegible]
[illegible] sine [illegible] [illegible]
[illegible] in opere [illegible] in humilitate
humilitate [illegible] [illegible] longitudinem
in [illegible] De [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] in [illegible] illa est [illegible]

in [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] aut [illegible] [illegible] [illegible]
[illegible] [illegible] et in [illegible] [illegible]
[illegible] [illegible] de [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] tu [illegible] [illegible] [illegible]
[illegible] nobis pro filio suo [illegible]
[illegible] [illegible] martires [illegible]
[illegible] [illegible] debent [illegible]
[illegible] [illegible] que [illegible]
[illegible] martirium [illegible] [illegible]
[illegible] [illegible] [illegible] martirium
accepit passionem [illegible] [illegible]
[illegible] hac racione [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] martirium [illegible] [illegible]
[illegible] [illegible] formale [illegible]
[illegible] in [illegible] [illegible]
[illegible] passione [illegible] [illegible]
[illegible] [illegible] [illegible] que [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] causa
[illegible] [illegible] aut [illegible]
aut aliquid [illegible] [illegible] aut
[illegible] [illegible] [illegible]
[illegible] aut [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
baptizandus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] hoc et [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] fidem et [illegible]
[illegible] [illegible] ille [illegible] post [illegible]
[illegible] [illegible] [illegible] aqua
[illegible] [illegible] ille [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

loquitur sed spiritus sanctus omnis
qui in illo loquitur. Ille co-
mitatur eukaristie communi-
cacione mortem domini Jhesu
Christi commemorat. Ille confitetur
se singulis actibus renunciasse
huic qui renunciat vite illi-
cite peccata diminuuntur vicia
extinguuntur et in morte marti-
rii fecit martirium [illegible] mar-
tirum accepturus apud Christum. Ne-
mo autem dicat non possum
martir esse, quia non est
modo persecucio, non enim
cessant temptaciones pugnare
et tamen parata est temptaci-
one christiana et pugnacio deo
vincitur et facit magnam
victoriam vincere videlicet
in corpore mulierem pugnat
contra coronam in corpore de-
amplius adversarius usque sicut
leonem rugientem circuit
et querentem aliquid devora-
re. Hoc facit non cessat
usque in finem nec ab insi-
diis se removet abstinere.
Sed unde non vole vincere
intentus esse sentinam et do-
minum non videns [illegible]
tum demalum sed sentimus in te
avariciam huius vel libidinem
huius vel invidiam huius vincere
que nimis sentimus et vincamus
que insidias sentimus hoc
est martires coronare. Hoc
est dies martirum devota
pietate celebrare, ut primo
ingenuitatem sed illorum fidem
et pacienciam imitamur quia
sequitur quod domino super omnia
tutum, cum in morte, aliud
in morte sed etiam acerrime
antiqua cum adversario nostro
temptante martirum perfi-
ciamus in mente sed omnibus
temptacionibus fundamentum re-
sistit. A xxxiii autem persecu-
cionum passum martirum est
in acie, vigilanti ergo

ergo animo cum nos insurgentes vitia sil-
entes tempore debemus resistere ne per
mala xxiiii que suscitantur
ad reverenciam mallemus in malis
perseveramus ne temptamur
adversarius ad consensum deliciis
seducantur. Ergo tercium viii [illegible]
veritas fidei confessa est causa mar-
tirii. Unde hoc tercium est salutare
[illegible] dixit enim martiribus
aut veri testes Christi conpassionibus
suis passionibus usque ad mortem
testimonium perhibere veritati fidei
Christi. Quicquid autem veritatis est vi-
tas fidei quia tenetur. Persecucionis
ut solum tribulatione tenditur
sed etiam exteriori persecucione que
quamquam sit non solum probata
quibus aliquis confitetur fidem
sed etiam probat quibus deus fidem
se habere ostendit, ut Jacobi ostende mihi
ego ostendam tibi fidem meam
ex operibus meis. Unde ergo mul-
ti sunt de quibus dicitur alii
sibi qui persecucioni pariuntur per
insaniam, non ergo quod per
magnitudinem et pro christiane veri-
tatis sumpsimus dimissum sed quod per
constanciam persecucionem patiuntur
hii veri martires sunt. Unde
et etiam Agar passa est a
Sara persecucionem et illa tamen
que fugiebat illa iniqua que
patiebatur quicquid habuit per-
secucionem quod passi est Agar
comparandus est similiter dum
que persecutus est iniquus puer
velut vitam distat qui quem
patiebatur. Sed quia per iusticiam
patiebatur et per illius crudelitatem
illius persecutus est sed quos
per iniquitatem causa separabitur
idem in psalmo vox illa intelligenda
est vestrum martirum volentium
discerni a malis? [illegible]
Judica me deus et discerne
causam meam de gente non
sancta, non dixit penam meam.

sed discite causam mortis sue qui ex
impiorum similibus pena sed dis-
similis est causa martirum quorum
illa vox est iniusti persecuti
sunt me adiuua me domine deus. Sed dig-
num estimauit qui adiuuaretur
iuste quia illi persequebantur
iniuste. Ita si iuste illi persequerentur
non fuisset adiuuandus sed cor-
rigendus. Ex quo sequitur quod dis-
cernendum est quis et quo pati-
atur et ideo martires veri
sunt pro veritate que est Christus cer-
tantes ut [illegible] coronentur.
Christus passus est. Ideo autem persequi
meretur sunt, et martires mar-
tires sunt. Nam propter confessionem nominis
Christi quia christiani fuerunt sed peccata
[illegible] iudicauit multos et eorum in-
iquitatibus liberius resistebant
et habebantur magis martires iuste
[illegible] ergo nec pro nomine Christi con-
fessionis sed pro veritate attamen sunt
et ideo in [illegible] de vita martire
[illegible] quando fidelium christianorum [illegible]
[illegible] [illegible] martiri vox
ista. Deus [illegible] quibus tamen
nos [illegible] adiutus adiuuabis
[illegible] ipsi meditabantur [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] pe-
nas [illegible] inueniebant
ingeniosa crudelitate [illegible]
ab [illegible] plus arguebant [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sanctos [illegible] et dicebant
Deus [illegible] quibus [illegible]
[illegible] [illegible] et [illegible]
quibus [illegible] videant et quis
est [illegible] [illegible] [illegible]
[illegible] [illegible] facere est [illegible]
[illegible] ex [illegible] sed deus [illegible]
quibus [illegible] [illegible] possit
maledicere [illegible] [illegible]
[illegible] agitare. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

delinquat, et quid faciat tunc
cum deus adiuuabit me et deus
est susceptor anime mee. Quid
si [illegible] est [illegible] corporis
anima. Quid in [illegible] si [illegible]
[illegible] mea laudat [illegible]
[illegible] [illegible] [illegible] deus
[illegible] [illegible] [illegible] in
[illegible] que [illegible] [illegible]
plena et hec bene conuenit mar-
tiribus quia sunt sancti [illegible]
operibus [illegible] [illegible] pleni,
et alio [illegible] [illegible] mala [illegible]
[illegible] et [illegible] mala [illegible]
[illegible] [illegible] quibus. [illegible]
[illegible] [illegible] [illegible] malorum
[illegible] [illegible] [illegible] [illegible]
unde [illegible] mala [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
martirum [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible], et [illegible]
[illegible] que [illegible] in [illegible]
[illegible] illa [illegible] [illegible] [illegible]
est [illegible] quidam quo
operiuntur peccata [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] a deo ad [illegible],
[illegible] ad [illegible],
per [illegible] que [illegible] [illegible]
[illegible] [illegible] bona opera
[illegible] martirum [illegible], et [illegible]
[illegible] pleni [illegible] [illegible]
[illegible], [illegible] in affectu et fructibus
[illegible] in effectu [illegible] [illegible]
fructus [illegible] malarum
in quibus sub [illegible] [illegible]
[illegible] [illegible] fructus [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] fructus [illegible]
[illegible] [illegible] singulariter
[illegible] [illegible] [illegible] [illegible]
[illegible] malorum [illegible] [illegible]
fructibus [illegible] [illegible] [illegible]
[illegible] qui [illegible] in [illegible] loco
[illegible] [illegible] [illegible] quos [illegible]
[illegible] ad [illegible] [illegible] [illegible]

continui ad sedem oculi quam quia
in ecclesia ministerium pudice [illegible]
disponit caritatis sedem occu-
latur, vere sanctitas virginum
quia quasi sedes virginum notatur
in sede [illegible] que est
in spiritu [illegible] cum nardo, unde cipri
[illegible] q° 30 cipri cum nardo. Unde cipri
sunt arbores egypti [illegible] alte
graciles seminis candido et
odorifero et decoquitur in
oleo et exprimitur. Unde un-
guentum regale quod ceprinus dicitur
et signat sanctitas virginitatis
que tamen cum sint vite per
verbum [illegible], alte per eorum
contemplacionem, graciles per carnis
maceracionem, seminis candido
per virginalem mundiciam, et odo-
rifere per bonam famam. Et nardo
quod virginalis mundicia in un-
guentum regale, non coquitur
nisi in oleo [illegible] quia
nulla virginitas spiritualiter
munda [illegible] placet deo
nisi sit plaga, quia virginis
caritatis in oleo pietatis quo
ad proximum, et dulcedinis
quo ad deum [illegible]
unde ille virgines ad nup-
cias non sunt [illegible]
que lampades [illegible] ap-
tiverunt sed oleum non acce-
perunt, et satis notabile
est quod nardum [illegible] cum
cipro [illegible] cipri cum nardo
et dicitur glosa quod nardus est
herba humilis quia non vere
virginitatis nisi assistat hu-
militas [illegible]
ad [illegible] virginum. [illegible] virgini-
tas [illegible] humilitate
sunt [illegible] quia [illegible]
humilitate [illegible] sunt et
in [illegible] virginum
[illegible] et [illegible] et [illegible]
que est [illegible] omnibus
ut [illegible] sit [illegible]
[illegible] in hac [illegible]
de duabus [illegible] est

[illegible] nardo [illegible]
[illegible] virginitatis est [illegible]
humilitatis magis [illegible]
pro quo [illegible] semen [illegible]
notatur castitas virginalis in
nardo que est herba calida notatur
castitas, de quibus duabus dicitur [illegible]
[illegible] pulcra [illegible]
cum caritate [illegible]
castitas virginalis ac maxime
[illegible] que [illegible]
[illegible] tamen [illegible] suo sponso
[illegible] casta est [illegible]
virginum que sunt caste corpore
vincendo illecebras carnis, et [illegible]
mente [illegible] a quolibet vicio
mentis [illegible] infidelitatis aut ydolatrie
[illegible] est [illegible] adulterium
[illegible] aut [illegible]
[illegible] caritate que [illegible]
[illegible] ideo [illegible] nec [illegible]
[illegible] aliquid [illegible]
[illegible] nec [illegible]
nec [illegible] nec [illegible] aliquid
[illegible] omnia
accepta sunt apud deum, ideo dicit Salomon
valida est sicut mors dilectio
quia sicut mors violenter separat
animam a corpore [illegible] et dilectio dei
violenter segregat hominem ex
mundano et carnali [illegible]
[illegible] ad [illegible] debent
[illegible] virgines in [illegible] sponsus [illegible]
[illegible] suam virginitatem
[illegible] debent custodire quia
illa semel amissa non potest recuperari
ut dicit Augustinus [illegible] de sancta virginitate
[illegible] potestas [illegible] ut virginitas
[illegible] a [illegible] [illegible]
non potest [illegible]
ideo [illegible] debet
[illegible] amicus [illegible]
[illegible] a quibus [illegible]
debent [illegible] et in
[illegible] cum sponso suo et
cum [illegible] post [illegible] vite [illegible]
[illegible] in claritate celesti reg-
nare, de hoc [illegible]
in [illegible] ad [illegible] virginibus
[illegible] debet [illegible]

publicas debet vitare apparitiones
et placendi frequentiam declinare
atque in domo posita lanificio
insistere vel lectioni vel orationi operi
dedita aut curet ocium. Domina
virgo in secularium lasciviam se
venisse tripudiis ac coreis
ne ullis [illegible], atque lubri
cis cantibus aut cantilenis pruri
ens corporis faciat sed magis
fugiat actus suos auribus que
audiat, ne illis depravata
diabolicis cogitationibus suis
sui intromittat quibus inquinare
in forte dispereat. Domina v[irgo]
que nec ornatis vestibus nec
quibus carnem / nec oculis curiosis
vel lotis sed inclinato ad terram
vultu procedat ne in semitis
inducta morte aut extra
[illegible] pareat aliis [illegible]
predicantibus [illegible], oculorum
[illegible] cupiditatis [illegible]
meretricis [illegible]
[illegible] nobis [illegible]. Domina
virgo ab omni inverecundo sermone
et risu se debet abstinere et
[illegible] et disciplina
[illegible] sua vita ornare.
Domina virgo que velud sine
[illegible] generare aliquo
[illegible] in ipsa [illegible]
de [illegible] suam [illegible]
[illegible]. Domina virgo
ut [illegible] docet apostolus et
[illegible] garrula et loquax
[illegible] vel [illegible]
[illegible] casta [illegible] videatur
[illegible] et ad lacrimas
magis [illegible]. Domina virgo
nulli se viro [illegible]
sine [illegible] [illegible]
singulari [illegible] vel [illegible]
[illegible] videat et [illegible] sola in
[illegible] [illegible]. clausis
[illegible] [illegible] [illegible] nullique

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ne forte in [illegible]
[illegible] aut in [illegible]
sui naufragium cadat. Do
mina virgo in [illegible] quibus
[illegible] [illegible] non debet
accedere ne ipsa se [illegible]
[illegible] videat suis corpo
ris [illegible]. Domina virgo
male [illegible] [illegible]
que vite [illegible] aut aliquando
[illegible] oportet vexare
[illegible] colloquia dedi
[illegible] [illegible] [illegible]
bonos colloquiis [illegible]
malis [illegible] apostolus do
cet. Domina virgo ob [illegible]
[illegible] libidinis ut
omnis lascivie [illegible]
[illegible], et abstinentia debet
[illegible] orationibus [illegible]
[illegible] insistere se [illegible] et la
[illegible] [illegible] [illegible]
[illegible], et ad [illegible]
[illegible] [illegible] [illegible]
Domina virgo [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] fugiat
[illegible] [illegible] ut a
[illegible] suas [illegible]
[illegible] [illegible] [illegible]
[illegible] colloquio [illegible]
[illegible] libidinis [illegible]
et [illegible] ad [illegible]
[illegible]. Domina virgo
[illegible] ab omnibus
[illegible] gule abstinentis
esse debet et parca cibi
et potu debet esse [illegible]
et honesta [illegible]
ornata. Domina virgo que
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]. Domina
virgo que [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ut nec [illegible]
[illegible] nec in [illegible] nec

in dicto molli nec criosite ubi
nec torpe nec vilete animo
in se vel in alio sit causa
pecc. isto nobile stante pom
cte gelio ad ipsi post dicti
beatus status electus dei que
etiam militibus cuniter de se
more paradisi est virginitas
consistens in castitate et hu
militate quemadmodum hec can
tica decantat in suo processu
dicens cipri et nardo. patet
gelio ex principio nobilis
virginitas aug. de castitate singularum
virginum que vide esse servanda
dicit in libro de singularitate
clericorum singularis castitatis
sola est communitas angelica
blandimentis secularibus [illegible]
abolicio scandalorum [illegible]
[illegible] et vastatio totius
luxurie, claustrum [illegible] et
decoris [illegible] que [illegible]
sibi subtraxat [illegible]
[illegible] mortuis membra
[illegible] et infra
[illegible] ut virginitatem sibi
[illegible] ut nobis
ostenderet in casto corpore delic
[illegible] dei, ad hec enim deus
suscepit hominem in se ut
et nobis deum suscipiamus in
nobis sicut ipse dicit joh.
xv manete in me fide
et caritate et ego in vobis
[illegible] castitate et humilitate
[illegible] virginitas est castitate
decorata [illegible] virginibus
[illegible] clarior et in electis
electioribus [illegible]
[illegible] quorum [illegible]
[illegible] in omnibus bonis [illegible]
[illegible] in [illegible]
[illegible] cunctis donis [illegible]
[illegible] tanto [illegible]
[illegible] per [illegible]
[illegible] aut per [illegible] de humilitate
[illegible] notatur in nardo [illegible]
[illegible] et [illegible] sic humilitas
et caritas [illegible] ad virginitatem
cum aliis virtutibus ut dicit
aug. in sermone primo de

assumptione virginis. dicit pro tibi
solius sufficit ad [illegible]
[illegible] virtutibus pudor nisi
et alijs dotata virtutibus
sit [illegible] potentibus
[illegible] nisi [illegible]
[illegible] humilitatis [illegible]
[illegible] divitias [illegible]
in [illegible] que [illegible]
[illegible] possessio in [illegible]
[illegible] voluntate habendi [illegible]
[illegible] que in celo [illegible]
[illegible] angelis sanctis
[illegible] omni custodia
[illegible] ab [illegible]
[illegible] in omnibus
[illegible] virgo venerabilis [illegible]
[illegible] de [illegible]
[illegible] et [illegible]
[illegible] virginum [illegible] copulari
[illegible] dicit [illegible]
[illegible] vivere [illegible]
[illegible] virginitatis, et [illegible]
[illegible] signum [illegible]
signa [illegible] sol ad hec
[illegible] parit
[illegible] virgo et intelligit [illegible]
[illegible]
[illegible]
[illegible] et pariet
filium [illegible] in hebreo
alma [illegible]
[illegible] virginitatem
[illegible] adolescentularum [illegible]
[illegible] adolescentula [illegible] alma
[illegible] in hebreo [illegible]
[illegible] virgo [illegible] alma
[illegible] adolescentula
[illegible] ut abscondita vel abscon
[illegible] virginitatis [illegible]
[illegible] parentes [illegible]
et ut dicit [illegible]
[illegible] hec [illegible]
[illegible] adolescentula [illegible]
[illegible] hec [illegible] ad [illegible]
[illegible] noto quod ubi nos habemus
virgo [illegible] alma [illegible]
in hebreo [illegible] adolescen
tula [illegible] in hac [illegible]
[illegible] hec [illegible] non fuit
[illegible] adolescentula [illegible] hec [illegible]

scripsimus golgotha id est in hebreo
dicitur calvaria apocrifa vel abscon-
dita et accipitur in hoc loco vn-
de [illegible] in bethleem quoniam angelus
venit ad eam transfertur ergo
[illegible] calvarium vel [illegible] non [illegible]
in hebreo ut sonat sed quia est
periphrasis [illegible] vel [illegible] per-
frasis et [illegible] quod [illegible]
[illegible] pluribus [illegible] vel [illegible]
ut sic [illegible] [illegible] capit
vel vivit sic hic calvaria [illegible]
id est [illegible] absconsa vel absconsio
[illegible] id est hoc nomen calvaria
lingua propria [illegible] sonat
sed in latino [illegible], et [illegible]
de omnibus linguis [illegible]
[illegible] ubi nos habemus in canti-
cis ferculum fecit sibi salomon
in hebreo dicitur ferculum fecit
sibi salomon et hoc ferculum non est
nomen hebreum sed grecum [illegible] quo
hebrei utuntur pene omnibus
linguis [illegible] ratione suppe-
rit hoc nomen ferculum, potuit
esse ut [illegible] simile hoc
nomen calvaria quod est latinum
ad tegendum tantum misterii
magis, lingua enim punica
valde est affinis [illegible]
et sepe eis utuntur hebrei
ut cephas quod est [illegible]
in latino aut notat caput,
sic quod [illegible] corporis requirit caput
sic [illegible] dignitatis requirit
[illegible] [illegible]. et vero illud
[illegible] [illegible]. ut dicit gregorius xxvii
moralium quod ille non est humilis
qui [illegible] [illegible] decipitur qui arguit
in malis. et hoc [illegible] [illegible]
ad dignitatem [illegible] [illegible] [illegible]
vera [illegible] per [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ex [illegible] [illegible] [illegible]
ut dicit [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] dignitate
ista sunt [illegible] prudentia corporis

castitas aut etiam [illegible] [illegible]
prudentia corporis in hoc [illegible]
[illegible] quod [illegible] non [illegible]
[illegible] malo nec [illegible]
[illegible]. et nemo [illegible]
[illegible] aut [illegible] [illegible]
sit labor [illegible] delectationis aut
voluptates aut [illegible] [illegible].
hoc [illegible] [illegible] [illegible] [illegible] in
[illegible] aut nullo malo [illegible]
[illegible]. et [illegible] [illegible] pru-
dentia corporis sed [illegible] non in
[illegible] de [illegible] [illegible] quia
illa sunt fugienda et a me-
moria [illegible] et [illegible]
[illegible] [illegible] tollende sunt
[illegible] [illegible] volunt se de luxuria
temptari [illegible] ut dicit
non debet [illegible] [illegible] alii
[illegible] temptationem [illegible]
[illegible] aut [illegible], [illegible]
hec temptatio magis habet
delectationem [illegible], et in hoc
vicio animus [illegible] [illegible] nec
solum mentis sed etiam corporis
in eo delectatur, sicut hostis
~~qui in urbe~~ periculosius
quo aditus [illegible] [illegible] sicut
hostis qui in urbe aliquos
sibi [illegible] [illegible] [illegible] potius
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
homo [illegible] corporis esse [illegible]
aut [illegible] [illegible] corporis [illegible]
[illegible] [illegible] [illegible] [illegible] tota
mentis absorbetur [illegible] [illegible]
voluptatis [illegible] facit cap-
tivum et [illegible] sibi facit ut
sit homo [illegible] [illegible] vel
[illegible] [illegible] [illegible] [illegible]
delectatio [illegible] [illegible] [illegible],
[illegible] est quod a virginibus est [illegible]
est [illegible] aut [illegible] [illegible]
in bona voluntate et [illegible]
[illegible] et delectatione que non
corrumpitur nisi [illegible] [illegible] [illegible]
[illegible] [illegible] quod non [illegible]
[illegible] [illegible] esse [illegible]
[illegible] custodienda est ergo

sinceritatis delectationis dei et p-
ximi. In hac enim castitatis
animum sed aut conformatur.
Tertium aut est veritas doctrine
que servanda est, est religionis
et fidelitatis que non potest violari
nisi mendacio aut falsitate
qua demon [illegible] media
[illegible] corrupit et violavit
[illegible] non mortem [illegible]
[illegible] dei [illegible] bonum et [illegible]
[illegible] sic eadem veritas doctrine a
[illegible] violatur mendacio qui
[illegible] castitatis non est aliud
amor ordinatus non [illegible]
[illegible] ut sit
[illegible] qui [illegible]
[illegible] misericordiam. Et virginitatis
[illegible] actum [illegible]
[illegible] offerrem virginis
[illegible] implent [illegible] humilitatis
[illegible] est humilitas
est [illegible] maiorem et [illegible]
[illegible] et hec humilitas
[illegible] sufficiens. Et est [illegible]
[illegible] virgini sed [illegible]
[illegible] est [illegible]
[illegible] et non [illegible]
[illegible] et hec [illegible] habundans
[illegible] maiori [illegible]
[illegible] est [illegible] et hec
[illegible] superhabundans [illegible]
[illegible] respectu [illegible]
baptiste [illegible] venit
a Galilea ad Iordanem ut
baptizaretur ab eo. Johannes
autem prohibebat eum dicens ego
debeo a te baptizari et tu
venis ad me. Respondens
autem Ihesus dixit ei: Sine modo
sic enim decet nos implere
omnem iusticiam. [illegible]
[illegible] humilitatis [illegible]
[illegible] virginitatis [illegible]
[illegible]
[illegible] aureolam, sed quia
hec [illegible] debetur
[illegible] doctorum [illegible]
martirum [illegible]

sine [illegible] est enim
aureola quoddam privilegiatum p-
remium correspondens [illegible]
la privilegiate specialiter respondens
et ideo secundum principalitatis victorias
in tribus pugnis que [illegible]
[illegible] aureole sumuntur.
In pugna enim que est contra carnem
[illegible] ille potissimam
victoriam obtinet qui a delectatio-
nibus venereis que sunt [illegible]
in hac [illegible] omnino abstinet. Et
ideo virginitati aureola debetur.
In pugna vero qua contra mundum
fallacem et instabilem pugnatur
illa est [illegible] cum a mundo p-
[illegible] usque ad mortem [illegible]
[illegible] et martiribus
qui in hac pugna victoriam
obtinent, secunda aureola debetur.
In pugna vero qua contra diabolum
pugnamus illa est [illegible]
victoria cum aliquis hostem
non solum a se sed etiam a cordibus
aliorum removet quod fit per
doctrinam [illegible] et predicationem et
doctoribus et predicatoribus [illegible]
aureola debetur [illegible]
distinguntur tres aureole [illegible]
tres [illegible] ut [illegible]
aureole respondent [illegible] virtu-
tibus [illegible] actibus [illegible] potissimi
rationalis est [illegible]
in aliis diffundere et huic actui
debetur doctorum aureola [illegible]
[illegible] vero actus potissimus
est morte [illegible] pro Christo [illegible]
et huic actui debetur aureola
martirum [illegible] actus
potissimus est a delecta-
tionibus maxime [illegible] penitus
abstinere et hec aureola debetur
virginibus. Et [illegible]
[illegible] sacra doctrina
vel [illegible] contemplantibus debetur
aureola sed hec non distinguitur
ab aureola doctorum quia [illegible]
[illegible] ut est quando [illegible]

Sed hic oriuntur quedam dubia. Primum
cum unius debeatur aureola virginum
aut martirum aut doctorum excel-
lentius alio videtur quod hoc compe-
tere ei sit in adeo premium in
capite distinctionis premia secundum
quod multa differunt. Aliquid
enim intendit et remittit per
intensionem et remissionem sue
cause. Meritum autem aureole
potest esse maius et minus. Unde
et aureola potest esse maior et
minor secundum hoc quod meritum au-
reole potest intendi dupliciter uno
modo ex parte radicis alio ex parte o-
peris. Contingit enim aliquos esse
duos quorum unus cum minori
maiori caritate maius tor-
mentum martirii sustinuit vel
magis predicationi insistit vel
eciam magis se a delectacionibus
carnis se elongat. Intensio
ergo meriti que attenditur penes
radicem non radicat intensionem
aureole sed intensionem meriti
que non est ex genere actus
videtur intensio aureole. Unde
potest esse quod aliquis qui minus
in martirio meretur ex caritate
ad essenciale premium debitum
pro martirio maiorem aureolam.
Est attendendum quod omnis
actus virtutis debetur a caritate
imperio. Virginitas autem secundum
hoc ad genus virtutis pertinet
secundum quod propositum incorrupcionis mentis
et corporis se electione radicat. Et
ideo illis virginibus aureola
debetur propter quod propositum
habuerunt virginitatis perpetuo serva-
ndi. Sive autem hoc propositum voto con-
firmaverunt sive non. Et hoc di-
co secundum quod aureola potest accipi-
tur proprie quedam [illegible] addi-
tum. Ceterum hoc propositum fuit
aliquando interruptum integritate cor-
poris manente dummodo in fine
vite inveniatur quia virginitas
mentis reparari potest. Carnis vero
virginitatis carnis. Si autem
aureola large sumatur pro quolibet
gaudio quod in terra habetur super
gaudium essenciale, sic eciam in
corruptis carne aureola videtur
esse eciam si propositum non habuerint
virginitatis perpetuo servandi. Non
enim est dubium quod de integritate
carnis gaudebunt sed et immu-
nitate de hoc quod evaserunt a
peccatis [?] sicut quamvis eciam perfecte
incorruptibilitate non habeant
ut in parvulis baptizatis sed hec
non est ipsa accepcio aureole
secundum usum communis et larga prola-
ta. Sed eciam sicut quod si aliqua virgo
per violenciam oppressa fuit
non amittit propter hoc aureolam
dum propositum servet virginitatis
servandi inviolabiliter sive
illa actum nullo consenciens
[illegible]. Unde propter hoc virginitatem perdit
et hoc dico sive pro fide sive
propter quamcumque aliam causam violenter
corrumpatur. Sed si hoc pro fide susti-
neat hoc erit ei meritorium et
ad genus martirii pertinebit.
Unde Lucia dixit Si me in-
vitam violari feceris castitas
mihi duplicabitur ad coronam
non quod habeat duas virginitatis
aureolas sed
duplex premium recipiet
unum pro virginitate
custodita aliud pro iniuria
quam passa est. Dato eciam quod talis
violenter oppressa concipiat
nec ex hoc perdet virginitatem
pro [?] nec tamen matri Christi
equabitur in qua fuit cum
integritate mentis eciam integri-
tas carnis etc. patet.
Dubium secundum an virginitas sit
virtus et videtur quod non quia
nulla virtus inest nobis a na-

ut plus aut in v celum s3 virgini
tatis inesse nobis a na͞a, cuius con
niox nobis virgo est, quo virginitas
non est virtus in opposi͞tu aut de
ambo in quo de virginitate virgi
tas virgini͞s amor vite de virgi
nitate aliquid dicam ne que
luti multi quodam perfecta
virtus que principalis est virtus
per quod in virginitate est for
formale et completivum propositum
perpetuo abstinendi a delecta
cione venerea quod quid propositum
laudabile reddit ex fine in
quantum scilicet hoc fit ad vacandum
divinis rebus a sale aut in
virginitate est integritas car
nis absque omni experimento
veneree delectacionis, manifes
tum est aut quod ubi est specialis
ma͞ria habens specialem excellentiam
ibi invenitur specialis virtus
sicut patet in magni
ficentia que est circa magnos
sumptus et ideo est specialis
virtus a liberalitate distincta
que quidem se habet circa omnem
pecuniam usum, hoc aut quod
est conservare se immunem ab
experimento venereae voluptatis
habet quandam excellentiam
laudis super hoc quod est ab
conservare se immune ab in
ordinate venereae voluptatis
et ideo virginitas est quedam
specialis virtus que se ad castita
tem sicut magnificentia ad libera
litatem quod ad actum inducit
quod hominis ex sua voluntate
sicut id quod est formale in v
irginitate scilicet integritatem
carnis immune ab omni ex
perimento venereo non est
sicut id quod est formale in
virginitate ut scilicet habeant
propositum servandi semper di
vinitatem propter deum et vacare
et contemplandi virtus erit angeli

dicit in libro de virginitate, nec nos
in virginibus predicamus quod virgines
sunt sed quod deo dicata pia continentia
virgines sunt d[e] quamvis quod
una virtus sit cum eis quod aliqui
sunt aliis virtutibus quod habent
virginitatem aliquam et sunt
tate nullus ad regnum celorum
perveniat nullus sine virginitate
ad ipsum possit pervenire quod ipse
matrimonium dampnat ergo virtus
non est virtus per quod communis
virtutem accipit formam illud quod
formale in virtutibus scilicet ratio
vel finis ipsarum, hoc aut finem
id quod est materiale in virtutibus
nil prohibet alicui virtuosi compete
re sine omni virtute, non aut
virtutem illam aliud quod per
hoc virtutem temperantie non aut
virtutem magnificentie et hoc mo
dum aliis aliis virtutibus de eo
non virginitas vero integritas
carnis, et id quod est formale
quod est in virginitate
non se in persona habet sicut
integritatis conservande propositum
perpetuo sed hoc sibi competere et
sicut ille qui est in perpetuitate
sicut que in persona contin
uandi integritatis conservande
et sine hoc persona animi
non est ipse quod virtus, virgini
dicitur omnis virtus virginitatis
per primam sicut virginitas
sicut quod per primam virginitas
et cum tamen deus possit
non potest per primam virginitatem
reparari quo virginitas non est
virtus per quod per primam reparari
potest quantum ad id quod est formale
in virtute, non aut quantum ad id quod
est materiale in ipsa, non tamen se
cundum magnificentiam considerat
formas diminutas, per primam potest
restitui sola voluntate et
sicut ille qui peccavit virginitatem
amisit per primam non reparat
virginitatis materiam sed reparat
virginitatis propositum. Sicut aut
virgini[ta]s est aliquid ipsa est

facile

mobile

miraculose reparari potest. Similiter (?)
scilicet integritas mentis ut aliquando
sit hec ad virginitatem, aliam autem
esse que miraculose reparari potest
ut patet quia etsi corrupta esset
voluptate corruptam stat non
corruptus non cum potest [illegible] fuit
nec ea que facta sunt non facta
fieri ut dicit agathon philosophus. Utrique
scilicet [illegible] virtus potest redire per
sed virginitas potest redire per
penitentiam [illegible]
[illegible] quia virginitas [illegible] est
[illegible] virginitas [illegible] voto fir-
matur integritas [illegible]
de dicit augustinus in libro de virginitate
[illegible] virginitate integritas carnis
[illegible] et carnis [illegible]
[illegible] firmat unde
virginitas [illegible] est virtus
[illegible] nisi per [illegible]
[illegible] virginitas [illegible]
[illegible] quamquam
[illegible] virtus [illegible]
[illegible] virginitas est virtus
[illegible] castitatis [illegible]
solo [illegible] quia abstinent
ab illicitis voluptatibus [illegible] non
[illegible] aliquid [illegible] supra
[illegible] castitate [illegible]
aut addit aliquid supra
[illegible] castitate non [illegible]
ad id quod est [illegible] in [illegible]
[illegible] ad [illegible] immunitate
venereae voluptatis sed sola vir-
ginitas et [illegible] sola virginitas
[illegible] virtus [illegible] super castitatem
[illegible] magnificatur super [illegible]
[illegible] dubitatur an virginitas [illegible]
maxima [illegible]
[illegible]

nec non [illegible] cum sub [illegible]
virginitate [illegible] matrimonio
et [illegible]
[illegible]
in qua [illegible] nomine est quo
[illegible] et qua [illegible]
[illegible] ad altaris [illegible]
[illegible]
[illegible] virginitati
[illegible] statibus [illegible]
quod aliquid [illegible]
[illegible] in aliquo [illegible]
virginitas est [illegible]
sed in [illegible] castitatis [illegible]
cum [illegible] castitate [illegible]
et coniugalem, et quia castitati
[illegible]
virginitati et [illegible]
[illegible]
[illegible] in libro de
virginitate, [illegible]
[illegible]
[illegible] a lege. [illegible] a
[illegible] a deo, [illegible]
a deo [illegible] aliquid [illegible]
[illegible] virginitas
non est [illegible]
[illegible] cum [illegible]
[illegible] ad finem, et [illegible]
aliquid [illegible]
ad finem [illegible]
[illegible] virginitatis
laudabilis [illegible] est [illegible]
[illegible]
[illegible] et [illegible] religiosus
[illegible]
[illegible] virgini-
[illegible]
ad hoc [illegible] deo [illegible]
[illegible] qui ad hoc postposuerunt
[illegible]
[illegible] qui ad hoc post-
posuerunt [illegible]
omnia [illegible]
virginitas qui ad hoc postpo-
nunt venereas voluptates et
[illegible] virginitas [illegible] est
maxima [illegible]
[illegible] virginitas [illegible]

porta gratie Christi et caput est sub-
limior gloria per comparationem ad
viduas et coniugatas, ideo
in centesimo fructu absolvitur
[illegible] quinti sermonis Jeronimi qual-
licumque quamvis ad viduitatem
cum attinuit sexagesimo et qu-
matrimonio cum attinuit tricesi-
mo. sicut Augustinus dicit in libro de quin-
que editum centesimum fructum
esse martirum, sexagesimum virginum
et tricesimum coniugatorum, unde videtur
non similiter quod virginitas sit
semper maxima virtutum omnium
sed solum aliis generibus castitatis
ideo cum virginibus sociatur agnum
quocumque venit quod imitantur
Christum non solum integritate carnis
sed etiam integritate cordis ut
dicit Augustinus in libro de virginitate
et ideo in pluribus [illegible]
agnum non [illegible] quod magis
virgo quam alie [illegible]
[illegible] propinquius [illegible]
per imitationem [illegible], tamen
[illegible] non [illegible] quod sole virgi-
nes [illegible] castitate est gaudium
quod [illegible] de integritate carnis
[illegible] patet quod sit [illegible]
[illegible] in [illegible] qui [illegible]
[illegible] [illegible] inviolatus [illegible]
[illegible] castitatis [illegible]
ordine [illegible] [illegible]
[illegible] [illegible] nata
in [illegible] [illegible] nardus
et crocus [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] nota quod nardus est
de [illegible] [illegible] et ca-
lidus et dissolvit [illegible]
[illegible] quod [illegible] valde [illegible]
[illegible] [illegible] corporis, et [illegible]
[illegible] dissolvebat [illegible]
[illegible] per [illegible] [illegible]
[illegible] per [illegible] [illegible]
[illegible] et [illegible] loquitur [illegible]
[illegible] magnus [illegible] per [illegible]

qui in [illegible] [illegible] [illegible]
[illegible] per caritate, et [illegible]
est [illegible] [illegible] [illegible]
et in [illegible] [illegible] [illegible]
est [illegible] per [illegible] et
[illegible] [illegible] in [illegible] [illegible]
vel per alios satisfaciendo,
[illegible] est [illegible] quod [illegible]
[illegible] quod per nardum [illegible]
humilitas que [illegible] [illegible]
[illegible] [illegible] et caritas per [illegible]
[illegible] et [illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], quod nardus
[illegible] humilitate quod [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible]
caritate quod [illegible], [illegible]
[illegible] coniungitur nardus
et crocus, quod ubi est [illegible]
caritas ubi [illegible] [illegible]
[illegible] in [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible]
qui vescebantur
voluptuose interierunt in
viis, qui nutriebantur in
croceis amplexati sunt ster-
cora [illegible] debite coniungitur
nardus et crocus per que notatur
[illegible] qui debet [illegible]
[illegible] humilitate [illegible] que
notatur in nardo [illegible] est herba
[illegible] que notat humilitate
de qua [illegible] [illegible] in
[illegible] suo nardus mea
dedit odorem suum [illegible] debent
[illegible] [illegible] caritate [illegible]
[illegible] notatur in croco quod habet
[illegible] [illegible] quod [illegible]
[illegible] celestis. de hiis duobus
[illegible] [illegible] ubi [illegible] ubi [illegible]
[illegible] ubi humilitas ibi sa-
[illegible] in croco quod notatur [illegible]
[illegible] caritate quod [illegible]
qui in [illegible] [illegible] quibus
[illegible] [illegible], et sicut
[illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] homines

(amplexati sunt [illegible] stercora qui vescebantur
in croceis [illegible] qui videbantur [illegible]
[illegible] [illegible] [illegible] [illegible], pos-
[illegible] [illegible] [illegible] [illegible] [illegible]
volutabris. [illegible] [illegible] [illegible] que
[illegible] stercora illa amplexantur [illegible]
et [illegible] [illegible] illa amplexantur,

ne videantur et videre in sompno
in dicto. et ne dormiant crudeliter
vigent de eis in mandato et tot
quibus amaritudinem peccatis in
dulcedine sed verum utilitatem quam
debent sibi veri confessores secundum
dei via lex est confessio secundum pro
pheta. vere fidei / Ideo dicit Augusti
nus prima confessio debet esse a
mara integra festina firma a
mara equalis ad omnia peccata su
spicium et odium sicut prius et
secundum delectacionem peccavi / Iterum
sine amaritudine equaliter
debet esse de quolibet peccato quia quam
primum tibi cordi tuo debet esse
et ante si non vis quod rursus
[illegible] deo sed ante fecerunt post
te peccatum tuum intorqueret de
ante actibus tuos et tunc in
torqueret qui [illegible] fructus
sic erit bona integra quia in ad
in uno peccatorum [illegible] in ma
nere offensa unius non habere
caritas et ita nec meritum
Una enim peccatorum negativa
sic efficit veniam affirmativa
[illegible] negavit [illegible] non
confundantis confiteri peccata tua
ut sic sunt nota non in con
fessione sunt absolvenda per
confiteor tibi in toto cor
de [illegible] audisti verba ante
nec Tercio festina quia ad
[illegible] statim sicut ante mor
tem spirit medicina [illegible] si
ante morte confiteri et non
expectat sicut latro suspendium
Quarta confessio est ne fidei quia
debet esse in corde. Ave opera
prima devota in corde Sed
ut non confitearis alium demum
nec vituperans in corde sicut
nec mulier hostem domum suum
in capsa nec uxor alterum
in lecto per confiteor tibi

vel necessario [illegible] te dominus in toto
corde meo in corpore vestro
et Zacharias confessus est
corde et non negavit Ave
quia non sum ego Christus.
Sexta manifesta in ore ut
non desiderat propter [illegible]
exemplo latronis qui ad
[illegible] dominus
confessus est clamans [illegible] vero
nostrum domine [illegible] in
[illegible] ad [illegible]
corde credit ad iusticiam
ore autem confessio fit ad salutem
Et hec septima [illegible] confessi
sunt [illegible] confiteor
illum [illegible] Dominum
[illegible] brevis [illegible] confessionis
et clara [illegible] bonitate
Tercio [illegible] ut
sicut credit [illegible]
[illegible] suppliciis
[illegible] sic bona fa
[illegible] et mala fugiat [illegible]
Confitebimini domino in [illegible]
per [illegible]
in [illegible]
ad [illegible] preceptorum hec
est contra malos christianos
qui confitentur deum in ore
verbis factis autem negant
adulterio cum suo negat deum
castis [illegible] humilem. [illegible]
[illegible] Alia confessio
[illegible] consistit in
laude et hac propter hoc hic
[illegible]
[illegible]
[illegible] et laudare.
quanto magis [illegible] qui debet
[illegible] confiteantur
tibi domine omnia opera tua et
sancti benedicant tibi [illegible]
[illegible] cum deus ipse est [illegible]
[illegible] nos et [illegible] nos
[illegible] redempcionis
cum se exponit morti ut

ut in eo facte salvari multo
cum deum et amicum confitetur
Ysaie xii confitebor tibi domine
quoniam iratus es mihi con
versus est furor tuus et
consolatus es me. In eo pro
missum est omnibus qui in merito
peccatum confitentur laudantem
eum et regnare cum illo
plus quam regnum accepisse
xiii benedicite deum omnes
gentes electi eius agite
dies letitie et confitemini
illi coram gentibus quoniam misericordia
[illegible] se videtur [illegible]
fecit mihi. Magnum [illegible]
fessam confessus multum lau
dentem [illegible] xiii ego
autem in terra captivitatis mee
confitebor illi qui ostendit
maiestatem suam in gentem
[illegible] stante [illegible]
[illegible] ad [illegible]
[illegible] ordo [illegible]
tet cetera militantis de se [illegible]
90 re gaudet esse confessorem [illegible]
[illegible] in humilitate et carita
te [illegible] caritatis [illegible]
[illegible] in [illegible] dulcis
[illegible] et [illegible]
[illegible] non tamen hic
intelligitur solum de confessoribus
qui audiunt confessiones hominum
sed de omni confessore qui confite
tur peccata [illegible] confessio
laus. Et qui vincunt carnis
[illegible] delicias et
[illegible] astutias hii sunt vere
confessores. Qui vincunt [illegible]
[illegible] in vigiliis et [illegible]
et ieiuniis [illegible]
et hanc victoriam [illegible]
in exemplis sanctis [illegible]
[illegible] in [illegible]

oblectationibus vanitatibus voluptatibus
blandimentis [illegible]
[illegible] cum eius
[illegible] et [illegible]
dei adiutorio superavit. Hos ergo
confessores [illegible] esse ut expugnent
in via qui [illegible] gaudere in
patria. Ergo [illegible] ex qua [illegible]
[illegible] hec misera [illegible]
Bernardus confessio vera peccatis [illegible]
[illegible] ad [illegible] confessorum
[illegible] confessio fidei [illegible] efficit
confessorem xxi [illegible] confessio
[illegible] efficit confessorem
[illegible] dei [illegible]
qui [illegible] confitetur sua peccata [illegible]
[illegible] laudat deum de [illegible]
qui [illegible] confundet [illegible].
[illegible] augustinus in [illegible] 68 dum
[illegible] iniquitatem confitetur [illegible]
dei confide [illegible] illi glori
[illegible] laudabilem
[illegible] et [illegible] [illegible]
[illegible] penitentie [illegible] ut exhibeat
se [illegible] salvatorem [illegible] ad hoc
[illegible] exigit confessionem ut
habeat [illegible]. Ad hoc dampnat
[illegible] confitentem ut [illegible]
[illegible] ergo [illegible] antequam
confitearis. Confessionis [illegible]
[illegible]. Lauda ergo
deum [illegible] confitendo tua peccata.
[illegible] ut [illegible] augustinus
[illegible] 110 [illegible] confessio
est peccatorum [illegible] et laudis dei
[illegible] confessionis [illegible]
illa luget hec gaudet illa
[illegible] ostendit
hec de [illegible] agit
[illegible] confessio
[illegible] laudis [illegible]
[illegible] dei [illegible]
[illegible] dei [illegible] confessio
[illegible] est in [illegible]
sicut pater [illegible] agit
[illegible] de [illegible]

i. revelata aperte Mt. xj. confitebor tibi
pater domine celi et terre quia abscon
disti hec a sapientibus et prudenti
bus et revelasti ea parvulis
Verba ista in electorum remunera
cione specialiter curialis beneficen
cie [illegible] Luc. xxij. [illegible]
me ad ydola confessus sunt
fide formata circa bonum
[illegible] fidem confitebor
ego illi [illegible] pater meo i.
laudabo illi ut [illegible]
alia est in [illegible] ipsorum
sicut meretrix publicat [illegible]
[illegible] contricionem
sua [illegible] i. tunc confitebor
illis quia numquam novi vos
[illegible] sed tunc ad [illegible]
cum discedite a me omnes
operarii iniquitatis [illegible] corona
[illegible] cum confusione
Fistula et cinamomum quia quidam
in ecclesia militante religiosi
de sancto more [illegible]
electorum [illegible] religiosorum sanctorum
[illegible] notatis in libro
[illegible] fistula et cinamomo
cum universis lignis libani
Noto quod licet ista tangit tria
vota religiosorum primo votum
paupertatis cum dicit fistula
fistula enim est [illegible] in corti
ce et notat austeritatem vite
et paupertatis votum. Secundo tangit
votum obediencie in cinamomo
Cynamomum enim est cinerei
coloris et signat obedienciam
que [illegible]
in cinere et in [illegible]
[illegible] quod dicitur [illegible] ad
[illegible] quia
[illegible] in actibus [illegible]
[illegible] obedienciam quia [illegible]
[illegible] et in [illegible]
[illegible] voluntate
[illegible] quia [illegible]
[illegible] et [illegible] tale

obediendum aut ingressionem in
religionibus et claustralibus [illegible]
cum i. [illegible] quod sequitur [illegible]
sic et ego. apud te i. [illegible]
[illegible] Tercio tangit
votum continencie cum dicit Cum
universis lignis libani i.
cum universis sanctimonie [illegible]
[illegible] et vita c
ontinentibus. Et quia [illegible]
[illegible] religiosi quidam sunt
contemplativi quos tangit
dicens fistula. fistula enim dulce
[illegible] sed [illegible] sic
contemplativi aut dicit glosa fistula
est arbor [illegible] robuste [illegible]
[illegible] tota [illegible] est
in medulla et notat eos
qui [illegible] contemplative vite
[illegible] sunt [illegible] sed
[illegible] deo sunt [illegible] et
[illegible] quia sicut medulla [illegible]
[illegible] et [illegible]
purgat [illegible] sic
isti purgato [illegible] deo
vivunt. Alii autem sunt activi
religiosi quos notat [illegible]
dicens et cynamomum per quod
notantur officiales et activi
qui per officia [illegible] tota
die [illegible] Cum universis
lignis libani i. cum omnibus
qui sunt [illegible] et [illegible]
Tercium vero exponit istam
clausulam de doctoribus et prelatis de prelatis
dicens fistula et cinamomum
[illegible] in hoc [illegible]
[illegible] glosa fistula
que et cassia dicitur arbor
aromatica est sed parva
[illegible] robuste virtutis
et purpurei coloris, et ad
[illegible] molestias
valet. Cynamomum est ar
bor dulcis cinerei coloris
hec optime conveniunt prelatis
doctoribus. et religiosis qui
sunt [illegible] humilitate, seu per humilitatem

aromatizans et balsamum [illegible]

robusti per patientiam, dulces
per affabilitatem, cinnamomi color
per abstinentiam purpurea et
caritate. Hec sex optime con
gruunt Exodi xxx° [illegible]. Pro
vide magister de omni plebe vi
ros potentes et patientiam
et timentes deum et humiles
in quibus sit veritas et qui
ad deum et proximum, ut scilicet deum
per caritatem colant, et proximo
per compassionem subveniant.
Et quia adhuc quartam [illegible],
que esse potest de angelis [illegible]
vera affabilitas mitis, et quia
frequenter [illegible] [illegible] [illegible]
textus sequitur dulces quibus
audientes [illegible] quod vox
que ille suggesserat [illegible]
[illegible] frequentius de [illegible]
sicut [illegible] sex per quos ad [illegible]
[illegible] placuit ascendere
esse et [illegible] lignis li
bani, id est [illegible] bonis operibus
que debet facere cum [illegible]
et [illegible] [illegible] ab hoc
certo [illegible] [illegible] de [illegible]
[illegible] esse [illegible] [illegible]
fecit sibi rex Salomon de lignis
Libani et hoc [illegible] Beda [illegible]
dicit in sua [illegible] [illegible]
et fistula que est cassia [illegible]
[illegible] aromatizans [illegible]
arboris est autem robusti
corticis et purpurei coloris
[illegible] ad curandas [illegible]
[illegible] multum [illegible]
esse [illegible] hec per sua
[illegible] a quibusdam [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] per ipsa [illegible]
[illegible] [illegible] [illegible] regni
celorum significat qui quasi
purpureo vestiti colore
[illegible] [illegible] passionis

memoriis [illegible] [illegible] [illegible] ad pa
tiendum et [illegible] pati qualis [illegible]
qui autem [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] alius
[illegible] [illegible] et [illegible] esse [illegible]
que [illegible] [illegible] nos [illegible]
[illegible] ac [illegible] quasi
[illegible] dolores castigare [illegible]
[illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] et nobis passus
[illegible] [illegible], [illegible] et nos pati
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et hec arbor esse
[illegible] [illegible] [illegible] est a [illegible]
[illegible] [illegible] ad medicine [illegible]
fistule duplo [illegible] [illegible]
[illegible] [illegible] intelligi [illegible] [illegible]
[illegible] [illegible] voluit [illegible]
[illegible] in hoc quod post fistulam
posuit cinnamomum [illegible]
[illegible] [illegible] [illegible] [illegible]
esse [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
fragrantia [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] loquar ad dominum meum
[illegible] [illegible] pulvis et cinis [illegible]
[illegible] [illegible] [illegible] [illegible] et ago
[illegible] in favilla et cinere,
et hinc post fistulam colare
purpureo. Ponit cinnamomum
[illegible] [illegible] arbor [illegible] [illegible]
[illegible] nobis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] cortex in [illegible]
esse [illegible] eo quod in [illegible]
[illegible] [illegible] et [illegible] [illegible]
cinnamomi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et fistula [illegible] et cinnamomum
[illegible] [illegible] lignis Libani
[illegible] fistula et cinnamomum
[illegible] [illegible] [illegible] [illegible]
[illegible] et ligna Libani [illegible]
[illegible] [illegible] demonstravit [illegible]
[illegible] hec [illegible] [illegible] ac
medicandi [illegible] fistule et cinnamomi

gratia pollet nec corporis tanta
gloriam prestitit sed rex in magna
sicut altitudine multiplicis robur
cipressorum attollitur unde et
edificiis sunt cipressina memorabilis
hoc est in ipso cantico attes-
tante in quo sapientis [illegible]
digna domorum nostrarum cipressina
et unum ferculum fecit rex Salomon
de lignis libani ecclesiastica ergo
et cipressinum in orto domini [illegible]
cum unum sit lignis libani qui
hec qui in ista ecclesia in humilitate
et patientia inveniuntur sunt una
cum eis qui ipsam ecclesiam per
dilatande ad utilitatem sicut cedros
fructifer invenimus palaciam
sapientie. remuneratoribus reputantur
deus ergo in predicto loco cum ipse libet
coniungit ferculum et cipressinum
cum unum sit lignis libani notantis
debent ergo in ecclesia religiosos
doctores et platores [illegible] in fercu-
la que [illegible] in medulla tota
vim et pergat [illegible]
[illegible] notatur [illegible] quo
ad religiosos et [illegible] quo
ad platos et doctores [illegible]
In cipressinam tui [illegible] est
[illegible] in [illegible] notatur votum
obedientie quo ad religiosos
et [illegible] larga [illegible] ad
platos et doctores [illegible]
de hiis duabus [illegible] dei
[illegible] offendentes [illegible]
tua per [illegible] et per compassionem
et [illegible] afflicta [illegible] per
[illegible] corporalis [illegible]
[illegible] in tenebris lux tua
ferculum ergo quod purpureum colorem
est, sanguinem domini passionem
reputat [illegible] compassionem que
[illegible] similitudine mortem
Christi [illegible]. per cipressinum
[illegible] mortis [illegible]
est Christi quod debet gerere in cor-
de. et si necesse est animam per [illegible]
ponere [illegible] notatur
[illegible] quod [illegible] ad [illegible]

Hic et si [illegible] status [illegible]
que ecclesia militaris [illegible] militat
[illegible] consistens in [illegible] ‖ [illegible]
sed paupere [illegible] et [illegible]
[illegible] [illegible]
[illegible] status platorum et
doctorum [illegible] in [illegible]
[illegible] quemadmodum [illegible]
hic sponsa in suo cantico
[illegible] ferculum et ci-
pressinum [illegible] lignis
libani [illegible] et [illegible]
[illegible] sui [illegible]
[illegible] quo ad [illegible] ‖ [illegible] [illegible]
[illegible] beatus [illegible] ad [illegible]
[illegible] ad [illegible]
si vis esse religiosus et
vas [illegible] in tua reli-
gione et ad [illegible]
[illegible] obediens esto
in [illegible] religionis si vis
obediens esse humilis esto
si vis esse humilis rem pau-
pertatis [illegible] in
[illegible] fuge si vis [illegible]
[illegible] cupidus esse
noli si vis [illegible]
amorem [illegible] si
vis [illegible]
[illegible] de corde tuo
[illegible] amputa si optas
[illegible] vitia [illegible]
[illegible] dilige si
[illegible] diligere noli
ei [illegible] ut tu [illegible]
[illegible] noli [illegible]
mali [illegible] [illegible]
[illegible] fuge [illegible]
tu [illegible] et tua [illegible]
[illegible] aliena [illegible]
[illegible] discipulus [illegible]
[illegible] qui commoda sua [illegible]
et pecuniam naaman post-
[illegible] lepra [illegible]
[illegible] est, et post
[illegible] pecuniam [illegible]
[illegible] [illegible]
[illegible] [illegible]

‖ [illegible]
‖ [illegible] [illegible]

saluatoris et quali morte finiuit [illegible] testatur abiens
[illegible] laqueo se suspendit [illegible]
non post hoc Ananias simul
[illegible] pariter cum saphira
uxore sua quia se vouerant
deo [illegible] subito [illegible]
sua morte ad pedes sancti
petri et [illegible] et
[illegible] qui amorem
[illegible] vel pecuniae in
[illegible] bonis delectatur qui
delectationem [illegible] quid
isti aliud [illegible] nisi [illegible]
[illegible] et [illegible] eius non
[illegible], videte quanti et quales
de hoc pessimo morbo pe-
cuniositatis perierunt et quanti
ab isto laqueo mortis capti
in [illegible] et [illegible]
[illegible] in profundum inferni
[illegible] de radice pecuniositatis
vel amoris pecuniae [illegible]
vitia hic [illegible] avaritia
symonia [illegible] vana
gloria extollentia voracitas
[illegible] luxuria. per has
[illegible] pecuniositatis de
[illegible] in [illegible] infernale
[illegible] nec nobis
[illegible] qui [illegible] esse
[illegible] in [illegible] et lo-
cupletes in vestibus et
[illegible]
[illegible] sponte domino [illegible]
[illegible] abstinere [illegible]
[illegible] quae notatur hic
in fistula et cynamomo
quae debet [illegible] in religione
in fistula paupertatis [illegible]
[illegible] et in
[illegible] lignis libani castitatis
[illegible] quod patet [illegible]
[illegible]
et modo per cupiditatem [illegible]
ac [illegible]
[illegible] in [illegible]

[illegible] nobis [illegible]
et [illegible] et [illegible]
[illegible] et cum [illegible] vestra
in [illegible] et [illegible]
[illegible]
[illegible] in [illegible]
[illegible] ante [illegible]
in [illegible] ante tribunal [illegible]
[illegible]
[illegible] in [illegible]
qui [illegible] diabolo et angelis
eius, videte [illegible]
ne quando vobis [illegible]
in exemplo et [illegible] illi
[illegible] ut [illegible]
[illegible] et [illegible]
[illegible] ab [illegible]
et [illegible] ab isto malo
et [illegible] et [illegible]
[illegible] amicitiae,
[illegible] audi fili [illegible]
[illegible]
[illegible] est [illegible] et
[illegible] noli [illegible]
[illegible]
[illegible] .3.
[illegible] delectet [illegible]
[illegible] esse [illegible]
[illegible] est
[illegible] in [illegible] est pro
[illegible] deo [illegible] non est
in [illegible] pro
[illegible]
[illegible] habens
[illegible] vita et via mortis
[illegible] sum [illegible]
[illegible]
[illegible]
[illegible]
[illegible] mutare
[illegible]
[illegible] quia in hac vita
[illegible] et [illegible]
et [illegible]
[illegible] et [illegible]
[illegible] medicina [illegible] est
[illegible] animi [illegible]
in qua [illegible]
[illegible]
[illegible] castitate et [illegible]

que quidem facit preceptum evangelii
[illegible] illud quod sequitur multis
convenit auctoritate absolute et cui
per excellenciam convenit, sicut nomen
fortitudinis vendicavit sibi illa
virtus que circa difficillima fir-
mitatem animi servat et temperancie
nomen vendicavit sibi illa virtus
que temperat maxime delec-
tationes. Religio autem est quedam
virtus per quam aliquis ad
dei servicium et cultum aliquid
exhibet et ideo antonomastice reli-
giosi dicuntur illi qui se totos
mancipant divino servicio quasi holo-
caustum deo offerentes. Unde Gregorius
super Ezechielem dicit quod quidam sunt qui
nil sibi reservant sed sensum
linguam vitam quam possident omni-
potenti deo immolant. In hoc
autem hominis perfectio consistit quod
toto deo inhereat et secundum hoc
religio nominat statum perfectionis
qui videtur consistere in abrenun-
tiatione omnium [illegible] per propriam vo-
luntatem per votum obediencie
[illegible] possessionum per votum
paupertatis [illegible] carnalis delec-
tationis per votum continencie
quo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].
Vita enim religiosi requirit observan-
tiam paupertatis. Primo in ordine ad
[illegible] [illegible] avaricie [illegible]
[illegible] [illegible] [illegible] ~~[illegible]~~
~~[illegible] [illegible] [illegible] [illegible]~~ nam
[illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] in [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] paupertas
religiosorum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] deo et
[illegible] qui [illegible] [illegible]. et [illegible] qui
[illegible] [illegible] bona fama. sic per
paupertatem [illegible] bona fama [illegible]
[illegible] religiosi. [illegible] [illegible] [illegible]

desiderium per votum paupertatis [illegible] si quis
relinquat omnia et nichil [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] aut [illegible], et [illegible] [illegible]
[illegible] temporalia in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] omnis qui reliquerit domum
vel fratres aut sorores aut patrem
aut matrem aut uxorem aut
filios aut agros propter nomen
meum centuplum accipiet et
vitam eternam possidebit. Et [illegible]
[illegible] relinquunt temporalia sua
et [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] nolunt
dimittere voluntarie et [illegible]
qui relinquunt [illegible] et [illegible]
[illegible]. [illegible] [illegible] relinquunt [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] paupertas [illegible] ad perfectionem
religionis et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sed ille qui [illegible] suis
[illegible] voluntariam paupertatem
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] XXX [illegible]
forte egestate compulsus
[illegible] et [illegible] nomen dei
[illegible] et [illegible] XXVII [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quedam [illegible] [illegible]
[illegible] esse [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] voluntaria paupertas
non [illegible] ad perfectionem vite
hec virtus consistit in medio
[illegible] [illegible] [illegible] [illegible] sed ille qui
omnia dimittit per voluntariam
paupertatem non [illegible] in medio
consistere sed magis in extremo, [illegible]
[illegible] agit [illegible] [illegible] [illegible]
[illegible] [illegible] ad perfectionem [illegible]

Dicit ulterius [illegible] quod in beati-
tudine consistit sed diuitie con-
ferunt ad beatitudinem dicitur enim Eccli
31 beatus est qui diues in-
uentus est sine macula et
post aurum non abiit. Ad quod diuitie
organice deseruiunt ad felicita-
tem. voluntaria paupertas non requiritur
ad perfectionem religionis et hoc status
episcoporum est perfectior quam status reli-
giosorum sed episcopi possunt propria habere. Pre-
terea religiosi possunt dare elemo-
synam quod est opus maxime
acceptum et secundum [illegible] et est
medicamentum quod [illegible]
quod in prima [illegible] sed paupertas
excludit elemosinarum largitatem
quod videtur quod paupertas ad perfectionem
religionis non pertinet. In contrarium
autem est quod [illegible] in [illegible] dicit
sunt nonnulli iustorum qui ad
comprehendendum culmen perfectionis
accincti dum altiora interius
appetunt exteriora cuncta derelin-
quunt sed accincti ad comprehendendum
culmen perfectionis pertinent
ad religiosos [illegible] appetit
non per voluntariam paupertatem
cuncta exteriora derelinquant
Respondeo ad hoc dicendum secundum intentionem
sancti doctoris 2a 2e q 186 [illegible]
status religionis est quoddam
exercitium et disciplina per quam
peruenitur ad perfectionem caritatis ad
quam primum necessarium est quod
affectum suum subtrahat totaliter
a rebus mundanis dicit enim Augustinus
x confessionum ad deum loquens minus
te amat qui tecum aliquid amat
quod non propter te amat. Et in
libro 83 q. dicit quod nutrimentum caritatis
est diminutio cupiditatis perfectio
nulla cupiditas. Ex hoc autem quod
aliquis res mundanas possidet
allicit animum eius ad earum
amorem. Unde Augustinus dicit in epistola

ad Paulinum et Therasiam quod terrena
diliguntur arctius adepta quam concupita
nam unde iuuenis ille tristis abs-
cessit nisi quia magnas habebat
diuitias. Aliud est enim nolle
incorporare que desunt et aliud
incorporata diuellere illa enim velut
extranea repudiantur ista velut
membra preciduntur. Et Crisostomus super Matth.
quod appositio diuitiarum maiorem
accendit flammam et vehementior
fit cupido. Et inde est quod ad
firmam caritatis acquirendam primum
fundamentum est voluntaria pau-
pertas ut aliquis absque proprio vi-
uat dicente domino Matth. xix si
vis perfectus esse vade et vende
omnia que habes et da pauperibus
et veni sequere me. Dicit
[illegible] quod et cum mutauit [illegible]
[illegible] paupertate ut fieret perfectus
non in ipso tempore quo tradidit
bona sua pauperibus fiat con-
fectus sed ex illa die incipit
speculatio dei adducere eum ad
cunctas virtutes et hoc modo
in religione non [illegible] perfecti
sed quidam incipientes quidam perficientes.
Ad primum ergo dicendum quod ille qui bona
sua dimittit [illegible] xiiii [illegible] ex-
ponit [illegible] necesse [illegible]
corporali spirituale [illegible]
ex paupertate [illegible] venit [illegible] non est
voluntaria quia ex affectu ac-
quirendi pecunias quam [illegible]
[illegible] illis qui involuntarie
sunt pauperes incidit [illegible]
[illegible] in multa pericula [illegible]
[illegible] ad [illegible] qui volunt diui-
tes fieri incidunt in temptationem
et in laqueum diaboli. Iste autem
affectus deponitur ab eis qui
voluntariam paupertatem sectantur.
magis autem diminuitur in hiis qui
diuitias possident. Corporale
vero pauperibus non imminet illud

qui intentione sequendi Christum omnia
sua reliquerunt, dicente Hieronymo
et committentes vi[tam] [illegible]
[illegible] in [illegible] quaerentibus
regnum dei et iustitiam eius non
subesse sollicitudo ne veniat defectus.
Ad secundum dicendum quod medium virtutis
secundum Philosophum in II° Ethicorum accipitur
secundum rationem rectam, non secundum quantitatem
rei; et ideo quicquid fit secundum rationem
rectam non est vitiosum ex magni-
tudine quantitatis sed magis virtuosum.
Esset autem praeter rationem rectam si
quis omnia consumeret intemperate
vel absque utilitate. Est autem secundum rationem
rectam ut aliquis divitias abi-
ciat ut contemplationi sapientiae
vacet. Quod etiam philosophi quidam fecisse
leguntur. Dicit enim Hieronymus in epistola ad
Paulinum: Crates ille Thebanus
homo quondam ditissimus, cum ad philosophandum
Athenas pergeret, magnum auri pondus abiecit, nec pu-
tavit se posse simul divitias et vir-
tutes possidere. Unde multo magis
secundum rationem rectam est ut homo
omnia sua relinquat ad hoc quod
Christum perfecte sequatur. Unde Hieronymus dicit
in epistola ad Rusticum monachum:
Nudum Christum nudus sequere. Ad
tertium dicendum quod duplex est beatitudo sive
felicitas: una quidem perfecta quam
exspectamus in futura vita; alia
imperfecta secundum quam aliqui in
hac vita dicuntur beati. Praesentis
autem vitae felicitas est duplex:
una quidem secundum vitam activam,
alia secundum vitam contemplativam,
ut dicit Philosophus in X Ethicorum. Ad
felicitatem autem vitae activae quae
consistit in exterioribus operationibus
divitiae instrumentaliter coadiuvant,
quia ut dicit Philosophus in I° Ethicorum multa
operantur per amicos et per divitias
et civilem potentiam sicut per

quaedam organa ad felicitatem. Ad
contemplativae vitae non multum
operantur, sed magis impediunt eius
quietem, quae maxime necessaria
est contemplanti. Et hoc est quod
Philosophus dicit in X Ethicorum quod ad acti-
ones multis opus est agenti,
speculanti vero nullo talium. Sed
ex talibus bonis aut operationes
necessitatis sed impedita sunt ad spe-
culationem. Ad futuram vero beatitudinem
ordinatur aliquis per caritatem. Et
quia voluntaria paupertas est effi-
cax exercitium perveniendi ad perfectam
caritatem, ideo multum valet ad obtinendam
caelestem beatitudinem; unde et Dominus dicit
Matth XIX: Vade, vende omnia
quae habes, et da pauperibus, et
habebis thesaurum in caelo. Divitiae
autem habitae per se quidem natae sunt
perfectionem caritatis impedire, prin-
cipaliter alliciendo animum et distrahendo;
unde dicitur Matth XIII quod sollicitudo
saeculi et fallacia divitiarum suffocat
verbum dei, quia ut Gregorius dicit, dum bonum
desiderium ad cor intrare non
sinunt, quasi aditum flatus vitalis
necant. Et ideo difficile est
caritatem inter divitias conservari.
Unde dominus dicit Matth XIX quod
dives difficile intrabit in regnum
caelorum. Quod quidem intelligendum est
de eo qui actu habet divitias;
nam de eo qui affectum in divitiis
ponit dicit hoc esse impossibile, secundum
expositionem Chrysostomi, cum subdit: Facilius
est camelum per foramen acus
transire quam divitem intrare in regnum
caelorum. Et ideo non simpliciter dives dicitur
beatus, sed qui inventus est sine
macula et post aurum
non abiit. Et hoc quia rem diffi-
cilem fecit; unde subditur: Quis est
hic et laudabimus eum? fecit enim
mirabilia in vita sua, ut scilicet in
divitiis positus divitias non amaret.

Ad tertium dicendum quod status episcopalis non ordinatur ad perfectionem adipiscendam
sed potius ut ex perfectione quam
quis habet alios gubernet
non solum ministrando spiritualia
sed etiam temporalia quod pertinet ad
vitam activam in qua multa
occurrunt ministranda per divitias
et ideo ab episcopis qui assumuntur
gubernationem ecclesiae non exigitur
quod proprio careat sicut exigitur a religio-
sis qui assumuntur ad disciplinam
perfectionis acquirendae. Ad ulterius
dicendum quod abrenuntiatio divitiarum
comparatur ad eleemosynarum largitionem
sicut universale ad particulare et holocaustum
ad sacrificium. Unde Gregorius dicit
super Ezechielem quod qui ex possessis
rebus subsidia egentibus
ministrant in bonis quae faciunt
sibi reservant, offerunt
holocaustum quod est magis
sacrificio. Unde et Hieronymus contra Vigi-
lantium dicit: Quod autem asseris
eos melius facere qui utuntur
suis rebus et paulatim
fructus possessionum pauperibus
dividunt, non a me eis sed
a Deo respondetur: Si vis perfectus
esse etc. et postea subdit: Iste
autem quem tu laudas secundus
et tertius gradus est, quem et
nos recipimus dummodo sciamus prima
secundis et tertiis praeferenda. Et
ideo ad excludendum errorem
Vigilantii dicitur in libro de Ecclesiasticis dogmatibus
est facultates cum dispensatione
pauperibus erogare, melius pro
intentione Dominum sequendi in-
simul donare et absolutum solli-
citudine egere cum Christo. Quia in
Christo statum religiosorum
requirit observantiam obedientiae

mortale in duplici dulcedine aliqua
[illegible] [illegible] [illegible]
respectu saeculare sed hoc tamen ex
[illegible] [illegible]. Dicitur est eius quod [illegible]
[illegible] duplex [illegible]
respectu saeculare [illegible]
[illegible] [illegible] in saeculari [illegible]
[illegible] ut [illegible] in
quo notatur [illegible] quae in
[illegible] melior est quam contemplatio
vel [illegible]. [illegible] dicit [illegible]
[illegible] tractatu de [illegible]
[illegible] est quod [illegible]
nec studium [illegible] nec
[illegible] contemplationis nec [illegible]
[illegible] est obedientiam
esse potius sed accepta [illegible]
et quod [illegible] obedientia sola [illegible]
est hic [illegible]
[illegible]
[illegible]
[illegible] [illegible] valitudo
[illegible] Sed hic dubium
est an obedientia sit votum potissimum
inter haec tria vota. Et videtur quod
non quia perfectio vitae religiosae
a Christo sumpsit exordium sed Christus specialiter
dedit consilium de paupertate non autem
invenitur dedisse consilium de obedientia.
Ergo votum paupertatis est potius quam
votum obedientiae. Hoc [illegible] xxxiii
[illegible] quod omnis ponderatio non est
digna continentis animae sed [illegible]
dispensatio [illegible] est [illegible]
quam votum obedientiae ergo votum con-
tinentiae potius est quam votum
obedientiae. [illegible] aliquod
votum est potius tanto magis
esse indispensabile sed
votum paupertatis et continentiae
sunt adeo annexa regulae monacha-
li ut contra ea nec summus ponti-
fex possit licentiam indulgere
~~hic religiosus in obedientia~~
~~suo praelato~~ sed dicitur quod decretalis

de statu absolvatur quin licet sit indul-
gentia ut religiosus non obediat
suo prelato. Ergo videtur quod votum
obedientie sit minus voto paupertatis
et continentie. Sed contra est quod dicit
Gregorius 2y(?) moralium obedientia victimis
iure preponitur quia per victimas
aliena caro per obedientiam vero volun-
tas propria mactatur. Sed vota re-
ligionis sunt quoddam holocaustum
Ergo votum obedientie est precipuum
inter alia vota religionis. Respondeo
votum obedientie est precipuum in-
ter tria vota religionis et hoc
triplici ratione. Primo quia per votum
obedientie aliquid maius homo
offert deo scilicet ipsam voluntatem
que potior est quam corpus proprium
quod offert deo per continentiam
et quam res exteriores quas offert
homo deo per votum paupertatis. Unde
quod fit ex obedientia est magis deo
acceptum quam illud quod fit per propriam
voluntatem sicut quod dicit Ieronimus ad Rusti-
cum monachum. Ad illud tendit oratio
ut doceam te non tuo arbitrio
dimittendum. Et post pauca non
facias quod vis. comedas quod
iuberis habeas quantum acceperis
vestiaris quod datur. Unde et ieiunium
non est deo acceptum in propria voluntate
secundum illud Ysaie 58 ecce in die
ieiunii vestri invenitur voluntas
vestra. Secundo quia votum obedientie continet
sub se alia vota sed non convertitur.
Nam et religiosus etsi teneatur
ex voto continentiam servare et paup-
ertatem tamen hec etiam sub obedientia
cadunt ad quam pertinent multa
alia preter continentiam et paupertatem.
Tertio quia votum obedientie
proprie se extendit ad actus propinquos
fini religionis. Quanto autem aliquid
propinquius est fini tanto melius est.
Et inde etiam est quod votum obedientie

essentialius est religioni. Si enim
aliquis sine voto obedientie
voluntariam paupertatem et continentiam
etiam voto servaret non propter hoc per-
tineret ad statum religionis qui
etiam preferendus est virginitati ex voto
servate. Dicit enim Augustinus in libro
de virginitate nemo quantum puto
ausus fuit virginitatem preferre
monasterio. Ad primum dicendum quod
votum obedientie includitur
in ipsa Christi sequela. Quia cum
obedientie sequitur alterius voluntatem
et ideo magis pertinet ad perfectionem
quam votum paupertatis. Quia ut Ieronimus
dicit super Matheum id quod perfectionis
est addidit Petrus cum dixit et
secuti sumus te. Ad secundum dicendum
quod ex verbo illo non habetur
quod continentia preferatur omnibus
aliis actibus virtuosis sed solum
coniugali castitati vel etiam exterioribus
divitiis auri et argenti que
pondere mensurantur. Vel per
continentiam intelligitur universaliter
abstinentia ab omni malo.
Ad tertium respondetur quod papa non
in voto obedientie non potest sic
cum religioso dispensare ut
nulli prelato teneatur obedire
in hiis que ad perfectionem vite
pertinent. non enim potest eum a sua
obedientia eximere. Potest tamen eximere
eum ab inferioris prelati
obedientia quod non est in voto
dispensare. [illegible] votum obedientie
esse verissimum inter illa tria
vota [illegible] tamen unum
[illegible] statum religionis
[illegible] [illegible] continentie
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] illi
[illegible] [illegible] [illegible]

cessat. Preterea tercio contra delectaciones ut
glosa quando impugnat dicit cum
spiritus concupiscit adversus
carnem hic magna tolerancie
virtus agitur: delectacionibus pravis,
libidinibus diversis motibus
carnalibus atque turpibus sua
virtute sanctus animus castitatis
spiritualis vigore resistit. Vide
Hec. Secundo probatur continencia quod
est de perfectione religionis.
Sed hic dubitatur an perpetua
sua continencia requiratur ad per-
fectionem religionis et videtur
quod non, quia omnis christiane vite
perfectio ab apostolis cepit sed apostoli
continenciam non videntur servasse
ut de Petro qui socrum legitur
habuisse Mathei 8. Ergo videtur
quod ad perfectionem religionis non
requiratur perpetua continencia.
Sed primum perfectionis exemplar
nobis in Abraham ostenditur
cui dominus dixit Genesis xvii ambu-
la coram me et esto perfectus.
Sed exemplatum non oportet quod
excedat exemplar. Ergo perfectionis
requiritur a non manente ad perfectionem
religionis etc. Illud quod requiritur
ad perfectionem religionis in omni
religione invenitur. Sunt autem
aliqui religiosi qui uxoribus
utuntur. Non ergo religiosi perfectio
exigit perpetuam continenciam. Sed
contra est quod apostolus dicit 2 Corinthiorum
vii mundemus nos ab omni
inquinamento carnis et spiritus
perficientes sanctificacionem in timore
Dei. Sed mundicia spiritus
et carnis conservatur per continenciam
dicitur enim 1 Corinthiorum vii mulier innup-
ta et virgo cogitat que sunt
domini ut sit sancta corpore et spiritu.
Ergo perfectio castitatis requirit conti-
nenciam. Respondeo quod ad perfectionem
statum religiosi requiritur remo-
cio eorum per que impeditur

ne totaliter feratur in Dei servicium. Usus
autem carnalis copule retrahit animum
ne totaliter feratur in Dei servicium dupli-
citer. Uno modo propter vehemenciam delectacionis
ex cuius frequenti experiencia augetur con-
cupiscencia ut etiam philosophus dicit 3 Ethicorum. Et
inde est quod usus venereorum retrahit
animam ab illa perfecta intencione
tendendi in Deum. Et hoc est quod
Augustinus dicit in 1 Soliloquiorum nichil
esse sencio quod magis ex arce
deiciat virilem quam blandimen-
ta femine, corporumque ille contactus
sine quo uxor haberi non potest. Alio
modo propter sollicitudinem quam ingerit homini
de gubernacione uxoris et filiorum
et rerum temporalium que ad eorum susten-
tacionem sufficiant. Unde apostolus dicit
qui sine uxore est sollicitus
est que sunt Dei quomodo placeat
Deo, qui autem cum uxore est
sollicitus est que sunt mundi
quomodo placeat uxori. Et ideo
continencia perpetua requiritur ad per-
fectionem religionis sicut et voluntaria
paupertas. Unde sicut dampnatus
est Vigilancius qui adequavit
divicias paupertati ita dampnatus
est Iovinianus qui adequavit
matrimonium virginitati. Ad primum ergo
dicendum quod perfectio non solum paupertatis
sed etiam continencie introducta
est per Christum qui dicit Mathei xix
sunt eunuchi qui castraverunt
seipsos propter regnum celorum et postea
subdit qui potest capere capiat.
Et ne alicui spes perveniendi ad perfectionem
tolleretur assumpsit
ad statum perfectionis eciam illos
quos invenit matrimonio
iunctos. Non autem poterat absque
iniusticia fieri quod viri uxores desererent
sicut absque iniusticia fiebat quod
homines divicias relinquerent
et ideo Petrum quem invenit
matrimonio iunctum non separavit
ab uxore. Iohannem tamen nubere
volentem a nupciis revocavit.

Ad primum quod sicut augustinus dicit in libro de bono coniugali melior est castitas celibum quam castitas nuptiarum, quarum abraham unam habebat in usu, ambas in habitu. Caste quidem coniugaliter vixit, esse autem castus sine coniugio poterat, sed tunc non oportuit. Nec tamen quia antiqui patres perfectionem animi simul cum divitiis et matrimonio habuerunt, quod ad magnitudinem virtutis pertinebat, propter hoc infirmiores quique debent presumere se tante virtutis esse ut cum divitiis et matrimonio possint ad perfectionem venire, sicut nec aliquis presumit hostes inermis invadere quia Sampson cum mandibula asini multos hostium peremit. Nam illi patres si tempus fuisset continentie et paupertatis servande studiosissime hoc implevissent. Ad secundum dicendum quod illi modi vivendi secundum quos homines in mundo vivunt non sunt simpliciter et absolute loquendo religioni [illegible] sed secundum quid inquantum scilicet in aliquo repugnant quedam que ad statum religionis pertinent. Sed utique et quod in hiis inveniuntur aliqua paupertate obedientia et continentia [illegible] religionis [illegible] quia perfectio vite magis consistit in interioribus quam in exterioribus actibus, sicut ad Romanos xiiii^o non est regnum dei esca et potus sed iustitia et pax et gaudium in spiritu sancto. Sed votum religionis [illegible] ad obligat [illegible] quod est perfectionis [illegible] magis accedit ad religionem [illegible] vota [illegible] contemplativi [illegible] [illegible] et aliorum [illegible] [illegible] que pertinent ad exteriores actus [illegible] religiosus status [illegible] [illegible] [illegible] [illegible] [illegible] tendendi in perfectionem caritatis. Alio modo secundum quod quietat humanum animum ab exterioribus sollici-

tudinibus sicut ad i Corinthios vii^o volo vos sine sollicitudine esse. Tertio secundum quod est quoddam holocaustum per quod aliquis totaliter se et sua deo offert et secundum hoc ex hiis tribus votis integratur religionis status. Primo enim quantum ad exercitium perfectionis requiritur quod aliquis a se removeat illa per que posset impediri ne totaliter eius affectus tendat in deum in quo consistit perfectio caritatis. Huiusmodi autem sunt tria. Primo quidem cupiditas exteriorum bonorum que tollitur per votum paupertatis. Secundo concupiscentia sensibilium delectationum inter quas precellunt delectationes venereae que excluduntur per votum continentie. Tertium autem est inordinatio voluntatis humane que excluditur per votum obedientie. Similiter autem secularis sollicitudinis inquietudo precipue ingeritur homini ex tribus. Primo quidem ex dispensatione exteriorum rerum et hec sollicitudo per votum paupertatis homini aufertur. Secundo ex gubernatione uxoris et filiorum que amputatur per votum continentie. Tertio ex dispositione propriorum actuum que amputatur per votum obedientie quo aliquis se alterius dispositioni committit. Similiter etiam holocaustum est cum aliquis totum quod habet offert deo ut Gregorius dicit super Ezechielem. Est autem triplex bonum hominis secundum philosophum in i^o ethicorum. Primo quidem exteriorum rerum quas quidem totaliter aliquis deo offert per votum voluntarie paupertatis. Secundo autem bonum proprii corporis quod aliquis precipue offert deo per votum continentie quo abrenuntiat maximis delectationibus corporis. Tertium autem bonum est anime quod aliquis totaliter deo offert per obedientiam qua aliquis offert deo propriam voluntatem per quam homo utitur omnibus

perfeccionis et [illegible] aut et voto
conveniencia ex tribus votis
status religionis integratur
ut ex. d. c. cum ad monasterium de statu mo-
nachorum quia custodia castitatis et
abdicacio proprietatis sunt annexa
regule monachali etc. Tercio aut
quia status religiosorum ordinatur
sicut ad finem ad perfectionem caritatis
ad quam pertinet quod aliquis totaliter
cum actu divino [illegible]
maior est caritatis secundum illud
I Cor. xiii^o caritas paciens
est benigna est etc. Et ideo
in tribus actus divini cultus
[illegible] parte et [illegible]
caritas sub voto religionis
que ordinatur ad ipsum ad
finem. In primis quorum omnibus
alie religionum observancie
ordinantur ad predicta tria
principalia vota nam si qua sunt
instituta in religionibus
ad procurandum victum puta
laborare, mendicare vel alia
huiusmodi referuntur ad paupertatem
ad cuius observacionem religiosi
per hunc modum victum sibi
procurant. Alia vero quibus
corpus maceratur sicut vigilie,
ieiunia et si qua sunt huiusmodi
directe ordinantur ad votum con-
tinencie observandum. Si qua
vero in religionibus sunt insti-
tuta pertinencia ad humanos actus
quibus homo ordinatur ad reli-
gionis finem scilicet ad dilectionem
dei et proximi puta lectio
oracio visitacio infirmorum vel
si quid aliud est huiusmodi
comprehenduntur sub voto obedien-
cie quod pertinet ad voluntatem que
disponitur actibus suis [illegible]
actus ordinat ad finem
secundum dispositionem alterius [illegible] pertinet
ad illa tria vota tamquam
quedam obligacionis unde ha-
bitus regularis [illegible] datur vel
benedicitur in professione [illegible]

[illegible] aut [illegible] de [illegible]
[illegible] qui [illegible] in [illegible]
[illegible] in [illegible] paupertate
[illegible] ab [illegible] caritate et
[illegible] ut [illegible] est [illegible]
[illegible] hec [illegible] / Et
[illegible] debet esse [illegible]
[illegible] contingat [illegible] ad
vita et mores [illegible]
ego [illegible] de [illegible]
[illegible] / [illegible] est [illegible]
[illegible] resplendeamus in [illegible]
[illegible] ne [illegible] nobis [illegible]
[illegible] trabem de oculo tuo
[illegible] debet enim [illegible]
[illegible] esse in
[illegible] que [illegible] ne [illegible]
[illegible] alios [illegible]
[illegible] 192 [illegible]
[illegible] in [illegible]
[illegible] quam [illegible]
[illegible] aurum [illegible]
[illegible] sed [illegible]
[illegible] admixtione [illegible]
[illegible] vel [illegible]
[illegible] et [illegible] de [illegible]
esse in [illegible] virorum [illegible]
[illegible] in aliis qui sunt [illegible]
[illegible] [illegible] ad [illegible]
[illegible] adulterium [illegible]
esse qui sunt [illegible] est [illegible]
[illegible] in illa [illegible]
[illegible] nobis [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] quia [illegible] cum [illegible]
[illegible] sicut [illegible]
[illegible] [illegible]
[illegible] [illegible]
qui [illegible] ab aliis distin-
guntur. 191 [illegible] iustorum [illegible]
[illegible] quasi lux splendens
procedit [illegible] lux
[illegible] sub modio sed
super candelabrum ut luceat
omnibus qui in domo dei sunt
[illegible]
[illegible] in [illegible] de [illegible]
[illegible] exhortando unumquemque

prelati dicit in hec verba Sumat unusquisque
in vobis presidentibus qui a deo
missi sunt amor iustitie et admi-
nistrationi nemo inquam nemo
unquam fiet incorruptus vel veritatem
palpet nemo peccata dissimulet
nemo donat munera ergo iustus
fiet nisi sanum est cum [illegible]
ut arguere possit et non faciat
et sanctus nisi bonus qui sint
pena sanctis manet et non
sentiens et ratio est quia negligit
et non turbat [illegible] vel ad
[illegible] fiunt ut [illegible] canon [illegible] de
[illegible] nec tamen exemplo sancti
[illegible] qui [illegible] maxime de-
[illegible] quia negligentes
non [illegible] est distantia
[illegible] vel [illegible]
[illegible] medicus qui morbis a lang-
uentibus [illegible] possit non [illegible]
[illegible] in [illegible] pro
[illegible] prelati qui [illegible] amaritudine
[illegible] sanctum [illegible] diligentiam caveat
ne negligentiam [illegible]
sibi commissi [illegible] committantur
ne forte dicatur eis a domino
ve pastoribus qui dispergunt
et dilacerant gregem pascue
mee Jerem. 23. Si enim [illegible]
tamquam pessimus [illegible]
[illegible] [illegible]
[illegible] sacramentorum [illegible]
[illegible] de [illegible]
[illegible] in [illegible] multo magis
qui a deo [illegible] ad
hoc sunt electi in vicarios et
dispensatores ut [illegible] sint de-
beant [illegible] salutaribus monitis
et sacramentorum administratione [illegible]
[illegible] [illegible] distinctus
[illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] quis
[illegible] in [illegible] constitutus est
[illegible] tanto [illegible] in [illegible]

periculo et quanto precellentiori ho-
noris culmine [illegible]
tanto [illegible] delinquentes [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] dampnantur [illegible]
aut [illegible] [illegible]
aut [illegible] [illegible] /
[illegible] de [illegible] [illegible]
[illegible] est [illegible] et prelatis
[illegible] [illegible] intende et
vita [illegible] [illegible]
[illegible] [illegible] [illegible] sic
[illegible] [illegible] est
[illegible] sanctus et [illegible]
[illegible] sancta et vita [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible]
[illegible] caput [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] stabilitatis /
[illegible] [illegible] prelatorum
[illegible] [illegible] [illegible]
[illegible] que [illegible] [illegible]
que [illegible] [illegible] [illegible] // et c
[illegible] arbor [illegible] que [illegible]
[illegible] in prelatis [illegible]
de qua dicit aug. in libro de [illegible]
[illegible] c. 31. [illegible] maior
[illegible] [illegible] in omnibus et
[illegible] deo [illegible] [illegible]
sua [illegible] [illegible] [illegible]
[illegible] [illegible] data est
[illegible] cum [illegible] superbia
que [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] filia [illegible] [illegible]
[illegible] superbia [illegible] [illegible]
nec [illegible] [illegible] tali [illegible]
[illegible] qui duobus malis
hac est superbia et invidia [illegible]
[illegible] [illegible] superbia [illegible]
[illegible] [illegible] maxime [illegible]
[illegible] [illegible] [illegible] [illegible]

hec enim docet humilitatem que nos
conservat et custodiat virtutes
de qua tu dictum esse caritatis
non cumulatur velut si tam
quilibet unde sicut nec non
cumulatur. Gregorius sedet non
caritas primus dicit ideo non
sed in vindicat omnia nec superbia
est in vita c 39 Christe ipse an
dum quoniam magnificus es et
humilis corde, qui dicto numquam
in sue placuit aut stabi
vel scia aut honore, tanto hu
miliavit se in omnibus quod tanta
te invenerit gratiam nisi ille
sed unquam se tu qui misericors
magnam custodi sunt. sed tale in
pectus malis corpus in vestibus
alienis sunt sunt, sed in aspectibus
exterioribus sunt sed mali ex regimi
nibus non sunt, sicut et tamen in
tegri sunt sed dignitatem tamen factum est
non sunt tu distant non ab
ius operibus patet dum tantis
sed abscondit argue dei opus tollis
patri nisi quoniam mitis es et hu
milis corde, ita et ipsi debent
esse humiles et mites, quoniam
dicit in vita c 21 non ipse alium
credendum est dominus deum
nec misericordiam non constituis
me. multi et nisi tamen et
tamen nisi nec huius radicitus
timore non augetur quo superbia
compellitur quia sic dicit deus
ut enim hanc sectandi se hu
miliavit altissimus sed in qua
sequendus dicit magis sed destitu
it nec quia mitis sum et humilis
corde et invenietis requiem
animabus vestris, dicit enim humilitatis
est locus spiritus sancti ut in eo
quiescat quod impleat nunc
unde replebat quod exigitur non
quod de primatu in agendis
dicit est super quem requiescat
spiritus meus nisi super hu
milem et quietum et tre
mentem sermones meos

Audi quid de illo apostolus ait qui
te ad hec sectandum invitat ait
enim Christus cum in forma dei esset
non rapinam arbitratus est esse se
equalem deo sed semetipsum exinanivit
ut formam servi accipiens in similitudinem
hominum factus et habitu inventus
ut homo humiliavit semetipsum factus
obediens patri usque ad mortem
mortem autem crucis. Si igitur tanta
humilitate se deiecit dominus maiestatis
superbire quid debet homo
infirmitatis sed se deponit, non
sicut ille qui superbus et dolosus
Christo dixit, Quis sequitur te qua
tenus vetus tua virtus in lapides
sancti sunt de nubibus celi
mundus. Similis autem homo non
sed ubi caput suum reclinet
Lucifer bachus superbia astutia
dolosa, et manet maledicti
nisi voluptati claram in quo ut
agnosceret non agnoscebat nisi
humilitate. ac pastor versa sunt
virtutis est dum non se dimisit
ipse sua dolositate et superbia
de quo sequitur quod humilitas est
maxima disciplina christiana
ipsa enim custodit caritatem nam
nil tamen virtus valebat cum super
bia ideo deus superbis resistit
ut abiciantur, humilibus autem
dat gratiam ut diligantur quod
dicuntur ut accipiant et colligant
ideo patet quod humilitas sola hec
est accepta a deo in omnibus
operibus quia humilitatis virtus
fundamentum est, humilitas lux ha
bitum virtus sunt. Glosa huius est
virtutibus apud deum, a qua
sunt habere plena in donationibus
sed primi in laboribus et humilitate,
talibus celum non cumulatur deserit
nunc gradus in triumphante celesti
sed parvuli ad ipsam humilitatis alti
tudinem sunt et hec est summa
illud plateis doctoris religiosorum
sed christiana humilitas est quod
quidem verum est et debent esse
robusti per perseverantiam

Quod xpm patientia sit nisi quedam
virtus cui quicquid tam magnum
domini dei ut nec ipsius omnino nobis
largitur quia malos ut corri-
gantur expectat, patientia a pa-
tientibus nomen accepit, patien-
tem hic deum confitemur et patien-
tissimum. utique patientia eius dei
quia sepe contemptus. patet etiam
negligentibus et maculis vitiorum
peccantibus quod multe [illegible]
esse plenitudinibus et oblatio-
nibus [illegible], nec ulla ipsius
opera [illegible] venit quia et hoc
indulgentiam cogitat: et fla-
gella indulgentiam [illegible]
a peccatis [illegible], flagella [illegible]
rantibus in peccatis ut saltem consti-
tuerentur illi quibus [illegible] tam
patiens non esse ita dum quam-
quam unquam desistit nec ius-
tas de peccatoribus habemus si
confessionem deus vellet punire
qui peccant nec deus in presenti
vita de parvis [illegible] nemo
et multis nullus bonum ista
[illegible] qui facit solem oriri
super bonos et malos .i. sanitatem
[illegible] bonis et
malis [illegible] remunerando [illegible]
in celis malis [illegible]
Sed quia dicit [illegible]
ps [illegible] .s. non solum [illegible]
quibus [illegible] in [illegible]
[illegible] et [illegible]
[illegible] ps 36 omnia [illegible]
[illegible] dei [illegible]
in tempore, hec [illegible]
de [illegible] et [illegible],
Ideo quia [illegible] dei [illegible]
ps xxij virga et baculus ipsa
me consolata sunt glo. virga .i.
disciplina seu correctio minor qua
corrigitur [illegible] et baculus .i.
disciplina maior seu correctio
qua corrigitur iam pro
virtus, ipsa me consolata sunt
.i. me afflixerunt .s. flagella

nec [illegible] sunt quod
sunt [illegible] non solum patienter
sed et libenter sustinendo
[illegible] apocalipsis iij° ego quos
diligo arguo et castigo et c.
[illegible] flagellat autem
filium quem recipit, vel [illegible]
.s. [illegible] in
[illegible] .i. [illegible] sus
tenet. quam [illegible] est
[illegible] / de qua [illegible]
patientia dicit [illegible]
quam [illegible] [illegible]
dicit [illegible] habeo te [illegible]
[illegible], te [illegible]
[illegible] te [illegible]
ut [illegible], te [illegible]
[illegible] ut [illegible] [illegible]
[illegible] te [illegible] ut
[illegible], [illegible] ut
[illegible], [illegible] ut p
[illegible] et non minus
[illegible] extollat quia totum
[illegible] reformat et [illegible]
facit, totum corpus regit
[illegible] ne [illegible]
et [illegible] opus reddit,
ut dicit iacobus i. Et [illegible]
[illegible] ad donatum sic dicit
patientia est que nos deo
commendat et [illegible]
est que iram temperat
que linguam frenat [illegible]
[illegible] gubernat, pacem
custodit, disciplinam regit
libidinis impetum frangit,
[illegible] violentiam comprimit
[illegible] [illegible] extinguit
[illegible] [illegible]
[illegible] inopiam [illegible]
[illegible] in virginibus beatam
integritatem, in viduis labo-
riosam castitatem, in maritatis
[illegible] caritatem, facit

in corpore humilis. in adversis
fortis / contra diabolicas et huma-
nas fortes militis / templa
virtutis expugnant, persecuciones
tolerant passionis et martiri-
um sustinent. est ille, hec para-
bola notatur in robustissimi
et fortitudine / sic prelati debent
esse robusti in fide et in ope-
re bono. tercio [illegible]
expugnando / tercio adhuc [illegible]
est quod debet esse [illegible]
quod notatur in hoc quod fistula
est purpurei coloris / in qua
nostre caritas prelatorum in quo
debent caritativi esse ad omnes
sicut caritatis dei quo nos
redemit, [illegible] esse quod [illegible]
filios regni celi et filios
[illegible] celi, david et alia
prelatus [illegible] sicut [illegible]
sine caritate nichil [illegible] nisi
[illegible] tamquam [illegible]
[illegible] cum dei et proximi
[illegible] amatorem a sinistra non
sufficit ad dexteram, nec [illegible]
[illegible] dei nisi per dilectionem.
[illegible] non habent, nisi
linguis hominum loquantur et an-
gelorum sonans eramentum
et cimbalum tinniens. [illegible]
[illegible] habuit omnem prophetiam
et sciunt omnia [illegible]
omnemque sciam et habet omnem
fidem ita ut montes transferat
nichil est. [illegible] est enim
ca[illegible] et unitas
[illegible] de [illegible] a patre et [illegible]
[illegible] in [illegible] mittit, [illegible]
[illegible] illam [illegible]
sibi [illegible] potuit ca-
ritate [illegible] et quod
[illegible] non potuit, [illegible]
ab illa. illa autem manet, [illegible]
[illegible] illa [illegible] de ecclesia
katholica [illegible] illam
[illegible] nichil [illegible]
[illegible] [illegible] a columba

[illegible] est in archam noe
[illegible] quoscumque [illegible]
[illegible] [illegible] qui etiam [illegible]
[illegible] [illegible] quia [illegible] forma
et equalem staturam sicut caritas
[illegible] [illegible] debent dei [illegible]
[illegible] [illegible] Johannis
[illegible] nemo [illegible] per equalem
formam [illegible] equali statura habet
habent [illegible] qui ducunt ad
celum et ad omne bonum opus
[illegible] manus que porrigunt pau-
peribus elemosinam [illegible]
quibus intelligitur illud psalmi
beatus qui intelligit super egenum
et pauperem in die mala liberabit
eum dominus. glosa [illegible] beatus [illegible]
[illegible] qui intelligit super
egenum et pauperem [illegible]
[illegible] misericordiam [illegible]
[illegible] in elemosina ab omni peccato
et a morte liberat et Job v
in sex tribulacionibus liberabit
te i. in sex [illegible] que [illegible]
[illegible] in [illegible]
et non [illegible] in [illegible]
[illegible] et non [illegible]
[illegible] in septimo [illegible]
[illegible] in [illegible]
[illegible] liberabit eum a damp-
nacione [illegible] habet [illegible] aures
de quibus [illegible] qui habet
aures audiendi audiat. [illegible]
[illegible] [illegible]
[illegible] intellectu, [illegible]
[illegible] habita et [illegible]
[illegible] [illegible]
[illegible] dilige illa et [illegible]
te. dilige [illegible] tuos caritate
et diligent te [illegible] et
[illegible] [illegible]
[illegible] in prelato
[illegible] debet [illegible] in [illegible]
[illegible] prelatorum esse [illegible]
debent esse [illegible] et affabi-
litate. et hec notatur in [illegible]
[illegible] quod [illegible] fistula
[illegible] dulcedine et
[illegible] quam
fistula in qua [illegible]
[illegible] prelatorum qui debent

affabiliores velut amicis prelatos habere
debet a factis suis quod eloquia si
facilius et suavius ad statum dul
ces cum prelati debet esse fa
ciles ad suaves ad statum boni
[illegible] ponat in exemplum ad
[illegible] debent habere affabilitatem in cor
de ore et opere primo in corde vi
delicet fidei in cogitatione et cogitat
[illegible] angelos [illegible]
[illegible] [illegible] dul
cedine [illegible] cogitat [illegible]
[illegible] prius [illegible]
vel illud in [illegible] ostende mihi
faciem tuam, sonet vox tua in
auribus meis vox enim tua [illegible]
valor [illegible] sicut [illegible]
xiiij° [illegible] fili mi mel quia
bonum est et [illegible] dulcissimum
dulcius melle [illegible] simplicitas
[illegible] in [illegible] sicut [illegible]
[illegible] 23 vel dulcius
[illegible] in [illegible]
26 [illegible] de [illegible]
[illegible] et vidi et [illegible] dul
cis mihi [illegible] affabi
litatis prelati [illegible] debet
[illegible] in corde in ore suavitas
[illegible] bona [illegible]
[illegible] exemplum [illegible] dulcia [illegible]
tibus meis eloquia tua [illegible]
amore bonum [illegible] 6 [illegible] dul
ce multiplicat amicos [illegible]
[illegible] dulcedo
vini sicut vinum [illegible] 4/6
[illegible] dulcius est eloquia mea
[illegible] suaviter in ope
[illegible] bona [illegible]
in [illegible] 6 [illegible] in vola
[illegible] et [illegible] dulcem
[illegible] illum [illegible]
[illegible] 21 [illegible]
[illegible] dulcem amarum [illegible] et exo
xv [illegible] et lignum quod [illegible]
[illegible] in aquas [illegible]

portavit habet propter amaritudinem
maris. et misso ligno illo
[illegible] in dulcedinem [illegible]
[illegible] in altitudinem [illegible]
In illa die stillabunt montes
dulcedinem. Sicut enim dulcedo
Christi est imitanda sicut enim
dulcis in [illegible] moralibus
[illegible] dulcis [illegible]
[illegible] [illegible]
[illegible] dulcior in
[illegible] salutis [illegible]
cum [illegible] et dulcedinem quia in
[illegible] habebat ostendebat [illegible]
[illegible] [illegible]
[illegible] dulcissimum in [illegible]
[illegible] magna multitudo [illegible]
dulcedinis tue [illegible] quia
magna sive extensive quia [illegible]
multitudo intensive quia [illegible]
dulcedinis tue [illegible] ineffabilis
et multum magna [illegible]
[illegible] dulcis
quia absconditus [illegible] [illegible]
[illegible] ad [illegible] illis
[illegible] [illegible] aliis
[illegible] usque ad [illegible]
[illegible] [illegible] vidit [illegible]
non est [illegible] audivit
[illegible] quia non est [illegible] nec in
cor hominis ascendit [illegible] quia
est inexplicabilis. quam dulcis
absque [illegible] illa enim
dulcedo [illegible] in
[illegible] dei quia [illegible] ante
[illegible] dulce [illegible]
[illegible] dulce [illegible] solem
[illegible] prelati debent esse dulces
et affabiles et suaves [illegible]
in [illegible], [illegible]
[illegible], [illegible]
[illegible] in [illegible]
[illegible] quod est [illegible]
in quo [illegible] abundantia
quam debent habere respectu superiorum
[illegible] ut [illegible] superius

ut obediret eis cor(de) abbatis erudita
quidam plurium abstinentia quic
cumque date per angelum in sermone s(upra)
xliiii dicitur a nimia abstinen
tie dicitur ut danielis cum sociis ad
per continentiam vincit a rege
per semini regnatur moyses
carnibus deum fruebatur et appa
ribus, populus vero cibo et po
tu deditus decidit ad deorum
gentilium cultus et supersti
tionem vertantur qui saturnali
bi vacarunt. Et ideo li(bro) de ecle
siasticis documentis bonum
est in cibo sumere quicquid
deus ad vescendum concessit ab
stinere aut ab aliquibus cibis
quasi a malis sed quia non
necessariis non est malum vindi
care carnium usum per interdicte
in tempore quo christianis est
ab illicitis aut abstinentia
bona est cum contrarietatis
vitium accipit, nam duo sunt
abstinentie seu duo genera scilicet
unum corporale aliud spirituale
unum a potu atque epulis contra
appetitum gule a delecta
tionibus atque mollissimis
suavitatibus que sunt ab his
que per tactum gustum visum
que decipiunt spiritum utiliter
[illegible] ac [illegible] abs
que aliud abstinentie et
[illegible] et prosperis
et sublimis motus animi
regit et perturbationum [illegible]
[illegible] tranquillitate placat
[illegible] ac superbe impetus [illegible]
[illegible] bestias reprimunt
[illegible] cum vita sua
qui a deo separavit sic [illegible]
abstinuit a [illegible]
[illegible] deum timuit
devovit et abstinuit ab omni
vino et sicera. Et vel quia [illegible]

damp(n)um infert. Sic pauperes a de
liciis et usura a vinculis ab
stinent. Eccli. 3. Sapiens cor et in
telligibile abstinebit se a peccatis
et in operibus iustitie successum
habebit. Et vel quia vitam in
culpabilem sic nobiles abstinent
ab indignis. i Thess. 4 Hec est
voluntas dei sanctificatio vestra
ut abstineatis vos ab in for
nicatione. Et vel quia dehonestant
sic sancti a pravitatibus vestibus
abstinent. i Thess. v Omnia probate
quod bonum est tenete ab omni
specie mali abstinete vos. Et
vel quia vitam corporalem breviat
et minuit. Gula sicut anus
perpetuus laqueum in ille
abstinuit a cibo. Eccli. 31 Qui
abstinens est adiciet vitam.
Et vel quia bonum aut impugnat
sic pugiles abstinent a quibus
i Petri ii Obsecro vos tamquam
advenas et peregrinos ab
stinere vos a carnalibus desi
deriis que militant adversus
animam. Ideo autem pars se qua
dam tristitia et anxietate
[illegible] et rixam quandam cum
homine interiore [illegible] propria
in [illegible] dicit glosa
[illegible] cogitationes [illegible]
[illegible] voluptates
[illegible] ac interiori
examinatione discutite et de
[illegible] subiungitur
a sermone [illegible] quo
[illegible] tamquam a cibis
noxiis abstinet et spiritualiter ab
his que contrariantur spirituali
continentia sobrium custodire.
Ideo abstinentia corpus ma
cerat sed cor impinguat
corpus debilitat sed animam
confortat. Sic ille bene abstinet

a cibis qui eis a maliciis actibus
et mali [illegible] ambitoribus
vina quia a cibis abstinent et sic
ut agnus demonis [illegible] imitantur
quibus ista carnalibus non est
sed requirenda est spiritualibus virtutibus
non enim in cibis quibus vescimur
sed in animo est unde quisque ornatur
cuius animus valeat maculari
[illegible] [illegible] omnem creaturam
dei bonam esse et nil rejiciendum
quod cum gratiarum actione percipitur et dei
[illegible] qui a carnibus et vino
se abstinent non tamquam immunda
que a deo facta sunt respuunt sed
a fervore cibos et potum per sola
castigatione corporis abstinere
et apostolus dicit quia omnis creatura
dei bona est et nil abiciendum
quod cum gratiarum actione percipitur, sanctifi-
catur enim per verbum dei et orationem
percipitur. Item dicit in eo quod a carnibus
et a vino abstinet non tamquam
velut immunda refugiunt sed ordinantes
vite instituta servantur ideo
quibus placuit docere scripture doctoris
dicendo, sed multi amantes dile-
ctionis pietatis et humilitatis discretam
abstinentiam et corporis mortificationem
tam ad te orandum [illegible]
meditandum laudandum ad omnem
[illegible] magnitudinem propriam sapientiam
devota [illegible] [illegible] [illegible]
[illegible] cum [illegible] utilitatis sub abstinentia
[illegible] que valde antiqua est cuius
plato quis notatur in [illegible]
[illegible] [illegible] quod [illegible]
[illegible] [illegible] et [illegible] [illegible]
demonstrant sic et abstinentia
Octava quod placere est conscientia
per bona fama. De qua apostolus dicit
providentes enim bona non solum
coram deo sed et coram omnibus
hominibus. Inter nos conscientia nostra
sufficit nobis, propter vos
fama nostra non pollui sed pollere
debet in vobis, tenete quod di-
xi atque distinguite. Due res sunt
conscientia et fama, conscientia tibi

fama proximo tuo, qui fidens
conscientie sue negligit famam
crudelis est. Hec Augustinus in
libro de sancta viduitate quod maxime
est de bona fama, non autem
cuidam sunt sicut viri sancti
fuerunt qui quod [illegible] est in
aliqua negligentia sua
per quam sic ut in malam
veniret suspicionem, unde
sua vita longe abesse
fuit dicit sibi coram
deo sufficere conscientiam esti-
mationem hominum non implevit
salus [illegible] vel tradebatur
contemptoribus eum credentes
alios alienos sunt blasphe-
mantes nomen dei quamdiu
sed sua suspicione quam
sperans que casta est, despi-
cit vita sanctorum, sunt vel
eius corruptione imitantem
non quod vident sed quod putant
unde quisque a criminibus
flagitiorum atque facinorum vitam
suam custodit sibi bene
facit qui autem et famam,
et in alios misericors est
nobis enim necessaria est vita
nostra et aliis vero quod aliis
[illegible] [illegible] ad sa-
lutem ad unam utique [illegible]
dat utilitatem unde non frustra
apostolus providentes inquit bona
non solum coram deo sed etiam
coram hominibus ait super [illegible]
est. Item dicit placere omnibus
per omnia sicut ego omnibus per
omnia placeo, non querens quod
michi utile est sed quod multis
ut salvi fiant. In qua eius
exhortatione et decretis sub
jungitur sicut unus quisque
sit scilicet [illegible] [illegible]
casta [illegible] bona [illegible]

bone fame. Si quis vitus p
quia lanus dixit in gilitate
qui dixerit et accepit
et audistis et vidistis in
me / Sed hic accidit quedam
dubia de prelatis ecclesie qui
cum prelati ecclesie sunt in statu
perfectionis. et videtur quod sic dicit
ieronimus super epistolam ad titum
olim idem presbiter qui et episcopus
et quia presbiteri sunt ergo presbi
teri sunt sicut et episcopi
et qui sibi propositus sunt esse
subiectos Ita episcopi noverint
se magis consuetudine quam dispensationis
veritate dominice presbi
teris esse maiores et in
commune ecclesiam regere Si episcopi sunt
in statu perfectionis ergo et pres
biteri habentes curam animarum Preterea
sicut episcopi suscipiunt curam animarum cum
consecratione ita et presbiteri
curati et etiam archi
diaconi de quibus in actibus vi
corporale habetis viros boni
testimonii vi plenos
spiritu sancto et sapientia quos
constituamus super hoc opus
nos vero orationi et ministerio
verbi instantes erimus Et placuit
sermo coram omni multitudine et
glo. hic dicit quod apostoli
constitui vii diaconos qui
essent presbiteri et
quasi archipresbiteri ita
archidiaconi ergo videtur quod etiam sint
in statu perfectionis Item sicut
episcopi obligantur ad hoc quod animam
suam ponant pro ovibus suis ita
etiam et presbiteri curati et archi
diaconi et hoc pertinet ad
statum perfectionis ut dictum est ergo
videtur quod presbiteri curati et
archidiaconi sunt in statu per
fectionis Sed contra est quod dicitur
xii q. i c. Statuimus sicut
sicut quidam esse consummatus
esto et perfectus perfectionem habet
dotem autem ordinatione et hunc dicitur
ministerium vel purgationis et
discretionis ex quo patet quod perfectio
solum episcopis attribuitur. Respondeo dicendum in
presbiteris et diaconis curatis
curam animarum duo possunt considerari ut
dicitur prius xxi q. c. dicit scilicet
ordo et cura / ordo autem ipse ordinatur
ad quendam actum in divinis officiis
quia distinctio ordinum per hoc distinguitur
officiorum dicitur ut supra quod aliquis
accipit sacrum ordinem accipit
potestatem quosdam sacros actus
exercendi non autem obligantur
ex hoc ipso ad ea que sunt perfectionis
nisi quantum apud occidentalem
ecclesiam in susceptione sacri or
dinis emittitur continentie votum
quod est unum eorum que sunt perfectionis
unde patet quod ex hoc quod aliquis
accipit sacrum ordinem non ponitur
simpliciter in statu perfectionis quamvis
interior perfectio ad hoc requiritur
quod aliquis digne huiusmodi actus
exerceat Similiter etiam nec ex parte
cure quam suscipiunt ponuntur
in statu perfectionis non enim obli
gantur ex hoc ipso vinculo perpetui
voti ad hoc quod curam animarum
retineant sed possunt eam deserere
vel transeundo ad religionem etiam
sine licentia episcopi ut habetur
in decretis xix c. q. ii. Et etiam
cum licentia episcopi sive ab archidia
conatu vel parrochiam dimittere
et simpliciter prebendam accipere
sine cura quod nullo modo liceret si esset
in statu perfectionis nemo enim
mittens manum ad aratrum
et aspiciens retro aptus est
regno dei ut dicitur Luce ix Episcopi
autem quia sunt in statu perfectionis
non nisi auctoritate summi pontifi
cis ad quem etiam pertinet in votis
perpetuis dispensare possunt episcopalem
curam deserere et ex certis causis
ut infra dicetur Unde manifestum
est quod non omnes prelati sunt in
statu perfectionis sed soli episcopi

Ad primum ergo dicendum quod de presbyteris et
episcopis dupliciter loqui possumus. Uno modo
quantum ad nomen, et sic olim non
distinguebantur episcopi et presbyteri;
unde episcopi dicuntur eo quod superin-
tendunt, sicut Augustinus dicit XIX de ci-
vitate Dei; presbyteri autem in Greco dicuntur
quasi seniores. Unde et apostolus
quandoque utitur nomine presbyterorum
quantum ad utrosque, ut dicit I ad Thi.
V: Qui bene presunt presbyteri
duplici honore digni habeantur. Et similiter
etiam nomine episcoporum; unde dicit Actuum XX,
presbyteris ecclesie Ephesine loquens:
attendite vobis et universo gre-
gi in quo vos spiritus sanctus
posuit episcopos regere ecclesiam Dei.
Sed secundum rem semper fuit inter eos
distinctio etiam tempore apostolorum, ut
patet per Dionysium V c. ecclesiastice hierarchie,
et Luce X super illud: designavit dominus,
dicit Glossa: sicut in apostolis est
forma episcoporum, sic in LXXII discipu-
lis forma est presbyterorum secundi ordinis.
Postmodum tamen ad scisma vitandum
necessarium fuit ut etiam nomina dis-
tinguerentur, ut maiores dicerentur
episcopi, minores autem dicerentur presbyteri.
Dicere autem presbyteros non differre
ab episcopis inter dogmata heretica
numerat Augustinus in libro de heresibus,
ubi dicit quod Ariani dicebant
presbyterum ab episcopo nulla differentia ab
episcopo differri seu discerni. Ad secundum
autem dicendum quod episcopi principaliter habent
curam omnium sue diocesis; presbyteri
autem et archidiaconi habent ali-
quas subministrationes ab episcopis.
Unde super illud I Cor. XII: alii
opitulationes, alii gubernationes,
dicit Glossa: opitulationes, ut hii qui
maioribus ferunt opem, ut
Titus apostolo vel archidiaconi
episcopo; gubernationes, scilicet minorum
personarum prelationes, ut sunt presbyteri
scilicet qui plebi documento sunt.
Et Dionysius dicit V c. ecclesiastice hierarchie
quod sicut universam ierarchiam
videmus in Ihesu terminatam, ita

unamquamque in propria divina ierarchia,
id est episcopo. XVI q. I: Sed et cunctis presby-
teris diaconibus attendendum est
ut nihil absque proprii episcopi licentia
agant. Ex quo patet quod ita se
habent ad episcopum sicut prepositi ad regem,
et propter hoc sicut in civitatibus
pluribus ballivis sub rege ballivorum
subditis accipiunt potestatem, alii
vero simpliciter commissionem
recipiunt, ita etiam in ecclesia
salva episcopo cum plenitudine pote-
statis quibusdam committitur cura, ut
archidiaconatus vel plebanatus,
cum simplici ministerio exe-
cutio, tamen in susceptione ordinis
non accipiunt curam perpetuam.
Ad tercium dicendum quod sicut plebani
et archidiaconi non habent curam
sed administrationem quandam
sibi que ab episcopo committitur,
ita ad eam non tenentur quantum ad
pastorale officium nec obligatione
perpetua curam per votum, sed inferi-
ores quod congruit de cura sua magis
habent quoddam officium ad perfectionem
pertinens quam obtinent perfectionis
statum. Secundo dubium, cum status
religiosorum sit perfectior quam status
prelatorum, et cum hoc sit ex quo dicitur
Matth. XIX: si vis perfectus esse,
vade et vende omnia que habes
et da pauperibus, quod faciunt
religiosi; non autem ad hoc
tenentur clerici, de quo XII q. I:
clerici de rebus propriis vel acquisitis
vel conquisitis de proprio habent, here-
dibus suis relinquant; ergo reli-
giosi sunt in perfectiori statu
quam clerici. Contra perfectio vite
consistit in dilectione Dei et proximi.
XXIIII. Sed status religiosorum
dicitur ordinari ad dilectionem Dei
ut et XX dei ... sicut
latius notatum est, ut dicit
VI ca. ecclesiastice ierarchie. Status autem
episcoporum videtur ordinari ad dilectionem
proximi, cuius curam sibi assumunt
intendat

unde et nominantur ut patet per Augustinum
XIX de civitate Dei. Ergo videtur quod status
religiosorum sit perfectior quam sta-
tus episcoporum. Praeterea per statum reli-
giosorum ordinatur ad vitam con-
templativam quae potior est quam
activa vita ad quam ordinatur
status episcoporum. Dicit enim Gregorius in
pastorali quod per activam vitam
proximis prodesse cupientes
contemplationis appetit
quod praelatus vel praelatus amare
debet sedulo [illegible]
[illegible] hic multi ad praedicandum
multi debent. Et dixit. Ergo videtur
quod status religiosorum sit perfectior
quam episcoporum. Praeterea nulli licet
a maiori statu ad minorem
transire. Hoc enim esset retro aspi-
cere. Sed aliquis potest a statu reli-
gionis ad curam episcopatus trans-
ire. Dicitur enim XVIII q. I quod sacrum
ordinatio de monacho episcopum facit.
Ergo status episcoporum est perfectior quam
religiosorum. Respondeo quod sicut Augustinus
dicit XII super Genesim ad litteram
agens praestantior est patiente.
In genere autem perfectionis episcopi se
habent ut perficientes,
religiosi autem ut perfecti. Quorum
unum pertinet ad actionem, aliud
vero ad passionem. Unde manifestum
est quod status perfectionis potius
est in episcopis quam in religiosis.
Ad primum ergo dicendum quod abrenuntiatio
propriae facultatis dupliciter potest consi-
derari. Uno modo prout est in actu.
Et sic non est essentialiter consistit
perfectio, sed est quoddam instru-
mentum perfectionis, et ideo
nihil prohibet statum perfectionis
esse sine abrenuntiatione
propriorum. Et idem dicendum est de aliis
exterioribus observantiis. Alio modo potest
consider[ari] ... ut est
paratus sua omnia si opus fuerit
sive dimittere vel distribuere
et hoc pertinet directe ad perfectionem.
Unde Augustinus dicit in libro de quaestionibus
evangelii: ostendit Dominus filios sapientiae
intelligere non in abstinendo
nec in manducando esse iustitiam,
sed in aequanimitate tolerandi inopiam.
Unde et Apostolus dicit: scio et abundare
et penuriam pati. Ad hoc autem
maxime tenentur episcopi quod omnia
pro honore Dei et salute sui gregis
contemnant cum opus fuerit vel
pauperibus sui gregis largiendo
vel rapinam suorum bonorum cum
gaudio sustinendo. Ad secundum
dicendum quod hoc ipsum quod episcopi intendunt
quae pertinent ad proximorum dilectionem
provenit ex abundantia dilectionis
Dei. Unde Dominus primo a Petro
quaesivit an eum diligeret et
postea ei curam gregis commisit.
Et Gregorius dicit in pastorali: si
dilectionis est testimonium cura
pastoralis, quisquis virtutibus
pollens gregem Dei renuit
pascere pastorem summum convinci-
tur non amare. Hoc autem est signum
dilectionis maioris ut homo ad
alterum amicum vel alium servat quam
si soli amico vellet servire.
Ad tertium dicendum quod sicut Gregorius dicit in
pastorali sit praelatus singularis actione
proximus, prae cunctis contemplatione
suspensus. Quia ad episcopos pertinet
non solum propter seipsos sed etiam
propter alios instructionem con-
templari. Unde Gregorius dicit super Ezechielem
quod de perfectis viris post contemplationem
suam redeuntibus dicitur: memo-
riam suavitatis tuae eructabunt.
Ad quartum dicendum an presbyteri curati
et archidiaconi sint maioris
perfectionis quam religiosi. Et videtur
quod sic quia dicit Chrysostomus in suo dialogo
loquens: talem mihi adducas
monachum qualis est Helias ut
aggrediamur dicta Heliae sunt
nota quod illi comparandus esse

qui prelatus est prelatis et melior
peccata ferre compulsus immo
dubius perseverat et fortis et pa-
ratus post. Et si quis michi
conferret optionem ubi mallem
placere in officio pastorali an
in solitudine monachorum sine
comparatione eligerem illud quod semper
fuit. Et in eodem loco dicit. Si
quibus hunc animi servito [?] sedulo [?]
cio illius presit s. monachalis
sedentis deseruit / tamen eius
constat reperiat / quantum nisi separatur
distat et regem. Ex quo videtur quod
sacerdotes curati sunt altiores [?]
sunt perfectis religiosis. Augu-
stinus dicit in epistola ad Valerium
Cogitet religiosa prudentia
tua nil esse in hac vita ma-
xime hoc tempore difficilius
laboriosius periculosius
episcopi aut presbiteri vel diaconi
officio sed apud deum nil bea-
tius si eo modo militetur
quo noster imperator iubet. Ex
quo religiosi sunt perfectiores pre-
latis aut diaconibus. Item
Augustinus dicit ad Aurelium. Si dolendum
est si ad tam ruinosam
superbiam monachos surgimus
et tam gravi contumelia dig-
nos clericos putamus ut si bonus
monachus vix bonus clericus
esse. cum aliquis bonus sit mo-
nachus vix bonum clericum
valeat aut faciat. Et paulo
ante premittit non esse causam
dandam servis dei. s. monachis
ut se facilius putent eligi ad
aliud melius s. clericatum
si facti fuerint deteriores s. abiec-
to monachatu. Ex quo videtur quod illi
qui sunt in statu sunt perfecto-
res religiosis clericis non licet
de statu maiori ad statum
minorem transire sed de statu

monasterium [?] licet ad officium
presbiteri curati. Extra xvi q. i
Ex decreto Gelasii pape quod dicit
Si quis monachus fuerit qui
venerabilis vite merito sacerdotio
dignus probatur et abbas
sub cuius imperio regi christo mi-
litat illum fieri presbiterum petierit
ab episcopo debet eligi et in lo-
co quo iudicaverit ordinari.
Et Ieronimus dicit ad Rusticum monachum
Sic vive in monasterio ut cle-
ricus esse merearis. Ex quo presbiteri
curati et archidiaconi sunt perfectiores
religiosis. Contra episcopi sunt in statu
perfectionis quam religiosi nec perfectiores [?]
sed presbiteri curati et archidia-
coni quod curam animarum [?]
habent sicut episcopi quam religiosi.
Ex quo sunt maioris perfectionis. Preterea
[illegible] bonum et
difficile est [illegible]
sed difficilius est ut aliquis
bene vivat in officio presbiteri
curati vel archidiaconi quam in
statu religionis. Ex quo presbiteri
curati et archidiaconi sunt perfectiores
quam religiosi. Sed contra
est Extra xix q. i ca. Due
Si quis in ecclesia sua sub
episcopo retinet et secularem
vivit si afflatus spiritu sancto
vel in aliquo monasterio vel
regulari canonice salvari
se voluit quia lege privata
ducitur nulla ratio exigit ut
publica lege constringatur. Sed aliquis
non ducitur a lege spiritus sancti
qui ibi dicitur lex privata nisi
in aliquo perfectior. Ex quo videtur
quod religiosi sunt perfectiores
quam archidiaconi vel presbiteri
curati. Preterea quod comparatio
supereminentie non licet dicere
aliquos esse in quo
conveniunt sed ex ea parte in
qua differunt. In presbiteris

R° [?]

aut curatis et archidiaconis, tria
est considerare, scilicet statum, ordinem, offi-
cium. Ad statum pertinet quod saeculares
sunt, ad ordinem quod sunt sacerdo-
tes vel diaconi, ad officium
quod curam habent animarum sibi commissam.
Si ergo ex alia parte comparetur status
religiosi, ordine diaconus
vel sacerdos, officio curam anima-
rum habens sicut plerique monachi et
canonici regulares habent, in primo
quidem excellet, in aliis autem par
erit. Si autem differunt secundus
a primo statu et officio, conveniat
autem ordine, sicut sunt religiosi
sacerdotes et diaconi curam anima-
rum non habentes, manifestum est quod
secundus primo erit statu quidem ex-
cellentior, officio autem minor,
ordine vero aequalis. Ergo considerandum est
quae praeeminentia sit potior,
utrum status vel officii. Circa quod
duo attendenda videntur, scilicet
bonitas et difficultas. Si ergo
fiat comparatio secundum bonitatem,
sic praefertur status religionis officio
presbyteri curati aut archidiaconi,
quia religiosus totam vitam suam
obligat ad perfectionis studium,
presbyter autem curatus vel archidiaco-
nus non obligat totam vitam suam
ad curam animarum sicut episcopus, nec
etiam ei competit principalem
curam habere subditorum sicut episcopus,
sed quaedam particularia circa curam
animarum eorum officio committuntur,
ut ex dictis patet. Et ideo com-
paratio status religionis ad eorum
officium est sicut universalis ad parti-
culare et sicut holocausti ad sacrifi-
cium quod est minus holocausto,
ut patet per Gregorium super Ezechielem, et
XIX q. I dicitur: Clericis qui monachorum
propositum appetunt, quia meliorem
vitam sequi cupiunt, liberos
eis ab episcopis in monasteriis

oportet largiri ingressus. Sed haec com-
paratio intelligenda est secundum genus
operis. Nam secundum caritatem operantis
contingit quod opus ex genere
suo minus existens magis est
meritorium, si ex maiori caritate
fiat. Si vero attendatur difficul-
tas bene conversandi in religione
et in officio habente curam anima-
rum, quamvis conversatio religionis sit diffi-
cilior quantum ad ipsum genus
operis propter arctitudinem observantiae
regularis. Si vero religiosus etiam
ordine careat, sicut patet de
conversis religiosorum, sic manifeste
est excellentia praeeminentiae ordinis
quantum ad dignitatem, quia per sacrum or-
dinem aliquis deputatur ad dig-
nissima ministeria, quibus ipsi
Christo servitur in sacramento altaris, ad
quod requiritur maior sanctitas
interior quam requirat etiam reli-
gionis status, quia, ut Dionysius dicit
VI c. Ecclesiasticae Hierarchiae, monasticus
ordo debet sequi sacerdotales or-
dines et ad eorum imitationem
ad divina ascendere. Unde gravius
peccat ceteris paribus clericus
in sacris ordinibus constitutus
si aliquid contrarium sanctitati agat
quam aliquis religiosus qui
non habet ordinem sacrum, quamvis laicus
religiosus teneatur ad obser-
vantias regulares ad quas
illi qui sunt in sacris ordinibus
non tenentur. Ad primum ergo dicendum
quod ad illas auctoritates breviter res-
ponderi posset quod non loquuntur de
sacerdote curato minoris ordinis,
sed de episcopo qui dicitur summus sacerdos,
et hoc convenit intentioni illius
libri in quo consolatur se et
Basilium ad difficultatem, praemittit e-
nim: Cum fuerit gubernator in medi-
is fluctibus et de tempestate
navem laborantem liberare po-
tuit, tunc merito testimonium
perfecti gubernatoris ab omnibus
meretur, et postea concludit quod sup-

dictum est de monacho qui non est
comparandus illi qui in deliciis
perfectis immobilis perseverat et sibi
dicitur etiam quod sed in singularitate ita
in tempestate gubernabit seipsum. Ex
quo nil aliud ostenditur nisi quod
periculosior est status huius vitae
aliorum quam monachorum, in maiori
autem periculo durare se servare
est maioris virtutis indicium.
Sed hoc etiam ad magnitudinem virtutis
pertinet quod aliquis vitet pericula
religionem intrando. Unde non dicit
quod mallet esse in episcopatu vel
~~hac quam in illa~~ sacerdotali quam
in solitudine monachorum sed quod
mallet placere in hac quam in illa
quia hoc est maioris virtutis. Quarto
ad probationem dicendum quod etiam illa auctoritas
augustini manifeste loquitur de mensura
difficultatis quae attestatur magni-
tudini virtutis in eis qui bene
conversantur. Ad dictum [illegible] ad 3m dicendum
quod augustinus ibi comparat monachos
clericis quantum ad distantiam ordinis
non quantum ad distantiam religionis
et saecularis vitae. Ad 4 dicendum
quod illi qui a statu religionis
assumuntur ad curam animarum cum prius
essent in sacris ordinibus, assecuti
tunc assequuntur aliquid quod prius
non habebant scilicet officium curae, non
autem deponunt quod prius habebant
scilicet religionis statum. Dicitur enim in de-
cretis XVI causa q. 1 De monachis qui
diu morantes in monasteriis
si postea ad clericatus ordines
pervenerint statuimus non eos
debere a priori proposito recedere.
Sed presbyteri curati vel
archidiaconi cum religionem ingre-
diuntur curam deponunt ut adipi-
scantur perfectionem status, unde
ex hoc ipso excellentia ostenditur
religionis. In hoc autem quod religi-
osi laici assumuntur ad clericatum
et ad sacros ordines
manifeste promoventur ad melius

ut supra dictum est. Et hoc etiam ostendit
ipso modo loquendi Ieronimus
cum dicit: Sic in monasterio vive ut
clericus esse merearis. Ad 5 dicendum
quod presbyteri curati et archidiaconi
sunt similiores episcopis quam reli-
giosi quantum ad aliquid scilicet
quantum ad curam animarum quam secundario habent;
sed quantum ad perpetuam obli-
gationem quae requiritur ad statum
perfectionis similiores sunt reli-
giosi episcopo ut supra dictum est. Ad 6
dicendum quod difficultas quae est
ex arduitate operis addit ad perfectionem
virtutis, difficultas autem quae
provenit ex exterioribus impedimentis
quandoque quidem diminuit perfectionem
virtutis, puta cum aliquis non
tantum virtutem amat ut impe-
dimenta virtutis declinare velit
secundum apostolum 1 Cor 9: Omnis qui
in agone contendit ab omnibus
se abstinet; quandoque vero est
signum perfectionis virtutis, puta
cum alicui ex necessitate vel ex
causa impedimenta virtutis
occurrunt, propter quae tamen a virtute
non declinat. In statu autem reli-
gionis est maior difficultas
ex arduitate operum, sed in
his qui in saeculo vivunt qualiter-
cumque est maior difficultas
ex impedimentis virtutis quae reli-
giosi provide vitaverunt.
[illegible] ad [illegible] et aliorum
cum in [illegible] ecclesiae militantis
more [illegible] de se civitate
plenius ordine electorum
scilicet purgatorum scilicet qui quidem ordo
notatur in ultima particula huius
sed dicitur myrrha et aloe cum omnibus
primis unguentis. Primo status
desistunt ab amaritudine passionis
in corpore simul cum partibus. in ^ in hoc quod dicitur myrrha
mariae ut infra dicitur. Secundo de-
sistunt ab amaritudine passionis
in corde quod notatur cum dicitur aloe.
Tertio desistunt ab amaritudine
compassionis [illegible] ut hoc
notatur cum dicitur omnibus primis unguentis

Non secundum Augustinum in libro ... sanctitu
quod sententiis singulorum subsistat in
quorum tamen in causa efficiente
non ab aliud natura debet
imbecillis ut mater stat, et
alio modo de statu matrimonii
quod a matre sortitur nomen suum
quia iste officium matris scilicet concipiendi
ad plus generandum et conceptum.
magis quam patris, licet in acquisi-
tione et gubernatione possessionum
sit requisitio viri. possessio dicitur
patrimonium dependet. Sed sic ma-
trimonium est maris et femine
per mutuum consensum legitime perso-
nis de presenti liberis. Expressa ma-
ritalis coniunctio inter personas le-
gitimas individuam vite con-
suetudinem retinens vel continens
In se est notificanda expositio
// p sex na, quod dicitur maris et femine
tangitur genus scilicet quod
sexus diversitas quia nullus masculus
cum masculo sexus non potest firmari matri-
monium. per hoc autem quod dicitur per mu-
tuum consensum tangitur causa efficiens
per hoc autem quod dicitur liberis, non solum
excluditur coactio sed etiam error circa
personam et conditionem quia nullus con-
sentit libere in illud quod igno-
rat vel non intendit. per hoc
autem quod dicitur maritalis coniunctio
excluditur conventio qua quis con-
sentit in aliqua ut in an-
cilla vel in domina. per hoc autem
quod dicitur inter personas legitimas
excluduntur omnes persone non ha-
bentes facto vel iure ad contrahendum
matrimonium. unde tria sunt matri-
monia scilicet legitimum tantum sed non ratum
ut matrimonium infidelium ad ut
dissolubile per conversionem ad fidem
unius coniugum nubere alio potest
et ratum sed non legitimum ut
matrimonium inter infideles clan-
destine et non in facie ecclesie
contractum et solemnizatum
et hoc licet sit ratum et ratum
tamen est presumptum adulterium

Tertium est legitimum et ratum et est
illud quod inter fideles rite cum so-
lempnitate celebratur. Item nota
quod Augustinus inserit de castitate con-
iugali servanda et quomodo differt a
virginali libro 3 de ... sermone
de ... fidem
servate uxoribus vestris reddite
quod exigitis, vir a femina castitatem
exigis, prebe illi exemplum et non
verbum, tu es caput, illa non
tu es fortis, illa debilis, ambo
debitis ... quam fortior est
... dolendum est
quod multi viri vincuntur a feminis
servant femine castitatem quam viri
servare nolunt, et ideo quia non
servant se viros videri volunt
... esse viri. et non sit ... cum
venit suggestio hostis aut tentatio
carnis, cadit vilis quia luctator
est ... est, pugna est, vir
fortior est femina, vir caput est
femine, femina pugnat et vin-
cit, cum hoste succumbit, stat
corpus et iacet caput, ad hoc
delapsa est humana ...
ut vir ... a libidine
et vir non ... victor sibi
... exultant.
et non sit viri ...
et ... ille
tibi videtur fortior qui iacet
sub bestia quam qui vincit bestia
... aut uxores ...
... habetis et ad mensam
domini accedetis et carnem Christi
manducatis et sanguinem bibitis
si dicatur istis uxores servate
sicut uxoribus vestris ...
vultis ad vos venire ...
inveniri iste qui non castam
velit ducere uxorem etsi ...
... quis non
maculatam ...
queris maculatus es, putans
queris mala esse impium, non
cum sit illa ... et tu
non ... si efficiunt non posset

nec illa possit quia nec illa pe-
dicat quia si pe(t) et illa aut
possit deus regit. Sed tu
gloriosior eris si feceris quia
illam premit precinctu custodia
reservat ministerio ferream
ipsa verecundia, posterius legis
tempore quas tu non timeris. Ideo
gloriosior eris si feceris quod deum
timens, hec ista nulla que time(re)
ac propter deum. Tu soli deum timeas,
Sed tu quod timens maior est
omnibus ipse timendus est
in publico ipse in secreto et
oculis videntis intrans videntis
lucerna ardens videt te, Cubi-
culum videt te, in tenebris
sinuatis videt te; in corde ipsa-
ris videt te. Ipsum time, ille
tuus curat ut videat te. Ut
sic timendo castus esto, aut si
peccare vis quere ubi te non
videat. Et sic quid vis esse ani-
mo iam vicistis corporis carnis
castigare te corrumpere stoma-
nec ad ipsa que promissa sunt
palmam relaxat ut sic sentiat.
ad quibusdam illicitam dignitatis sed
ad illicitum contemplatis appetitum
mendicitate in quocumque sexu
sexus sive maris sive femine
angelicam vitam vivis dum es in
terra, angeli non nubunt neque
uxores ducunt hec erimus in
resurrectione quando nos nichi-
lares qui iam esse tales homines
post resurrectionem Ecce vos incipitis
esse ante mortem spiritualiter homines
vivis spirat cum deus nubilis
hominibus vivis comparata post
resurrectionem mortuorum stellis in
celo castitatis. Stella enim a
stella differt in claritate ut
apostolus dicit. Sic et resurrectio
mortuorum. Aliter ibi lucebit
virginitatis. aliter castitas co-
niugalis. Aliter sancta viduitas
dulcis ne ibi lucebit. Et quando /

ubi erit splendor dispar et
celum commune. Cogitantibus
ergo talibus circa finem autem
dispensionis amicis accedite ad
carnem et sanguinem dum quan-
tum fuit non esse talem modo autem
dat et insuper fuit crimina
expiandum eternam solam dilectio-
nem. Gloria castitatis ubi castitas
diana pugna et rara vic-
toria. Quem castitatis sancti-
ta esse ... cum sanctissime[2]
sit invicta. Nemo se fidem se
de castitate decipiat nec de suis
viribus presumpse confirmat
David cum mille passus am-
bulans, multa vidit et statim
homicidium fecit et adulte-
rium, et tamen in utroque probabilis 4 [illegible]
Salomone oblitus humilitatem
qui. Ulide raro subiungit aut
amiciens. nisi forte in sanctis viris.
Unde aliter premit castitas casti-
si adulterii sunt. Aliter premit
si simplices fiat et audio
dicere coniugalem agentes vitam
si tenet humilitatem simplicibus
castis meliores sunt. Respondet
enim castitas cum quid dico
de illa attendite, neque enim in
iudicio dei obiciendum erit
adulterium aut fornicatio
aut homicidium neque facit
omnia non habet tormenta.
Sola enim superbia et invidia
mittitur in regno celorum. Ista
superbie premit hec et illo
tu ipsum velim arbitror ad statum
coniugalem que cetera nullatus
de se emittit more parvi
regnum[2] omnibus expressus per
Dei in signa ... contemplativa
hic quod patet exemplo notis
de sancto ... tali ratione in omni
sacramento regnum legis requirit[2]
sensibile signum ergo et in statu
coniugali sicut in matrimonio et
Christus ergo ibi esse signum quam
ecclesie consimilem ipsam in matrimonio
sunt coniuncti aut animi et mulierum

sed in quolibet contractu qui esse
expressum signorum quibus se
homines invicem obligant. ergo
contractus matrimonii solus consensus tantum
sufficit ad votum sic quod homo
teneatur illud implere nam et si non
vocetur et audiatur deus deo voto
patet quod non est simile quia in
voto fit obligatio soli deo
qui intuetur cor, in matrimonio
autem fit obligatio homini qui
non cognoscit voluntatem alterius
nisi signis vel verbis exprimatur
Ex qua relinquitur sic deducta instantia
hec magistri sententiarum determinatio in
medio positio sequitur de contrahente
cum matrimonium aliquando in mente
dicat solum sequitur verbis et contrahente
cum matrimonium igitur quia non solus
consensus intelligitur facit matrimonium
sed requiritur expressio verbis quia
sacramentum est in sensibilibus unde non
sufficit actus interior ad esse
sacramenti sed requiritur signum exterius
expressum, expressio autem hec
conveniens fit per verba de presenti
nisi aliquis sit surdus vel mutus
aut per literas absentium et quia
signa plurima locum non valent
nisi aut muniunt si autem deessent
consensus interior, quibuslibet assistentibus
verborum expressio non facit verum
matrimonium tamen inducitur pollicitatio
sponsalium aut inductum fieri
dum sit sicut aut cum signis ceremonialibus
ut est qui et apponere simum
et hic ecclesia non indicabit
matrimonium, aut non et hoc probabitur
verbis et indicabitur per matrimonium
Ex quo sequitur quod dicebam esse unum
animarum quam ad deum ubi ecclesia
non indicabit esse matrimonium quod
expressio dicit aut indicia non sunt
in animabus, nec sit hec presentia
sola consensus nisi probabilis
coniectura ergo etc. Secundus Scotus

vero est causa veri matrimonii patet
quia ullus accipit potestatem in eo
quod est liber alterius nisi per causam
sufficientem sed per matrimonium utriusque
coniugum accipit potestatem alterius
in sua carne et prius uterque suum
corporis liberam habuit potestatem
Tamen illud non solum consensus verus
et iuvenis est causa efficiens
matrimonii patet quia viri et mulieris
plenam subsunt deo dominio ergo
non licet unum sufficere in potestatem
alterius nisi voluntate ad hoc
dominia voluntate ut auctoritate secundum hanc
voluntatem est consensus coniugum
requiritur enim ad consensum divine
voluntatis praeceptio et expressio verborum
de presenti secundum deum scilicet quod causa
infinita causa multiplicatur effectus
si duorum coniugum sint duo consensus
ergo si consensus est causa matrimonii
hic duorum coniugum erunt duo matrimonia
patet dux est consensus per
comparationem ad se idem solum
est unus per comparationem ad unum
finale quia ambo consensus ad unum
causam finalem ordinantur secundum
utrumque dicitur. si compatiuntur est eiusdem
compatitur, tamen compositum non est ea
patet ut de regula theorica si differentia
non destruit unionem tamen confirmatur
patet quod illa regula licet veritate quod
compositum est causa, patet non solum
efficiens sed et confirmans effectum
sicut sol est causa illuminationis
aeris, consensus enim licet sit causa
efficiens matrimonii non enim est sic
sufficiens quia unionem ex consensu
in se propria dissentiat.

Fons ortorum puteus
aquarum viventium que
fluunt impetu de Libano
hic est quinta pars in qua probat
quando sit hoc dare quod esse finis
perpetuis et noluit hec tria

Item iste fons vocatur quia plenius pute-
o quod iste indeficiens ubi puteusque
aquarum, dicto quod iste habundans
fons quae fluunt impetu de Liba-
no. Iste fons est doctrina celestis
quae surgit in corde hominum aliquo-
rum, id est in similitudine aliud ut aliorum quam
tas, id est celestis alias per canas
tenebris irrigans [illegible] quia puteus
quia in similibus patet, fons
quia spiritualibus patet, et in montibus,
in [illegible], vel per accelerationem
spiritus sancti, aquis viventibus
sunt aque, de fontibus procedentes
mat. [illegible] sicut cisterne que de
nive vel de pluviis implentur
non sic iste quia fluunt impetu
de Libano, Libanus candidatio
interpretatur, quae est celica invisibilis
quae candida est per vite sanctitatem.
De his fluminibus quia Iohannes dixi-
cendit in me flumina fluent
de ventre eius aque vive, flu-
ent [illegible] in impetu quia a spiritibus
[illegible] nemo potuit re-
sistere [illegible] alas suas
impenderunt [illegible] fons
[illegible] fontis [illegible]
[illegible] habebis benedictione et potus
hic [illegible] et fons quia [illegible] fontis
[illegible], id est fons [illegible]
doctrina [illegible] ut inde
est fons [illegible]
[illegible] et [illegible] quod
est fons qui lavat Zacharie XIII.
Erit fons patens domui David
et habitantibus Ierusalem in ablutionem
peccatoris et menstruate. Quod quia exigit
Ioelis III fons egredietur de
domo Domini et irrigabit torren-
tem spinarum. [illegible] potuit
Iohannes IV qui biberit ex hac aqua
[illegible] quo ad [illegible]
iste fons ~~[illegible]~~ [illegible] peccatorum ro-
[illegible] et ablucionem Ezechiel XXXVI
effundam super vos aquam

mundam et mundabimini ab omnibus quod
[illegible] iste fons [illegible] [illegible]
ad [illegible] Ezechiel XXXVI.
dixi irrigabo ortum plantacionum
et inebriabo partus mei fructum
[illegible] quia fons agrorum
[illegible] ad [illegible] Ysaie XLI.
aperiam in montibus flumina
et in medio camporum fontes
et [illegible] terram [illegible]
[illegible] quae [illegible] origi-
[illegible], et quia [illegible]
fons [illegible] de [illegible]
[illegible] quibus [illegible]
spiritualibus irrigati fructificant,
puteus hic [illegible] quod iste
fons indeficiens q. d. o tu
sponsa es puteus aquarum
viventium, id est indeficientium
non morientium et mala quod
sponsa est puteus aquarum
viventium, torrens fluminis
fons [illegible] sponsa ut hic
et Genesis XXVI appellavit pu-
teum inventum et videntis.
Torrens Ezechiel XLVII vidit
[illegible] ad que [illegible] torrens
[illegible] Apocalypsis XXII ostendit
mihi flumen aque vive
[illegible] puteus [illegible]
[illegible] [illegible]
[illegible] quasi torrens
inundans, flumen propter fluxus
[illegible] seu [illegible]
[illegible] a deo in-
[illegible] et ab ipsa [illegible] fluunt,
[illegible] fluminis [illegible]
[illegible] a facie
eius, fons propter [illegible]
et spiritualem [illegible]
Iohannes IIII fiat in eo fons aque
[illegible] in vitam eternam
[illegible] quia puteus propter [illegible]
[illegible] quae [illegible] ut
[illegible] quae est super [illegible] quae fluunt
impetu, id est large habundanter
et impetuose et [illegible] notatur
habundancia et copia bonorum
[illegible] fluminis impetus

lucifluae cum fide. Dici vel et illam
de libano i. de christo. libanus
enim interpretatur candidatio. et
christus est candor lucis aeterne
Sap. vii. de hoc libano fluun-
t omnia dona celestia quia de
plenitudine eius omnes acce-
pimus, Ioh. i. Lyra sic exponit
fons ortorum hoc dicit propter Iorda-
nem fluvium quia licet per
longitudinem sit protensionis
tamen irrigans in multis locis
ideo dicit fons ortorum et accipitur
hic fons in singulari pro fon-
tibus in plurali sicut dicit plogus
est ortus. vel loquitur secundum
quod Iordanis ex duobus
fontibus oritur quorum unus
vocatur Ior alius Dan qui
sic iuncti Iordanis nomen effi-
ciunt ut dicit Ieronimus super Math.
et patet in descriptione terre
sancte, puteus aquarum, quia
Iordanis habundat in aquis
eo modo loquendi quo aliquis
habundans in pecuniis dicitur
puteus pecuniarum, viventium
dicitur enim proprie vivum illa que
habet in se principium motus lo-
calis ut est vel plante in
quantum habent in se principium sui
motus secundum augmentum et
decrementum, et ad similitudinem
huius dicuntur aque viventes
que scaturiunt ex fontibus
quales sunt aque Iordanis
aque vero cisternales dicuntur
mortue. Que fluunt cum impe-
tu de libano, Iordanis enim
oritur ex fontibus predictis
ad radices montis libani
ut dicit Ieronimus super Math. [illegible]
vel sic ex fontibus [illegible] ortum et
ortorum ideo dicit quia per illas duas
ortus posuit aque viventes
sunt aque fluentes, aque enim
que stant quasi mortua est
quasi vivunt que currunt [illegible]

cum dicit impetu de libano et fluen-
ti Iordanis quia cum magno im-
petu fluit de libano, duo enim
fontes sunt Ior et Dan ubi illi
duo fontes confluunt ipsum Iorda-
nem faciunt. ideo hec habun-
dantia aquarum introducitur
ut redundantia gratiarum de-
monstretur que electoribus
dabitur cum ad fontem vite gratie
et ad puteum aquarum viven-
tium i. spiritualium [illegible] puteum spiritualium
donorum vero dicitur [illegible] ex quo
[illegible] [illegible] [illegible]
dantes [illegible] spiritualis [illegible]
[illegible] qui sub [illegible]
vitia pugnat. ut [illegible]
in [illegible] [illegible], talis
est [illegible] orti, fons autem eius
i. [illegible] eius est fons ortorum
tamen et puteus aquarum viven-
tium que fluunt impetu de libano
[illegible] ubi [illegible]
puteus ubi aqua in profundo
latet, fons [illegible] est [illegible]
[illegible] irrigatio [illegible] in activa
et contemplativa vita degen-
tium, sic fons de libano cum
[illegible] in ortu [illegible],
monte syon [illegible] omnes
[illegible] irrigavit quia [illegible]
[illegible] de [illegible] in [illegible]
[illegible] i. in [illegible]
[illegible] de monte syon per
apostolos in gentes fluxit et
omnes [illegible] irrigavit, pu-
teus autem aquarum est profunda
[illegible] scripture qui [illegible]
in lege divina [illegible] in puteo
aqua, que sunt viventes quia
[illegible] vivere faciunt qui eas
spiritualiter intelligunt, hec aque
fluunt cum impetu de libano
quia veniunt cum habundantia
de [illegible] [illegible], libanus enim
quia dealbatio [illegible] intelligitur [illegible]
[illegible] [illegible] [illegible]

dealbatum. De hoc flumine legitur
et Christum fluxerunt et per apostolos
eius inceptum in totum orbem
manaverunt qui scripturas habentes
de spiritualiter exposuerunt et do
cuerunt. Aliter lavamini digne
candidati et mundi Christus de
casta virgine natus de hoc
lavacro aque qui in Christo fluxerunt
quia dona spiritus sancti variis
spiritus locutus in credentibus in
undaverunt et vas secundum omnium
quantum repleverunt, de quibus ipse
dixit qui credit in me sicut
dicit scriptura flumina de ventre eius fluent aque
vive .i. carismata spiritus sancti
que fuerunt credentibus tum quod
vive, hoc totum hic moraliter
ad literam sponsa que ita cuius
bellulatis repleverunt. Doctrina Christi
et donis spiritus sancti et verum
aeterna sunt primo vite, fons
est signat vas qui caparis sunt
vel dei, puteus vero vas quibus
intelligatur misteria, cisterna
est collectio aquarum pluvialium
que sunt dogmata hereticorum. Tro
pologice: fidelis anima est sponsa
Christi paravit in qua Christo et pacis
eius spiritualis filias .i. bona
que dicit vel poterat quinque
eius vocatos eorum cum parent
per occurrentes in iustitiam que
est regnum celorum, anima hec pura
mulierem sibi congrua, hinc ma
nc sunt studium discendi et
legendi quibus habent lac
qui post modum parvulos medic
tis nutrivit. Mamma eius sunt
scriptura et scientia de quibus lac
doctrine medictis nutrivit, cuius
unguenta sunt bone exhortationes
quibus attrahat animas ad eam
cum magis quam vinum secularis
sapientie, labia eius sunt testimonio

quia ore bonitatis conterere tenebit
ad peccata in compassione afferente
lingua eius instructiones cogitationes
dei bonum cuique corde ore et
scripto loquitur, vestimenta eius
sunt virtutes quibus ita decorem
velut ut corpus vestibus uti
scribitur induit autem deus vestibus
salutis et indumento letitie
cella est ortus de qua plus orto
s. plena bonis sententiis et
arboribus herbis, plena virtutibus
ut arbores floribus, etiam ortus
conclusus est .i. bonis operibus
circumseptus a demonibus, ipsa
vero est fons de quo flue
celestis doctrina qui irrigat
alios ortos .s. fideles animas
qui fons signaculo sancte fidei
est signatus, anima sancta utique
est paradisus plena deliciis
spiritualibus, huius paradisi fons
est caritas que irrigat
hunc paradisum ad generandum fructum
fructum, quatuor flumina paradisi
sunt .s. quatuor principales virtutes
.s. prudentia fortitudo iustitia temperantia,
lignum vite sapientia, fructus
eius immortalitas, ligna fructifera
utilis disciplina, fructus lig
norum mores piorum, lignum
scientie boni et mali, transgressio
mandati unguentaria ligna
.s. nardus et crocus et alia
sunt virtutes castitatis bonitatis
humilitatis et talium instrumenta
tum unguenta, fons et puteus
est ...ta ... et legis
sacra. Anagogice paradisus exultationis
est habitatio sanctorum in celis
plena omnibus deliciis in hunc
paradisum corporis vie aspicit et
in hunc anima ... quem latroni
in hoc paradiso quod fluit de lo
co voluptatis est Christus fons
vite fluens de corde patris de
quo manat vita omnium, lignum
vite est dei sapientia vel spiritus sanctus

ma bz melius

vngu(en)ti aua(m) insp(er)gentib(us) om(n)ib(us)
fons et puteus aquaru(m) viuen-
tiu(m) est plenitudo d(omi)ni (con)tendens
p(er)tinens huius capituli (con)sistit. Ma-
c xxiiij gice habet q(uo)d ait fons, paradisus
voluptatis tuentis / paradisus
exultacionis celestis / paradisus
veli gene(r)is eclesie / paradisus
virtutis alta / postqua(m) anima
in bello cu(m) suis virtutib(us) succu(m)-
buit tunc aquilo ab(?) hostis
qui bellu(m) regine intulit p(er)
virtutis mortu(us) fugit. Ubiq(ue) ab-
lat(us) in inp(er)dijs latuit in quo
d(omi)n(u)s regina(m) vitam excitauit. Re-
uer(titur) rex aduenit et hostem late-
tem r(e)p(er)iens de orto eius suo
expulit al(ia)s auctore(?) excitat(?)
inuitauit dicens Surge aquilo
et veni auster p(er)fla ortu(m) meu(m)
ut ab inte(n)tione illi(us) ... Sic
exponit. Fons ortor(um) puteus(?)
vite in (con)c(u)pisc(enti)a(?) celi fons
ortu(m) et puteus aquaru(m) viuen-
tiu(m) dicitur. Ut(?) ... et ... -
tu et puteus nisi ... sancta
dep(re)hendit. Que sic adu(m) ...
... ut pot(er)it ... ...at
ut in manib(us) ... ... que
hinc ortorum ... quia alio(rum)
specialit(er) ... ... in quor(um)
mentib(us) ... ...
Sed querend(um) est nobis q(uare)
sapiens et puteus utraq(ue) sint
... ... fons in ...
apparuit / puteus in ... la-
tuit / ... ...
... Sed ... est qui
... ... in quibusdam
manifesta ... / in quibus-
dam vero latet abscondita ...
et aliqui leuit(er) sunt inuenire
... fons potat / et alii ...
... ...
... ...
intellig(unt) ... aqua(m) dep(re)hendit
... aliqui ... ...
vite de ... de ... ...

aque et fons de ... Et ...
de ... ab ... et
... ... fons
et ... ... aque ...
d(omi)ni ... ...
q(uie)te. Paululum ... ...
in alii ... ...
... / sed aque iste ... de
libano fluit cu(m) impetu ...
libanus ... ... de al-
bato ... In baptismo quippe
dealbati / ... ...
... ad ... noue vite
reformam(ur) / de libano ergo aque
... fluunt ac in baptismo
... quippe ... sp(iritu)s s(an)c(t)i
accipiunt / qui illuminat ...
... sensu intelligunt, ...
... ... impetu fluit
ut ... ... / ...
vite amor ... / ...
... gaudia in impetu suo ...
... ...
... ... fluminis im-
petus letificat ciuitatem dei /
impetus ... letificat
... ... dona sancti sp(iritu)s
... ...
... ...
... ...
... / ad ... sp(iritu)s ad
... malignus sp(iritu)s in
... ... in ...
... Surge aquilo ...
Beda vero sic exponit. Fons or-
torum ... ...
alig ... / quia ...
... ... in ... ...
... que ... ...
... ... de ...
bene ... ... puteus
aquarum viuencium. ...
fons ... ... puteus ... in
alto est, fons ... in altis
... ...
... ... / ...
... ... et fons

ortum · quia spiritualis gignit
fructus in hiis quos instituit
et pariter est aquarum viventium
quia non cessant fluere, vel
omnibus in gaudium sola cella
dei separavit se amo in terra de floribus
et renovationum spiritus sancti repletur
vnde illa nemo vi
tempus hunc gratiam cognovit di
cens cognovisset, nunquam diu
maiestatis crucifixissent, nobis
aut nunc revelavit deus per spiri
tum. Bernardus cum amici semitam
vel fecunda dei aquarum cultu
vivencium quia eloquia divina
celestium qui de nube invisibili
dentur gratie thezaurum per audientes
eius percolant · in vitam durat
quinque fructus diluunt et irrigant
spiritua cisterna / aque etenim vi
ventis solet appellari aque de
vena salientes · ermitis manant
ad discursum animarum illarum.
aque vel copia pluviarum in cisternis
collecte aut stagnantis
aut de resolutione nivium in tor
rentibus magno ad tempus impe
tu labuntur, sed proprio defectu
disparuerunt, tamen nullo sed bonis
et fecunda lactantibus inedia
satia referri aque exhausta ape
at fecunda eloquentie atque eru
ditionis nutrisane videntur flu
mina fluere, sed hec tenui mixte
vbi per insitiue et cessatis caritatis
claritatis illuxit quasi nulla
fuerunt. ascendit de quibus ipse
deus per prophetam queritur dicens me
dereliquerunt fontem aque vive
et foderunt sibi cisternas, cister
nas dissipatas que continere
non valent aquas per exemplum hoc
inquit deus ascendat super nubes
leuem et ingredietur egyptum,
et parvuloset et arescet aqua
de mari et fluvius desolabitur
atque siccabitur, pariterque illi aquarum
viventium que fluunt impetu

de libano, de libano, de ipsa
terra dicit que et candida est
atque alta per vitam ruina / libanus
enim interpretatur candidatio quia ande
tanibus fructus quasi fonte sibi
tamquam superne salutaris flu
enta prorumpit. sicut dicit deus
in canticis. terra tenuit nigra
sum, et expugnate cuncta per
mixte, hoc autem de ipso
que acceptum vitam vidimus
in ea, fluminis eius aperit de
venire eius apud quidem, ita
de culpe fidelium sancte presencium
deflaunt leda etiam nisi fluunt
impetu de libano. recte addidit
impetu
in petra ut non solum descensum
ad mare vincerunt designarent
aquarum bona et sitiunt viventium
tum insuperabilem esse declarant
sicut quomodo enim decre
vit de monte flumina nemo
retinere valet sic defluxus.
aperit fluminis qui de celesti
vena fluebat / per diutius terri
gulabat nec fuerunt illo insiste
cui potentia valuit doctrine
superari et a suo limite re
flecti quin patius alias spirits
dedit cum a dictis mortalis terri
gationis reparavit / fluminis
impetus letificat civitatem dei
quanto calamus letificat ante salii
flumina a deo vivaciter accepit
aquarum. sed quanto fluminis
tanto gratie celestis impetu vel
quo nullo cordis fluctibus
obstaculo poterit impediri /
per actus spiritus aquarum vivent
tum in illam suspirantem no
minarem inventum acceptum eius
quicquid fuerint cogitationes
suo in corde reperiunt hec
salvi enim at devota per
pone fonte per gratie atque veniente
deducunt. memento caritatis et
humilitatis eius absconditi sunt
gaudiorum habitaculum dei sunt
sperabunt adhucque in te aquis

aqua vive

viuentibus .i. donis celestibus
[illegible] [illegible] superuenientibus [illegible]
ter sui [illegible] fecunditate [illegible]
exemplum [illegible] ubi [illegible]
qui intendentibus luz palesti
nis [illegible] sibi [illegible] [illegible]
fide [illegible] / [illegible] [illegible] [illegible]
[illegible] [illegible] maligmis [illegible]
[illegible] ut illi [illegible]
quidem [illegible] [illegible] fontibus
[illegible] aqua [illegible] vel
[illegible] in [illegible] vel fundibus
a nobis non possunt excludi
satagunt ac [illegible] [illegible] [illegible]
industria que illas [illegible]
[illegible] temptamenta [illegible]
[illegible] [illegible] ac vigiliis ex
[illegible] [illegible] quales [illegible]
[illegible] [illegible] esse [illegible]
[illegible] sed quia [illegible]
sunt [illegible] quia fonte [illegible]
[illegible] que [illegible] et [illegible]
bus et arboribus [illegible] esse
[illegible] quia aquatis [illegible]
quibus irrigantur et [illegible]
~~[illegible]~~ esse [illegible] abdita [illegible]
[illegible] et [illegible] [illegible] [illegible]
bonorum ad quas [illegible] [illegible]
ducit quia [illegible] [illegible] ultima
ci et prorsus [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] et ordinate [illegible]
nequaquam [illegible] illius
ad temptandum nec [illegible] [illegible]
[illegible] potius [illegible] quia nec [illegible]
[illegible] [illegible] [illegible] possit
ledi veni quo magis temptantur
adversitatum flatibus [illegible]
[illegible] fructum illius [illegible]
[illegible] unde [illegible] [illegible] [illegible]
ex [illegible] [illegible] surge aquilo etc.
In precedenti capitulo [illegible] [illegible]
[illegible] conclusus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
fonti tam doctrine [illegible] fons [illegible]
qui rigat [illegible] fons [illegible]
[illegible] [illegible] [illegible] rigat fons [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

nec [illegible] margarite [illegible]
[illegible] [illegible] [illegible] [illegible] fonte
[illegible] [illegible] doctrine fecunditate que
[illegible] in fonte [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ista [illegible] doctrina [illegible]
[illegible] [illegible] fonte fecunditatis [illegible]
[illegible] . decore eloquentie [illegible]
[illegible] [illegible] ordinate dispositionis.
[illegible] quia [illegible] talis doctrina
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aliqua [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quia hec doctrina [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
que [illegible] [illegible] [illegible] forma
[illegible] [illegible] que [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] doctrina [illegible]
[illegible] [illegible] [illegible] fonte fecunditatis
[illegible] [illegible] [illegible] fonte [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] decore eloquentie [illegible]
[illegible] [illegible] fonte [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fonti
ordinate dispositionis. dixi
in primo articulo [illegible] [illegible] [illegible]
doctrina [illegible] [illegible] [illegible] [illegible]
fonte fecunditatis. [illegible] quia iste fons
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] fontis vivus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] plantationum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fons a [illegible]
[illegible] [illegible] aqua [illegible] [illegible]
[illegible] [illegible] [illegible] fonte et alias

fontes. hec consistit quod alii fontes
prima aquas suas hauriunt
ab inferioribus quam a venis terre
occultis redundant semper iste
autem fons prima aquas suas
i. dona et carismata recepit
a superioribus redundat ad nos
inferius, iste hoc dicitur quod aque
viventes i. animas vivificantes
fluunt impetu de libano i. christo
qui est candor lucis eterne [illegible]
[illegible] dei est mane. dicitur tercio
quasi fons sub [illegible] tali
plenitudine gratiarum terre fecunditas
utilitas usus fontis et sub hoc
sensu potest dici Christus fons ana
[illegible] vel canalis, est autem fons
caput aque nascentis quasi quemque
aquas fundens i. fundens
hec quo doctrina celestis quo infor
mas seu quibus infunduntur
de donis esse studii utilitate
hec doctrina celestis ut dicit glossa
de primitiva ecclesia processit in
universum. doctrina celestis que
placuit [illegible] tamquam aquas [illegible]
hec doctrina celestis utilis est
et salubris pro [illegible] credendis
pro intelligendis [illegible] con
stat non ad ea que intelle
genda sunt [illegible] est nisi
primus credenda credantur
hec est disciplina ubi generatur
[illegible] intelligentia plena
fide. digna intelligentibus ab
omni [illegible]
[illegible] doctrine. modo dicitur
[illegible] de fonte isto Christo filio
dei. fons scilicet de terra manat
et solo usui placentis [illegible]
tibus fons iste dicitur [illegible]
tu ut [illegible] fons tantum dicitur
effluens est spiritus sanctus ut dicit
aug li 4 [illegible] de [illegible]
[illegible] fons ascendebat
de terra et irrigabat omnem
superficiem terre, [illegible] terre. i.

[illegible]

dignitatis tue mater dei virgo
maria reverentissime accipienda
quia irrigavit spiritus sanctus
cum fontibus et aque manne
in [illegible] ut quasi
de luna tale homo ille fiet
qui constitutus est in
paradiso ut operaretur et custo
diret. i. in voluntate patris
ut [illegible] impleat [illegible]
unde aug in libro soliloquiorum
ad deum dicit capitulo 31 sitivit anima
ad deum fontem vivum quando veniam
et apparebo ante faciem tuam.
o fons vite vena aquarum vi
ventium quando veniam et apparebo
ad aquas dulcedinis tue de
terra deserta et invia et in
aquosa ut videam virtutem
tuam et gloriam tuam et satiar
ex aquis misericordie tue sitim meam
[illegible] fons vite est [illegible]
[illegible] deum vivum quando
veniam et apparebo ante faciem
tuam i. ante maiestatem tuam,
fons hic est alta bonitas, qua
[illegible] filius genitus est [illegible]
pater [illegible] est
[illegible] potuit gignere [illegible]
deus est, [illegible] bonus
est, [illegible] fons bonitatis
est, [illegible] bonus est a
[illegible] ut [illegible]
[illegible] bonum
[illegible] bonus est [illegible]
[illegible] bonus
est filius qui [illegible] bonus est
ab eo patre [illegible]
[illegible] filio [illegible] bonitate
[illegible] est, quia deus
est [illegible] et dedit
et quia bonus [illegible]
potuit, [illegible] bonitatis
quia [illegible] habet [illegible]
[illegible] bonus est [illegible]
[illegible] potuit [illegible]
[illegible] quo [illegible]
bonitatis [illegible] filio dedit

Et quia natura est, ut non genita filius
nascentur, non indigentibus dedit
plenum, plenus fons fecunditatis
ex boni et fontem genuit
bonitatis. Ac per hoc non auxit
nisi sic. Sicut qui accepit, nec mi
nuit nisi sic ille qui dedit quia
non habebat immutabilitatis.
Unde designat non habitus ple
nitudo quo tenebat eternus.
Est ergo ipsa bonitas nisi vita
vivificantis et inde quia fons
fontem genuit sicut pater
suscitat mortuos et vivifi
cat. Hoc ipse filius dixit
non ergo. Non immerito patri dicitur
quoniam apud te est fons vite
eternus aut est iste fons vite
apud quem nisi de quo dicitur
In principio erat verbum et verbum
erat apud deum et deus erat
verbum. Hoc erat in principio i.
in patre apud deum. Et quia tunc
in paulo post dictum est, et
vita erat lux hominum. Hec vita
fons vite est et fons [illegible]
lux. Ista lux lucis est
unde tu deum visit. Apud te
est fons vite. Continuo secundum
est: In lumine tuo videbimus
lumen. Hoc est in filio tuo
spiritu sancto. Fons ergo de fonte
filius de patre et sic ambo
fons unus, lux de luce filius
de patre et sicut ambo lux una
dicitur deus de deo et sunt
ambo unus deus et hec to
[illegible] non sine spiritu sancto ambo
per hoc fonte bonitatis per hoc
fonte vite per hoc immutabili
lumine per hoc indeficientis
plenitudine. i. patre et filio
et spiritu sancto. [illegible]
filio [illegible] sicut
quibus veritatem tradunt
[illegible]
illuminavit impleverit [illegible]
vigent [illegible]

istis [illegible] pervenit. Hec gratia
[illegible] ad [illegible] doctrina
ecclesia est fons fecunditatis
manans a fonte indeficientis
[illegible] alio magis [illegible]
[illegible] valet [illegible] nobilis
et [illegible] [illegible] est
tamquam lignum quod plantatum est
secus decursus aquarum, quod fructum
suum dabit in tempore
suo. Et [illegible] in [illegible]
fide [illegible] virtute [illegible]
in [illegible] abstinentiam in ab
stinentia autem patientiam in patientia
pietatem in pietate fraternitatis
amorem in amore autem caritatis
[illegible] hec enim si vobis adsint
et superent non vacuos nec
sine utilitate et fructu
[illegible] vos constituent
in domini nostri Jesu Christi
cognitione [illegible]
[illegible] et hec [illegible]
[illegible] in hac [illegible] ecclesia
[illegible] pietatis, [illegible] doctrine
vitalis. [illegible] modi [illegible]
[illegible] fonte vitalis de [illegible]
[illegible] doctrine [illegible]
[illegible] eius est, et non [illegible]
est [illegible] sua [illegible]
[illegible] super [illegible]
a [illegible] sapientia [illegible] sapientie
[illegible] in [illegible]
et [illegible] et
non [illegible] est [illegible]
quia [illegible] magis [illegible]
[illegible] multa [illegible]
[illegible] dabo vobis
pastores [illegible]
pascent vos [illegible] et doctrina
de [illegible] veritate
[illegible] et non [illegible]
[illegible] in fide
et veritate. Hec est [illegible]
et veritatem [illegible]
[illegible] habeat in [illegible]
[illegible] doctrina et veritate

scripturam que erant in predicatione eius
huius cum magis deberent doctores
vacare ut doctrina vitam sufficien
dent quia ut peritiam suam
acquirant pro. viii° accipite dis
ciplinam meam et non pecuniam
doctrinam magis quam thezaurum eli
ut de questo appello vel vale oppor
tunitate ergo qui dicit quidam de
eis Jer. xxiii In cunctis in
primum ne loquamini et despi
cient doctrinam eloquii mei
et quod debetis Eccl. xxii flagella
et doctrina mea plurima ut vos
eloquium meum et ad Ephes. iiii°
Arguere obsecra increpa in
omni patientia et doctrina de
que negligentes Eccl. xix
corripe amicum sepe enim fit
commissio. obsecra a quo mag
in tuum te habeo ad neglige
tiam dissidentes increpa verbis
asperis in malo perseverantes
arguere delinquentes obsecra corri
gibiles increpa incorrigibiles
arguere exemplis et rationibus
obsecra promissis et precibus
increpa minis et terroribus
in omni patientia ut procedas
ex dulci affectu, et doctrina
ut instans ex veritati intellectu
de quo Eccl. xiiii° erunt
lectori sui ut per patiam et
consolatione scripturarum spem habeamus
ipsius cum omnis doctrine usu
ad quem omnis sua ordinatur que
nec superflua erit ut patiamur
doctrine Eccl. xviii et consolemur
in fluctuando et cruciando xxxiii
sed autem quia que doctrinam impe
dit erit ea que dicenda sunt
opinionum contrarietas. Rerum fluctus

sermonum superfluitas verborum
perturbatas. de obscuritatibus de
primo ad Ephes. iiii° non sumus
parvuli fluctuantes et non circum
feramur omni vento doctrine
Et i ad Thi. vi devitat apostolus
Timotheum ut caveat prophanas
verborum novitates que ut resistat
scrupulosas vitandum esse plane
sermone ut nemo vel publica
fore esse, veritatis enim pruinis
verum nova verba non sunt
facile fingenda sed hoc tunc
in locis nullo magis in
moribus et in opinionibus novis
et ad hebr. xiii° doctrinis va
riis et peregrinis nolite abduci
vere quia opiniones turbant
rationis enim et generant in
dicentibus scandalum vel dispe
in Epla ad Ebrecklin de Carle
prenunciata est et inutilitate aut
tenue publicanda que dispe
ri facto audientibus scandala
moveret et multa apud eos
non confirmabat. De secundo i ad Thi.
iii In novissimis temporibus
discedent quidam a fide atten
dentes spiritibus erroris et
doctrinis demoniorum unde
sunt doctrine superstitiose de
quibus augustinus in ii° de doctrina
christiana omnes artes magicas
vel noxie superstitionis ex quadam
pestifera societate hominum et
demonum quasi pacta infidelis
et dolose amicitie constituta
penitus sunt repudianda et
fugienda christiano de tertio contra
xv sunt rursum colunt me
docentes doctrinas et mandata
hominum, pharisei enim super doctrina
[illegible] superaddere multa
addiderunt ita quod fere virtute
legis enervabant, unum erat

mandatum dei sicut fons unus
divisus in duos rivos scilicet
mandatum caritatis in duas
mensuras dilectionis dei et proximi
et tria alia precepta decem
mandata, super illa dicta sunt
ut plura cerimonialia
veteris testamenti, etiam illa
indumenta ponuntur hic hac, hac
sugere in disciplinali sua.
Cum dicamus inquit quod hec
agimus maxime in doctrinis
ubi omnia ad intelligendum re
scrutanda sunt. Et ut ad fa
cilem intelligentiam verba
danda non omnia dicenda
sunt, quia dicta possunt re
inquire male dicunt illa
que dicta debent. Unde cum
de vite palmites ampullarum
qui instructuri videntur ut
fructuosi sic spaciositas ampli
ac relinquant, pauciores quam
fecunditas sancti multitudini
aucti sunt. Excellenter ostendit ve
lud unus apostolorum sancta data
cum multa in brevi colligere
iudicare, unum apostolis, non dum sed
volo in ecclesia quinque verba loqui
ut alios instruam quam decem
milia verba in lingua. Hoc
ecce sensu sit quinque verba sensus
in tenuitate sensum suum ut
intelligantur ab aliis quam X mi
lia sine effectu aliorum quam
sapiunt quam includunt et vulgari
panuntur vel in apertione sermonis
loqui quam aures intelligunt
quam plurium aliorum. Ac tales
stulte et indiscrete uti hic quod
hec omnibus orantes nolite
multum loqui de deo ad ipsum
loquere quam decent, quam
doctrinam loqui unde sapientia
ut abscondat, in doctrina plura
iuvenes sunt data sine inde
cum sumi benedictione sunt quod

Sensu suo

verbum quod solent cum nascere
lingua, et dedit ad mantellam
de sapientie sancti non tamen sed
vera sunt cum stultis qui in illo
verba querant quemque denuo sermonis
quodcumque ecclesie aut vulgus et
eligendus est sed dictam doctorum
bene et bene doctrinam scilicet cum
in lingua cognoscit unde sit
signis ut lapsus ore vel doc
tus doctoris enim sed magi
stri lingua, cum sermo est ornatus
et quadam sua verba eorum
dicit, unde augustinus ad parmenia
num. Ecclesia instructa est sed eloquium
venustate dissimulare eum debes
et fugere ut non otiosis verbis sed
sanctis et disciplinatis sermonibus in viveso
lingue qui quando de isto ego
sermone agitur. Et doctrina est celum cum
mane doctrinam aliam stellam
quam vivam de fonte vivo, et
non nimis aqua sola emanat
sed vel de fonte vivo et patre et
filio. Et spiritu sancto ut dicebat
et vos alios que sanctus paterius
et gloria est nobis, de quo
quod secunde dicit zacharias in die
illa nobis que signat tempus
gratie erit fons patens domus
david et habitantibus ierusalem in
ablutionem peccatoris quia ad viros
vel menstruate quo ad mulieres
sunt alie sed hec gratie. Diffunditur
ad omne genus humani non ut
semper sunt que solum differebant
ad solas hebreos. Ideo solum in
dominum in monte docebat sed
moyses, in nova autem lege
docebat in monte XII apostolis
apostolus dicit. Quod actio vita ex
qua sit doctrina infirma donis
eorum sunt quod que sunt sanctis
qui fluxerunt de vulneribus christi
seu qui recipiunt initium suum
in vulneribus christi, unde ante
hec ante fluxerunt iste cum quinque
fons unde. Omnibus fons sapientie.
Omnibus fons gratie. Omnibus fons
caritatis. Omnibus in [illegible] primus

a fonte. Primus enim est ad lavandam
culpam iniquitatis, emanat aqua
effectualis remissionis. Et hoc contra
illud Apocalypsis i: Lavit nos a peccatis
nostris isto enim fonte Christus nos
lavat. Rigat, potat, lavat in
mundum. Rigat aridum, potat
sitibundum. Prima vero triplex
est similitudo, unde Ysidorus de isto
fonte multum. Sic enim emanat
hic fons qui abluit triplicem
culpam, prima est originalis,
secunda culpa actualis, tertia culpa
[illegible]. Prima abluit fons
baptismalis, secundam fons lacri-
mose confessionis, tertiam fons
[illegible], de primo Zacharie xiii:
Erit fons patens domui David
in ablutionem peccatoris et menstruate.
Hic est ille fons Ezechielis quem vidit
in flumine et in luce splendens,
quod torrens erat et in aquis
plurimis inundaverat. [illegible]
Aqua fontis non congelatur. [illegible]
ratio aque secundum magistrum fluunt aque
eius, i. in fratribus eius, quando
flat ibi aquilo aquas ligans,
illa enim peccata sunt que dei ligant,
sed paucis quare exundat abluendo
de peccatis. Jeremie ix: Quis dabit
capiti meo aquam et oculis
fonte lacrimarum. Et dicit iste
fons [illegible] de [illegible] Boecii:
Da pater augustam conscendere
mentem. Da fontem lustrare boni.
Effundam, ait dominus, super vos aquam
mundam et mundabimini ab omnibus
inquinamentis vestris. Iste fons
est etiam secundus fons [illegible]
Tertius fons [illegible] qui in primo
languet [illegible] vel peccatis ut sunt
mali et [illegible] qui rigantur
[illegible] i. [illegible] studentes ut
sunt fratres [illegible] potant aquam
i. [illegible] et [illegible]

ut perficiantur ab ipsa late.
Deinde dei [illegible] fons et
[illegible] iurium [illegible] iste
[illegible] fons [illegible] de paradiso
et [illegible] tota [illegible]
habes cum monte in vallem
campus vallem montem vallis vallis
arida est primo sive lacrimarum
effusione, campus aridus
[illegible] sive
compassione, vallis aridus
superexaltatio tribulationum [illegible]
[illegible] campus aridus
[illegible] sive [illegible]
[illegible] vallis [illegible] filie
sive [illegible] et
[illegible] i. mortalis. Et vallis
[illegible] xiiii et [illegible] [illegible]
et [illegible] media [illegible] iste fons
[illegible] rigabit vallem [illegible]
[illegible] lacrimis [illegible]
[illegible] rigabo, rigabit
[illegible] quia [illegible]
[illegible] [illegible]
[illegible] [illegible] pascit
ut [illegible] compassio rigat
vallem adversitatis [illegible] rigabit
[illegible] [illegible]
[illegible] tribulationum
rigat et montes [illegible]
rigantur [illegible]
[illegible] compassionem [illegible]
lacrimarum effusionem, compassionem
compassionem, tribulationem
exultationem, [illegible]
[illegible] [illegible]
quia valles abundabunt
frumento [illegible] tempori
implebuntur ubertate exulta-
tione valles [illegible]
et [illegible] [illegible]
[illegible] fons [illegible]
[illegible] [illegible] [illegible]
[illegible] possit
pro deo labores sustinere
[illegible] ad [illegible]
[illegible] [illegible]

effectus dei vite. In primo
dictum est dicitur eis ut de
distis: da michi bibere. Math 27
In secundo samaritane mulieri
dixit Joh 4 da michi bibere
In tercio dicto dixit math 26
in die [illegible] fons est dago
rebecca que pueros in tercia
potavit damascum et camelos
secundus qui sampsoni a deo da-
tus est post interfectionem philis-
tinorum. Tercius qui est in porta
bethleem quem david peciit
in tercia. De quo dicitur david
de primo de [illegible] cervus ad fontes
aquarum. De secundo qui sitit
veniat et bibat. flumina
fluent de ventre eius aque
vive Joh 7. De tercio sitivit
anima mea ad deum fontem vivum
[illegible] aut quia alii sitit
deum, alii sitit ad deum, alii sitit
in deum, alii sitit contra deum.
Deum sitit qui dicit anima mea
ysai 26 desideravit te in nocte.
ad deum anima sitit que dicit
sitivit anima mea ad deum fontem
vivum. In deum anima sitit que
dicit sitivit in te anima mea
contra deum sitit anima que dicit
concupivit anima mea desi-
derare iustificationes tuas
in omni tempore. Sitit anima
in deum que cupit dissolvi
[illegible] est dicit. Sitit
anima mea ad deum qui supra
se [illegible] et [illegible]
[illegible] pro [illegible] in
deum anima tua sitit qui [illegible]
[illegible] tua in [illegible]
[illegible] oculi deum anima sitit
qui de [illegible] voluntate sine
suo arbitrio [illegible] ut
dicitur non veni facere voluntatem
meam sed eius qui me misit.

In primo domus iubat ad cui in
ut [illegible] In secundo
ascendit [illegible] et [illegible]
ad deum. In tercio elevatur [illegible]
ad deum ut [illegible]
In primo anima [illegible]
descendit ad substanciam
In primo anima [illegible] ad [illegible]
In secundo [illegible] In
primo [illegible] meditacione. In
secundo ascendit contemplacione. In tercio
introducitur in iubilacione
In quo egreditur [illegible]
[illegible] est anima dei
in [illegible] porta qui [illegible]
Zach 13 De fonte patente ad [illegible]
[illegible] manat
aqua [illegible] pater
[illegible] illud eccli 15 aqua sapientie
salutaris potavit. eccl. [illegible]
sapiens [illegible] ille qui [illegible]
[illegible] vitalis [illegible] ad [illegible]
[illegible] ad vitam [illegible] vite.
[illegible] quia diligentibus [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] regnum dei [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] bone voluntatis [illegible]
anima [illegible] [illegible]
vita [illegible]
[illegible] deus [illegible]
[illegible] [illegible] voluit
[illegible] [illegible]
ad [illegible] sapiencia ad [illegible]
[illegible] que [illegible]
iste fonte qui dicitur [illegible]
sapiencie qui [illegible]

de fonte gratie est irrigandas bonorum
operum plantationes manat aqua
devotionis paradiso tamen et illud
psalmo primo lignum quod plantatum
est secus decursus aquarum quod
fructum suum dabit in tempore suo
Glossa dicit Christus est lignum vite in
medio ecclesie tamquam in medio
paradisi amenus est hoc contra
illud in paradiso vero et contra
lignum vite est bonus qui applicare
debent cum scilicet Christum per gratiam
naturalis est plantatum est scilicet
per incarnationem. Jacobi i. in man-
suetudine suscipite insitum
verbum, secus decursus aquarum
id est in plenitudine gratiarum spiritualium
de quibus aquis Johannes qui
credit in me flumina de ventre
eius fluent. vel v vulnera fontis
[illegible] dacinium quia quinta
est Christi humanitatis [illegible] dulce
in veritate [illegible] / aqua est
decursus cum [illegible] de his
aquis [illegible] dicentur fontes
tui foras et in plateis que
tuc / est scilicet lignum Christus fructum
suum dabit in tempore suo hoc
est ipsius gratie et nunc est tempus
gratie scilicet acquisitionis [illegible]
que quando gratia [illegible] in tri-
bus aut de [illegible] in morte
primo in [illegible] cum [illegible]
[illegible] contemptu [illegible]
bonorum temporalium id est quod [illegible] dili-
gunt super caput suum super
animam suam. et super deum suum
et super salutem suam. dabit in
desiderio futurorum bonorum. vide
si hec vera habetis. habetis et
gratias, et quod in [illegible] non cum-
[illegible] datur [illegible] ista scilicet [illegible]
patria thomas in latere. Johannes
in pectore petrus in [illegible] paulus
paulus in tertio celo / [illegible]

bonorum gratiam sibi [illegible], sa-
lutem scilicet maria magdalena
[illegible] sibi in [illegible]
postea [illegible] spiritus [illegible]
in fundamento fidei, Johannes
in lecto caritatis, paulus in
triclinio sapientie. petrus in [illegible]
veritatis sicut apparet [illegible]
[illegible] sibi / [illegible] fontes
[illegible] future [illegible] de
[illegible] in terra [illegible] in [illegible].
aliorum [illegible] sicut [illegible]
[illegible] [illegible] [illegible]
[illegible] est devota est [illegible]
[illegible] qui emanat
de fonte gratie dulce quia [illegible]
[illegible] valeant [illegible]
manifestatur [illegible] ut [illegible]
[illegible] [illegible] a
[illegible] de fonte
caritatis ad [illegible]
fervencius manat aque
[illegible]. patet hoc [illegible]
et illud psalmo [illegible] con-
caluit cor meum in medita-
tione mea exardescet ignis
[illegible] de [illegible] omni [illegible]
carne valuit [illegible] [illegible]
cor meum scilicet [illegible] que
stante [illegible] ad [illegible] [illegible]
fervencius [illegible]
et in meditatione [illegible]
[illegible] [illegible] inflam-
[illegible] ignis caritatis i.
[illegible] [illegible] [illegible]
[illegible] in [illegible]
[illegible] factus est in [illegible]
[illegible] ignis [illegible] et
[illegible] non sustinemus
de qua [illegible] caritate de [illegible]
in [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible]
[illegible] palma [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] bonorum [illegible]

ita iste quatuor aque que fluunt
de quatuor fontibus positis in quatuor an-
gularijs / faciunt quatuor plenarias
des ablutiones. Ergo [illegible]
[illegible] / [illegible] consolare [illegible]
[illegible] [illegible]. Aperto autem
latere christi [illegible] fonte pate-
[illegible] a quo fluunt duo sacramenta
ecclesie baptismi videlicet et eu-
charistia et [illegible] alia
aqua [illegible] ad ablucionem peccatorum /
[illegible] an [illegible] a
qua [illegible] venit [illegible] / Et
in [illegible] dicitur [illegible]
ad dexteram et videbam et non
erat qui cognosceret me [illegible]
[illegible] in cruce pendentis
[illegible] ita sic et notavit
qui cognosceret eum quia omnes
[illegible] ab eo [illegible]
quatuor brachia crucis quatuor [illegible]
[illegible] quatuor [illegible]
[illegible] / [illegible] in [illegible]
[illegible] caritas [illegible]
[illegible] / a dextris obediencia
a sinistris paciencia / humilitas
que est radix [illegible]
in profundo / habes quatuor [illegible]
in cruce sic habet [illegible]
caritate. [illegible] ostendit [illegible]
quia maiorem caritatem nemo
habet ut animam suam ponat quis
pro amicis suis Joh. xv. [illegible]
[illegible] [illegible] factus est obediens
usque ad mortem. [illegible]
[illegible] ad [illegible] patientiam
[illegible] [illegible] que [illegible]
[illegible] [illegible] / humilitatem [illegible]
blasfemias iudeorum. [illegible] quatuor
[illegible] [illegible] iudei [illegible]
[illegible] christum [illegible] si rex es
descende de cruce et credimus
[illegible] Luc. 23. Unde [illegible]
[illegible] ab [illegible]
cognoverunt eum in [illegible]
[illegible] [illegible] vero [illegible]

in [illegible] [illegible] ut [illegible]
[illegible] in [illegible] regem / in
[illegible] [illegible] [illegible]
et [illegible] et [illegible]
autem cognovit eum in patibulo
crucis [illegible] regem [illegible]
ut [illegible] memento mei
domine cum veneris in regnum tuum /
Luc. 23. Centurio autem cognovit
eum in morte. Quando enim audivit
eum [illegible] emittere cum valido cla-
more. Dixit vere filius dei erat
iste. [illegible] quod de isto fonte qui
est christus emanavit duplex aqua
[illegible] in corpore [illegible] /
[illegible] [illegible] celo [illegible]
[illegible] [illegible] christi [illegible]
fonti profundi misterium et iste
[illegible] in [illegible]
puteus aquarum [illegible]
[illegible] [illegible] super [illegible]
[illegible] xxx quod [illegible]
[illegible] et puteus quia [illegible]
puteus est fons et non [illegible]
fons est puteus [illegible]
[illegible] et [illegible]
[illegible] aqua [illegible] et
suo [illegible] [illegible]
fons [illegible] [illegible]
[illegible] [illegible] fons [illegible]
[illegible] in alto et in profundo
[illegible] puteus vocatur [illegible]
[illegible] fonti non [illegible]
notatur ergo profunditas misterij
et [illegible] in puteo aquarum
[illegible] [illegible] doctrina
[illegible] et fons ortorum iste /
quia spirituales [illegible]
[illegible] est in [illegible]
in [illegible] [illegible] et [illegible] /
Et iste [illegible] puteus et occulta
misteria [illegible] [illegible]
et revelationem [illegible] /
[illegible] [illegible] est [illegible]
similitudinibus [illegible] in
[illegible] in [illegible] ad [illegible]
[illegible] [illegible] [illegible]
[illegible] quid [illegible]

ipsi venabilis vegete. disciplinam
impleverit ita ut misteriorum
expositio ad ea deveniret que aper
tissime dicta sunt, ceteri vero
essent que sublimius intelli
guntur nec studiose quererentur
nec suaviter invenirentur
virtutis, neque si essent in scripturis
his sacramenta et in figuris
non essent invitamenta veritatis
satis ad cognitionem earum non
accenderent, que hic earum ornat
ex mirinis et plagis, docti
enim viri divinarum scripturarum per
tractantibus diligentissime per
cogitantibus tante auctoritatis
eminentiam late ubi aliquid
[illegible] qui petentibus dant
ablactantibus [illegible] [illegible]
venientibus venerint, [illegible]
[illegible] [illegible] pulsantibus
aperiunt, oppugnantibus claudunt
petierunt [illegible] pulsaverunt
acceperunt invenerunt intraverunt
possederunt. gustaverunt et comede
runt et saciati sunt. intellectum
[illegible] doctrine [illegible] que ducuntur
per puteus aquarum viventium
hec ideo [illegible] dicit quia [illegible]
est que [illegible] in [illegible]
vel in manifesto posita est. [illegible]
puteus est [illegible] que [illegible]
[illegible] manifestatur. [illegible]
[illegible] [illegible] [illegible] fons
[illegible] [illegible] appellaverunt [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
aqua [illegible] [illegible], de fonte
litteralis [illegible] de [illegible] celestis
sapientie. de istis aquis dicitur [illegible]
[illegible] [illegible] gigantes gemunt sub
aquis et qui [illegible] habitant, gi
gantes [illegible] [illegible] [illegible]
notabiliores [illegible] [illegible] [illegible]
[illegible] dextra unde dicitur a [illegible]

[illegible] est [illegible]. [illegible] magni
[illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] alta [illegible] philosophica
[illegible] [illegible] [illegible] celestia
[illegible] [illegible] [illegible] [illegible]
[illegible] temporale. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
que [illegible] [illegible] [illegible] et
[illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] ~~[illegible]~~ [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
que [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] alta [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] que [illegible] [illegible] [illegible]
[illegible] [illegible] que de libano
[illegible] [illegible] fluunt vel de [illegible]
[illegible] [illegible] [illegible] [illegible].
et tales [illegible] [illegible] celestes
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] misterium [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] manifestatur [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] christiana [illegible] in [illegible]
dei in [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
in [illegible] [illegible]
est [illegible] [illegible] [illegible] tales
[illegible] [illegible] [illegible] dei
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

virtute obumbrat et dauid vatem
in li° de xii gradibus humilitatis
quare seraphim velant alis
faciem sedentis in throno, quare
cherubim habent pennis extensis
habent intuitu pedes, de quo
singulis comprehensionibus et vno
sit modus inpensus qualis
nec tali archana pamphilus
vincentem inquirit nec
misteria passio quasi et tale
ta quasi stante in libris, Celesti
bus illarum qui nec in terris
volunt esse humiles ut fabulis
neque ut angeli in celis as
cendere possunt, et quia modulus
damnationis inpossibile nisi a spiritu
vaticinatus, ideo in timore
et humilitate discutienda et ra
tionaliter inspectanda sunt
hiis operibus, est enim terribilis
deus et summo pietate quam
sit augustinus li° iii de doctrina
christiana c[apitulo] xviii° Talis fiat
inter se homines per quem vel
quia est diuine scripture dili
genter non aliud eradit aut cre
dat nisi auctoritate spiritu liberalis
cogitare faciat inclinati vnum
quod esse illud ad quod locutus est
circa ea vera vinia concurrit
vel si non intelligunt et la
teat quia nobis exposuit aut sa
pere possumus, hoc opus est
sicud et quia ut ibidem dicit augustinus
homo timidus et humilis
scriptura et quia quam vnde
saluari possit ... consilio
lubricus, quia spiritus sancti scalam
elargitur in qua ut dicit augustinus
ibidem homo inueniat nisi
quod deus diligatur, cum toti

//scandet

delectum sui et proximum in deo
inferatur in quibus enim duobus
tota lex, et hoc hec est scala
fidei hec est scala bone spei
hec est scala militantis diuine
voluntati via et salutifera doc
trinatione et ideo et rationarum
ex qua homo inueniat quod sit
homini, et quid ab homine velit
deus atque adhuc ratiocinatio
inquirit, ideo vbi opus est
spiritus sancti sententie quia potius
augustinus homo ab omni presumptione
vera fuscatum humilitate
... ad delectum
... et tendit se ad animam
que deuiat, et amoribus se pul
sare conspicit, et hec enim vera
donat spiritus sancti vir pietatem
scientiam et fortitudinem quorum
... informant et humiliter
... sic, quia pietas
allegat ad diuinam scalam scientia
... ad ...
... et fortitudo vero scala
in fine mortem ...
conspicit, tolle enim angeli vita
de ... sic ... mundat et
purificat vt ... iam
quadam ... perfectius ...
misterio diuine ...
ad ... fide et deuotione cog
noscendum ... hoc ...
... doctrina catholicis
inscrutabilibus et secretis de
... ac familiaris ...
... de deo sua ...
credendi ... in tantum
ut eam quadam modo cum
contemplatione ... hec in
spiritus et illa iam ...
... fide et delectatione
... totus ... dicitur

de simplicitate fidei

miracula · avelli queat hec [illegible]
go et in hec summo fastigii
et sola spiritualibus infirmitas go
[illegible] dilionis se doctrina mis-
vo hec tria [illegible] de mis
teriis hinc [illegible] emanat illu
minatis mentis [illegible] hoc tar
est hugo li de [illegible]
[illegible] qui talibus [illegible] illus
tratione seu in subita mentium
[illegible] quam deus
[illegible] illuminet et solus celi
[illegible] ostendit [illegible]
augustinus li de doctrina christiana [illegible]
[illegible]
[illegible] apostolus
se neque ab homine accepisse neque
didicisse [illegible] revelationem ihesu christi
et hii [illegible]
[illegible] que sunt [illegible] ad
[illegible]
[illegible]
[illegible]
[illegible] alique [illegible]
[illegible] phariseum [illegible]
[illegible]
talibus datum est nosse misteria
regni celestis et sacrosancte
a talibus [illegible] de augustinus
in li de doctrina christiana [illegible]
[illegible]
[illegible] celestia [illegible]
et [illegible] aliquam [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] in anim
[illegible] et intellectu spirituali [illegible]
[illegible] plenitudine dei [illegible]
attendite [illegible]
esse solutum qualia [illegible]
[illegible] divinis illustrationibus
et misteriis debitam regulam

[illegible] et disponentis [illegible]
apostolus [illegible]
divitiis [illegible] in illo
[illegible] et [illegible]
[illegible] illuminat mentes [illegible]
[illegible] augustinus in li de [illegible]
[illegible]
[illegible] tam [illegible] est qui
[illegible] illuminatione qua [illegible]
[illegible]
[illegible] sufficiunt
[illegible] mentis
[illegible] et intelligentie
[illegible] et [illegible]
[illegible] plus illuminat [illegible]
[illegible] illuminari [illegible]
[illegible] abstracte
[illegible] ad illuminandum
[illegible] deo [illegible]
[illegible] et augustinus [illegible]
[illegible]
[illegible] intellecti
[illegible]
[illegible]
[illegible] ex quo sequitur quod
ad talem [illegible]
[illegible] illuminanda
[illegible] ab aliis [illegible] abstracta
[illegible] et colligi [illegible]
tam ad deum [illegible] et affectu
quietam et quandam [illegible]
de primo [illegible] mens rationalis
[illegible] in orizonte duorum [illegible]
sensibilis et intelligibilis
inferioris et superioris [illegible]
[illegible] temporalium
[illegible]
[illegible] et
[illegible]
[illegible] quam
[illegible] ad [illegible]
ad regiones [illegible]
[illegible] et ad [illegible]
[illegible]
[illegible] et [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]

Ideo dicit glosa illuminatio celestis nec
obumbratur nec umquam obdormitat in
morte. Prefata enim ex abstracti-
onis substantia quod est a
delectatione priori alliganti
corpori. attingente necessariam
humanitatem sensibilium splendorem
que animam inclinant carnalibus et
accidentalibus et ita implent
quod aciem eius nubilant. Re-
cipe aliud instrumentum lumbilicum(?)
perfectum dicit ab actibus accidentali-
tatis magis esse. Indomitas
ad huiusmodi illuminationem valetis
quia illa replecio magis absci-
dit a viciis inferioribus a de-
lectacionibus carnis et humani-
bus vanitatibus, de prologo dicit Dyonisius
quod illud lumen est virtus
unifica dispersos colligens
et uniens, et reducens
nos qui sumus dispersi in
summum unum sed unum vita ut divisi
similitate (?) semper sicut lumen radii
solis nos reducit ad solem
et illa illuminatio nos
unitos in nobis reducit
in caritate. Dispersos ergo recipiens
in unum colligit et ad se
reducit qui sicut quod ab illumina-
tione huius luminis in quo
ut ratione et aspiciunt oculis
ambulat per viam ad splendorem
cuius radius luminis cuius de-
cte mentis abstractam unit
[illegible] in se intuetur se, et ita
sit imago dei videt suum
in se proprium eius speculum
intellectum dei. mentis quod solus
tu sit imago dei expressa
expresso autem speculo et mundato
et eum diligenter inspecto
incipit quaedam splendens lu-
minis claritas intelluere et
quaedam insolite[?] inspicientis

causis causis apparet. Nisi potentia sig-
num est super nos lumen vultus
tui domine et ex hoc lumine ipse
anime quod admirantur in se diutem
ad videndum lumen quod est perfecte
de deo [illegible] cum aut sit abstracta
et unita et in deum affecta, sanc-
tus Augustinus sic et dicit libro
de conservatione in monte et calligine
docebatur a deo pro nox illumi-
natio in deliciis meis, nox
ista caligo est divina cum mens
arceatur ab omnibus actibus apprehen-
sionis, quantum est ex parte sua,
et est in actuali ignorantia
omnium creaturarum, nec est dum
celatur aliquid nec sibi ipsi sed
est in summo desiderio intellectu
extensa, sicut sapiens dicit
perfecte diligit sed unita est
deo, et tunc excipitur a radiis
divine illuminationis sibi apparentis
et in mente revelat experimentis
divinis in illa caligine et ea
se revelat sicut monet dicens
et dignum et huiusmodi ardens illustrato
de mystica theologia exponitur
hoc est cum deo sermocinatus sed
utilissima est [illegible] dilectio
delectatio summa et cognitio perfecta
prout est in via ysaie xl. Consurge illuminare
surge illuminat ierusalem quia venit
lumen tuum et gloria domini super
te orta est, hec autem illuminatio
venit dicit fit in actu suo potentie
in illud lumen videtur in quo
aliquid videtur quod tamen unum deum
scdm. Iste puteus de quo scribitur
est plenus aquarum viventium
hoc totum est augustus super quem sancta
Johannes. amica. Si nosses quis
[illegible] nullo [illegible] [illegible]
[illegible] [illegible] .i. [illegible] [illegible]
sicut loquebatur in modo omni bibit
ex aqua quam ego dabo illi fiet

fons aque salientis in vitam
eternam i. salutem faciens per bona
opera ubi non est scilicet nisi talis
aqua viventis descendit a deo
in scripturis sacris. Iero. dicit Ioh. v.
Scrutamini scripturas in quibus vos
vitam eternam putatis habere et ille
sunt que testimonium dant de me.
i. dicat nos invenire. aque
iste vive sunt que vivificant
animas credentibus in deum, et dicuntur
aque salientes, et hec est quod
dicit aque salientis in vitam eternam
unde talis est aqua viva quia
quantum ascendit tantum descendit
et quia a deo descendit ideo
ad deum ascendit sicut filius tu scilicet
in eius spiritum viva ideo est
ipsa viva est in se et ab effectu
viva que vivificat bene credentes
sibi. hec autem aqua est gratia spiritus sancti
que est illa aqua viva que
manat de interno fonte pure
vene vitalis / que illa est quidem
nisi que datur confitenti deo /
que est aqua illa nisi que
dicit hanc aquam dixi confitebor
adversum me iniustitiam
meam domino. / et ego dixi domine miserere
mei sana animam meam quia peccavi
tibi. hec est aqua viva confessi
omnis peccatum / hec aqua est hu-
miliationis cordis contriti / hec
aqua vite salvatoris abluentis
se nil de se presumentis nil sue
potentie tribuentis hec aqua
in rivulis alienigenarum liberis
est non in epicureis non in
stoicis non in mathematicis
non in platonicis / a solo christo
hec manat qui cum esset albus
humilis venit in hunc mundum
qui dixit mulieri samaritane
da michi bibere / quid ergo notatur
hic quod dominus dicitur bibere respondetur

quod non aliud nisi quod de sancto
cordis nostri. denique et fidem
antequam. Sicut enim dixit illi
mulieri da michi bibere sic ad quemlibet
nostrum dicit, da michi bibere i. da michi
fidem operibus informatam. da
michi confessionem da michi laudem
da michi dilectionem. da michi devotionem
da michi orationem da michi operationem
bonam. talem aquam vult bibere a
nobis. sed ipse solus illam dat
cum voluntate bonam. sicut unde-
cumque diversi aqua a quo-
dam quod sunt quedam superius
permanentes congelata inferius
sunt solide ad modum
cristalli et faciunt unum celi
alie sunt fluide et harum quedam
fluunt ab anteriori s. aque la-
crimarum. alie ab exteriori
et harum quedam fluunt a superiori
s. aque pluviarum / quedam ab
inferiori s. aque fontium et
puteorum sunt ne pluviorum / autem
supreme et solide significant
gaudium dei aque pluviales
doctrinam / aque lacrimarum
penitentiam / aque pluviorum fontium
et puteorum scientiam quamquam unde
aque glorie sunt de quibus dicitur
apocalypsis xxii ostendit michi aquam
cum gaudio de fonte salvatoris
aqua s. clara in perspicuitate
veritatis / aqua dulcis in gustu
suavitatis / aqua amena
in amplexu divine maiestatis
et de ista loquitur dominus Ioh.
iiii capitulo bibere ex hac
aqua quam ego dabo non
sitiet in eternum. dixit ei mulier
domine da michi hanc aquam ut
non sitiam. ipse enim est illa
aqua quam solus ~~potest~~ replere
desiderium hominis. et sit solus
dulcis aqua viva. ergo ...

Sed iterum puteus in malo
sumptus est inicia quando videlicet
tamen est ut Augustinus dicit quando
quis cum dicit. quarum sexta uel
ad puteum dicitur ave. videns in
puteo tenebrosam profunditatem
agnoscat ergo intelligere videt
quando nisi inuat [illegible] i. verumtamen
quo venit dominus [illegible] quadrage-
ta i. sexta etate [illegible] humanum
genus sequitur quod puteus quando videt
notat vicium laborum et hor-
rorem et tenebrosam profunditatem
et obscuritatem, magnus est
puteus profunditatis iniquitatis
quando [illegible] quasi [illegible]
uel in altum cadit [illegible]
ibi positus si confitetur peccata
sua deo suo non claudit
super eum puteus os suum
sicut est scriptum in psalmo de
profundis clamavi ad te
domine. Si autem scriptum est in eo
quod alia scriptura dicit, peccator cum
venit in profundum peccatorum
contempnit claudit super eum
os suum puteus quod claudit
os illius, perdit enim con-
fessionem quia mortuus est in
eo quod alibi dicitur a mortuo
velut qui non sit perijt
confessio [illegible] est ista
[illegible] vehementer si videris
hominem fecisse iniquitatem
ingressus est in puteum si
autem dixerit illi iniquitatis
[illegible] et dixit ve peccavi
fateor non super eum claudit
puteus os suum [illegible] autem videns
eum dicere quid enim mali feci
[illegible] est defensor peccati sui
claudit super eum puteus os
suum quia cavat [illegible] habet
amissa confessione non erit
locus [illegible], in [illegible]

defensor tui peccati, quia erit dei
liberator nec quo sit ille libera-
tor in isto accusator Et ideo
non claudit super eum puteus
os suum. i. profunditatis
iniquitatis dicit [illegible] sed [illegible]
in puteo latet sed [illegible] perdit
adhuc confessionis [illegible]
de homo [illegible] sui [illegible]
aliquis lumine profunditatis
tenebrosum [illegible] quod [illegible]
[illegible] [illegible] lumine
[illegible] dei [illegible] est
[illegible] et [illegible] illo
erit in eo claritas dei [illegible]
[illegible] est [illegible] puteus [illegible],
[illegible] de [illegible]
[illegible] in medio [illegible] ex
[illegible] erit illic [illegible]
[illegible] [illegible] quia [illegible]
[illegible] satisfactionis quando
[illegible] dissimulacionem
[illegible] [illegible] [illegible]
infernus puteus apparentur
[illegible] erit, [illegible] non
erit, [illegible] fidei [illegible]
et [illegible] mortem in
[illegible] [illegible] de [illegible]
[illegible] in tenebris [illegible]
[illegible] ubi non [illegible]
in tenebris [illegible] [illegible]
[illegible]. [illegible]
[illegible] de hac parte [illegible]
erat atque [illegible] [illegible]
neque absorbeat me profundum
neque urgeat super me puteus os suum
quod [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] claudet
[illegible] [illegible] [illegible] ac
[illegible] in profundum nullum
[illegible] nullus liber [illegible]
[illegible], claustris de super
[illegible] [illegible] de
[illegible] illuc vale dicentes
[illegible] [illegible] [illegible] a
deo, qui deum [illegible] noluit.
[illegible] vite et morti

sive sive vicium, efficientes
qui ante fuere viventes se-
cularibus vel corpori suo [illegible]
[illegible] et de suis largi in se-
rviunt in aliis. Non renuebant
ad bonum parati, confundit sanctitas
mentem sic regimentis, ac pena
illis inveniunt qui amisso
et non reparato per [illegible]
[illegible] subsistit ad quas ducunt.
Valeat autem [illegible]
[illegible] ut angelis [illegible]
et non est maria misera sub
sole nisi peccatum quod facit animum
stare sub potestate dyaboli, et peccatum
ex deo non est [illegible]
nisi deo valde [illegible] illud
cum faciat illud et proximo [illegible]
utique. Refert augustinus in libro de civitate
dei xiiii capitulo quod nemo [illegible]
[illegible] ex deo non
sunt sed ex voluntate peccantium,
hinc est voluntatis mala et hec
non contingit incidentes in puteum
magne miserie peccati de quo
vadentes in puteum [illegible]
[illegible]
[illegible] fontibus ortorum et puteus
aquarum viventium [illegible] de beata
virgine [illegible]
[illegible] et maria [illegible]
[illegible] bibunt nunc adhuc sitientes
et est puteus latens [illegible]
a quo hauritur aqua
quasi latens [illegible]
[illegible]
[illegible]
[illegible] maria quod fons
et puteus aquarum viventium
[illegible] ad beneficia [illegible]
[illegible] quibus [illegible]
vel absque cooperatione liberi arbitrii
[illegible] et per eam acquiruntur aquam
viventem, id est gratiam vel [illegible]
que vita hic [illegible] et
gloriam in futuro, et dicuntur hec aque
vive, aque quia [illegible]

et [illegible] aque [illegible] replent
[illegible]
[illegible] ad [illegible]
[illegible] vive [illegible] quia [illegible]
[illegible] et salubritatem faciunt in [illegible]
[illegible] maria videtur [illegible]
et cum filio suo eam bibit
[illegible] hac aqua non sicut [illegible]
[illegible] fluunt in [illegible] vel rapide
ut [illegible]
fluunt in amatoribus suis
de libano id est de candore [illegible]
virginitatis [illegible] ut [illegible]
marie, iste aque [illegible]
[illegible] fluunt quia multa
[illegible] beneficia [illegible]
hominibus, nec eis [illegible]
obesse facere maligni spiritus
[illegible]
Dixi in libro [illegible] qui [illegible]
[illegible]
[illegible] eloquentie, et iste [illegible]
[illegible] aquarum
viventium, aque cui [illegible]
[illegible] que fluunt
de [illegible]
ut dicit glosa [illegible]
super [illegible] sermone [illegible]
omnia [illegible] eloquia salubria
sunt bonis intelligentibus
[illegible] qui [illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible] in [illegible]
magna et [illegible]
[illegible]
vivere ipse [illegible] voluntate dei
[illegible] voluntate
sua, et [illegible] ipsi [illegible]
[illegible] illum [illegible]
[illegible] non arbitrantes [illegible]
ille [illegible] ipsi volunt
[illegible] eloquentia [illegible]
[illegible] et maligna

professio que sibi promittit ut ex
aliis multis sed ex contencione
ut cummodo convincitur et tamen
dixit de hac aut simili sophia
qui sophistice loquitur odibilis
est. ab hac autem videtur paulus
apostolus inducere thimotheum
precipiens noli autem verbis
contendere ad nil enim utile est
nisi ad subversionem audiencium
et h(oc) 2o ad [illegible] [illegible]
quia est superflua loquacitas
vicium scilicet loquendi amore con-
tractum plerumque autem loqui
amat eciam qui nesciunt quid
loquantur sive ad pravitatem
sive ad ipsum [illegible]
aut [illegible] [illegible]
[illegible] [illegible] et [illegible]
explicant que sentiunt quanta
tur [illegible] est [illegible]
tum hac modo [illegible]
sunt [illegible] via [illegible]
[illegible] [illegible] mali
[illegible] et [illegible] aliquid esset
quod eloquenter explicasset
[illegible] [illegible] [illegible] pugna
[illegible] [illegible] magis [illegible] illum
[illegible] eum qui [illegible]
[illegible] [illegible] amando [illegible]
[illegible] [illegible] [illegible]
ipse christiani [illegible] doctis-
simi et eloquentissimi [illegible]
de eum [illegible] [illegible]
disserta et [illegible] [illegible]
[illegible] [illegible] disserta [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] ideo eloquencia
debet esse cum sapiencia quia
qui [illegible] disputat ut dicit au-
gustinus ~~si vero affluit insi~~
~~pienti eloquencia~~ vel si non
et eloquenter prodest dicere

[illegible] eloquencia est facultas dicendi

Si vero affluit insipienti eloquen-
cia tanto magis cavendus est quanto
magis ab hiis que audire inuti-
le est, delectatur auditor et eum
qui diserte audit, eciam vere dicere
existimat. Hec autem sententia nec
illos fugit qui artem rhetoricam
discendam putaverunt. fassi sunt
enim sapienciam sine eloquencia
parum prodesse civitatibus,
eloquenciam vero sine sapiencia
nimium obesse plerumque prodesse
numquam. Si hoc ergo illi qui pre-
cepta eloquencie tradiderunt
in eisdem libris in quibus
id egerunt veritate instigante
coacti sunt confiteri vera hoc
est superna sapiencia que a
patre luminum descendit sapienciam
nescientibus, quanto magis nos
non aliud sentire debemus qui
huius sapiencie filii et ministri
sumus. Unde augustinus in libro 4o de doc-
trina christiana [illegible] dicit de apostolo
paulo apostolus [illegible] [illegible]
imperitum sermone sed non
sciencia [illegible] plane non concedatur
[illegible] [illegible] [illegible] doc-
tor gentium doctor non valet
et [illegible] [illegible] sapienter loqui
apostolus [illegible] eloquenter [illegible]
[illegible] sapiencia dux eloquencie
ipsa illam sequitur ipsa precedit
et sequentem non respuentis
[illegible] [illegible] beatus [illegible] in [illegible]
[illegible] [illegible] doctor [illegible]
[illegible] [illegible] [illegible] sed illa sine
eloquencia [illegible] [illegible] [illegible]
eloquencie [illegible] [illegible]
[illegible] [illegible] [illegible] quia
[illegible] [illegible] [illegible] sunt
que notat Tullius [illegible] dicendi
sunt inventio scilicet dis-
positio elocutio [illegible] [illegible]
cum invenire est quid dicat
deinde inventa disponat

deinde verbis allegat, et ad quem
alius pertinendo dicit, hoc est
qualitatem quam dictis qua oportet
conclusionibus [illegible] et ad quid hec
aut et his similia quia magis [illegible]
huius ad [illegible] ad finis [illegible]
[illegible] sunt que [illegible] conveniencia
eloquencie, qui sit eloquencie ornatus
ad integritatem, qualitatem, gravitatem
et dignitatem ad [illegible] ut [illegible]
magis afficiat et [illegible] [illegible]
[illegible] [illegible] tribus
6o hec orator ubi ait de [illegible]
eloquentie [illegible] tamen [illegible] [illegible]
quam [illegible] arma [illegible] [illegible]
bus esse [illegible] ad [illegible]
[illegible], ut [illegible] capax
[illegible] aut afferunt [illegible]
intelligere possum [illegible]
[illegible] loquimur non [illegible]
[illegible] sapientie [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
manifestum [illegible] facere [illegible]
[illegible] [illegible] affectos [illegible]
[illegible] liberare [illegible] [illegible]
ad ostendendum [illegible] [illegible]
ubi [illegible] esse [illegible]
[illegible] aut magis [illegible] [illegible]
quia sermo [illegible] est [illegible] ad declaran-
dum magna dignitate [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] posse [illegible]
[illegible] [illegible] [illegible] volun-
tatis [illegible] quam velit, [illegible]
[illegible] [illegible] ornamenta [illegible] ad [illegible]
[illegible] ut eloquencia habeat
[illegible] [illegible] mediocritate
[illegible] [illegible] dicta [illegible]
[illegible] [illegible] ubi [illegible] mediocriter
dicitur [illegible] [illegible] [illegible]
[illegible] ad eos qui [illegible]
[illegible] aut [illegible] ornamenta
eloquencie [illegible] [illegible] [illegible]
[illegible] quia nimis est sermo [illegible]
[illegible] aut nimis ornatus

aut nimis ornatus aut nimis
qualitatis [illegible] qui [illegible]
[illegible] non [illegible] [illegible]
[illegible] facultatis [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] in singulis [illegible]
[illegible] nimis ornatus est
qui magis [illegible] fabricis
[illegible] [illegible] [illegible]
[illegible] non [illegible] sunt [illegible]
[illegible] adulterantes verbum dei
sed ex sinceritate sed ut ex deo coram
deo in Christo loquimur. Contra-
rius est [illegible] sermo [illegible]
2 nimis velox et [illegible]
[illegible] sermo [illegible] est
[illegible] quia [illegible]
positus [illegible] Seneca [illegible]
[illegible] [illegible] et vita
[illegible] esse [illegible] aut
[illegible] est [illegible]
et [illegible] quia non est
[illegible] [illegible] Seneca [illegible]
[illegible] [illegible] [illegible] lib
[illegible] dicitur qui [illegible]
[illegible] fugit [illegible] [illegible]
est [illegible] Seneca [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
remedia non [illegible]
[illegible] [illegible]
[illegible] que [illegible]
[illegible] que fallat [illegible]
[illegible] [illegible] [illegible]
[illegible] quid [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quia
non est [illegible] Seneca
[illegible] a quo [illegible]
eloquencia [illegible] [illegible]
fuit, hec vero [illegible]
[illegible] [illegible] [illegible]
[illegible] sine impedimento
[illegible] [illegible] mala [illegible]
[illegible] et [illegible] que [illegible]
[illegible] viri [illegible] molestiam

conveniens ita oratio prolixa non au-
dax tarda eloquentia est. [illegible]
magis dicenti utilitatis ut in ma-
[illegible] esse ut satis decora [illegible]
ne debet ponere ultra modum
[illegible] stantibus ponitur. Item ratio
doctrina [illegible] exigit a doctore elo-
quentie multa, patet ex [illegible] noli
et esse [illegible] de doctrina christia-
na c. [illegible] eius eloquentis qui
ut doceat patet [illegible] sub-
misse ut delectet modica
temperate ut flectat ma-
gna granditer dicere. Unius
autem sapere quidem quam [illegible] pro-
nuntiare [illegible], quod autem pro-
nuntiare exagitare non [illegible]
[illegible] ab aliis [illegible] eloquentie
quam sapientie quam [illegible]
quam [illegible] atque ad plura
[illegible] et utiliter [illegible].
[illegible] eloquentie multa quo
[illegible] sit dedicata [illegible]
[illegible] magis [illegible]
[illegible] sapientie requirit maturitate
eloquentie, patet hoc [illegible]
quam maturitatis [illegible] et [illegible]
[illegible] et in motu
[illegible] in gestu [illegible]
[illegible] maxime [illegible] elo-
quentie [illegible] in [illegible]
[illegible] apta et convenientie
corporis motu [illegible] quibus
// in [illegible] [illegible] [illegible]
[illegible] homines [illegible]
[illegible] [illegible], [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] in [illegible] vi-
ta contemplativa [illegible] tamen
semper [illegible] [illegible]
[illegible] in [illegible] et [illegible]
nis debet esse sermo [illegible]
ut ab intelligentia [illegible]
[illegible] [illegible] [illegible]
[illegible] in animo audientium [illegible]
[illegible] delectatione [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]

ut [illegible] [illegible] autem [illegible] vir-
[illegible] [illegible] que [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] requirit suavitate
eloquentie. patet quia suavitas
sermonis ostenditur in hac [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] ad tollendum fasti-
dium [illegible] in [illegible] [illegible] // [illegible]
vita maxime [illegible] delectat
auditores. Et [illegible] in
[illegible] [illegible] hoc [illegible]
[illegible] ut [illegible] maximis [illegible]
[illegible]. [illegible] [illegible] [illegible]
[illegible] ita sit [illegible]
[illegible] [illegible] [illegible] bibere autem
[illegible] aqua [illegible] esse [illegible]
[illegible] uti delectabile est. Ita le-
gentibus si [illegible] [illegible] sermo
sit, [illegible] [illegible] et [illegible]
in [illegible] de [illegible] [illegible]
[illegible] aliqua de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sermo
[illegible] [illegible] dulcescat [illegible]
si quis auditor nimis [illegible]
esset aut ab omni tali suavitate
et [illegible] [illegible] [illegible]
[illegible] [illegible] magis [illegible]
[illegible] ad [illegible] [illegible] de [illegible]
[illegible] dicenda sit, [illegible]
[illegible] ut qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] labia [illegible]
et [illegible] [illegible] [illegible]
[illegible] de [illegible] in [illegible]
de [illegible] [illegible] [illegible] esse
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] suave et [illegible]
[illegible] est Joseph [illegible] [illegible]
et blande et leniter esse [illegible]
[illegible] [illegible] [illegible] [illegible]
sermo doctoris requirit [illegible]
[illegible]. [illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible]
esse sermo doctoris nec nimis
[illegible] nec nimis [illegible]
[illegible] ut [illegible] [illegible] [illegible]

verborum et verbositas nimia intempestiva
auditorem facit, interrumpit tedio
tarditatis. Unde plurimis in epistola
ad nausiam, sicut faciunt qui assi-
dua repetitione custodiunt, de-
missum continuare nequeunt, perdi-
tur calor et audientis interru-
ptio continuationis spiritus, que cepe-
rit alit et quasi remissione
languescit etc. Iª Cor. xiiii° Vo-
lo quinque verba sensu meo loqui ut
alios instruam quam decem milia
verborum in lingua. Per v verba
quinque sensus intelliguntur quibus debet fieri
communio doctrina spiritualis, scilicet verbum
instructionis quo ad inscios, ex-
citationis quo ad pigros, consola-
tionis quo ad desolatos, commi-
nationis quo ad duros, exhorta-
tionis quo ad bonos, ut ex titulo
consolator, minator, exhortator, doctorque.
Vel quinque verba, scilicet quid credendum
quo ad xii articulos, quid faciendum quo ad
x mandata, quid fugiendum quo ad
septem mortalia, quid appetendum
quo ad eterna gaudia, quid timendum
quia futurum supplicium. Vel quinque verba
credam, faciam, fugiam, sperabo, ti-
mebo. Et bene dixit quam decem
milia, quia multiplicatio verborum
incidit in vanitatem sive in peccatum [illegible]
[illegible], ubi enim verba plurima
ibi frequenter egestas. Prov. xiiii°
et [illegible] x. In multiloquio non de-
erit peccatum. Matth. vi: Nolite multa
loqui sicut ethnici. [illegible]
sermo eloquentie exigit capacitatem
auditorum, sed quia capacitas audientium
in hac [illegible]
se habeant verba doctoris. Unde Origenes
super Ezechielem omelia I: Non ea que
curiosa sunt que [illegible]
[illegible] sed ea que vera sunt et [illegible]
[illegible] et [illegible] non
[illegible] loqui [illegible] spiritualibus
sed quasi carnalibus [illegible]

parvulis exemplo lac dedi vobis
potum non escam. Iª ad Cor. iii.
Hoc facit sicut [illegible]
[illegible] parvulos
suos [illegible] cum alimentum
ministrat, sic [illegible] suscipi-
entibus per lac simplicibus
doctor ministrat parvulis, qui
non habent dentes discretionis
ad [illegible] escam [illegible]
[illegible] et [illegible]
debet predicator non quid [illegible]
sed quid [illegible] audire [illegible]
attendere diligit et parvulos
[illegible] debite [illegible]
[illegible] et blandimentis magis
[illegible], quam [illegible] verba depro-
mere non quadrare sed liquare
sermones, mutare voces [illegible]
[illegible] affectus mentis
[illegible] lingua [illegible] in
[illegible] parvulorum motibus
[illegible] student
magis alta quam apta dicere
[illegible] infirmas
intelligentias [illegible]
non [illegible] saltem [illegible]
[illegible] humilia et plana
dicere, ne sola [illegible] vi-
deantur. [illegible]
habere [illegible] lactare
parvulos [illegible]
Dixi in [illegible] articulo [illegible]
[illegible] doctrina [illegible]
[illegible] autentice [illegible]
[illegible] notatur in [illegible]
[illegible] de Libano [illegible]
[illegible] et [illegible]
[illegible] est [illegible]
fidei et alta [illegible]
[illegible] non [illegible]
[illegible] Augustinus libro [illegible]
[illegible]
[illegible] dili-
gentissimi [illegible] cogitantibus
[illegible]

latē ibi aliquid viderunt
quod petentibus dantur oblatam
libus negantur acquirentibus
permittuntur querentibus sub
tracta pulsantibus aperiuntur
oppugnantibus clauduntur
perierunt quesierunt pulsa
uerunt acceperunt invenerunt
intrauerunt ad secreta misteria
sacramenta que perducant eos
ad salutem eternam. Et ideo li° x
de ciuitate dei c. 1 quo induxit
homines ut velint sacrificas
adhibere, et ad diuinas eas
monstrandas plerumque nabis lau
dandum aut pronunciatum accedit
auctoris ut hi nisi lucrentur
nimpsam cuiusque doctrine la
borum in aliquo crotionem nullo
ad eam discendo studio fla
grarent et insidias eis quippe
doctrinis studerent vehemen
cius que capi posse non
desperarent, nam cum eam adipis
cendi spem quisque non ge
rit aut tepide amat aut
omnino non amat quamuis eius
pulcre sit vitalis. Et ideo infra
ut in ecclesia katholica salubriter
fieri potuit cum ut credam
probatis auctoribus vera auctoritas
proximum diuina est, proximum humana
auctoritatis diuina non solum
in scripturibus sequitur sed
dicit omnium humanam facultatem
sed vel ipsum hominem, humana
vero auctoritas plerumque fallit
ideo debet humana [illegible] diuina
assumi ut dicit beatus augustinus
[illegible] super cum q. 23
[illegible] assumimentum in scrip
turis sanctis in quibus diuina
commendatur auctoritas nec ipse
[illegible]
[illegible] sancti apostoli nec [illegible]
[illegible] vel [illegible] vel poete

quos [illegible] apostolus, magnum quere
aliquid dedit et [illegible]
[illegible] alloquitur di
xisse confirmat in illo enim [illegible]
monerit et [illegible]
auctoritati noluit [illegible] inuenit
testimonium in [illegible] omnia que
ibi scripta sunt accipienda confirmat
[illegible] vitalis datur
sed auctores duorum testamentorum
non relinquuntur. Ista nobis premissa
[illegible] ad [illegible]
doctrina [illegible] auctoritati duorum
testamentorum. patet hec [illegible]
nobis et [illegible] illud [illegible]
[illegible] duo [illegible] sponse sunt
duo [illegible] gemelle capree
[illegible] velud [illegible]
in duo testamenta scilicet vetus et
nouum, intentio veteris testamenti
ut dicit augustinus in li. de doctrina
christiana. est nouum figuris
et carnalibus [illegible] intentio
vero noui est [illegible] hominem
ad gloriam [illegible] attollere
ecce duo testamenta que humana
[illegible] et [illegible] augustinus contra
[illegible] sentit dicit
quod [illegible] in veteri testamento
[illegible] significatum
sed in nouo est [illegible]
[illegible] in veteri [illegible]
ad significationem [illegible]
ad confirmationem [illegible] testamenti
fidem nouum [illegible] et vetus
nouum confirmat [illegible]
augustinus [illegible] et
[illegible] duo [illegible]
laudabiliter [illegible]
ille sua [illegible] apostolus [illegible]
ut clamant [illegible] duo
testamenta sicut duo seraphim
sanctus sanctus sanctus dominus deus
sabaoth. et [illegible] debitus [illegible]
vetus nouum [illegible]
[illegible] nouum sicut
[illegible] vnde dicit augustinus [illegible]
x. li° [illegible]
[illegible] supereminentem

claritate fecit ihesu christi, nec desinens
sunt in omnium plenitudine
spiritualium sensuum et doctrina sanctorum
testamenti veteris nec prefigurat-
rum quorum auctores magna et summa quia
christiani dei et fidelis autem dispe-
ratum [illegible] via [illegible]
natus et passus est, legis
et christiani [illegible] [illegible]
quia in illa [illegible] [illegible]
est omnibus hominibus omnis [illegible]
in superiore et sic sit absconditi
nullus [illegible] [illegible] [illegible]
tibus apparendi, nam [illegible] de [illegible]
[illegible] [illegible]. ex quo cum a fide
[illegible] [illegible] cum [illegible] [illegible]
non potest, et [illegible] auctoritatibus
[illegible] de quibus [illegible] [illegible]
[illegible] estimacionis possumus [illegible]
[illegible] stabilitate quibus dubitare
potest de auctoritate [illegible] sed [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] ex cuius diffusione
audi quid dicit [illegible] [illegible] [illegible]
[illegible] [illegible]. dicit [illegible] [illegible] ex quo
[illegible] est in patre ex quo [illegible] pater
[illegible] [illegible], deus enim pater
deo filio [illegible] sue [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] amor [illegible] [illegible]
est [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aut quibus [illegible]
eius sunt, [illegible] [illegible] [illegible] [illegible]
nec vidit nec auris audivit
nec in cor hominis ascendit
deus revelavit et unigenitus
qui est in sinu patris ipse enarravit, et [illegible] [illegible] [illegible]
[illegible] dilecto suo qui in [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] quod ipse [illegible]
de [illegible], nec solum illis sed et
[illegible] aliis [illegible] [illegible]
[illegible] revelavit [illegible] [illegible]
a patre audivit, pauli quoque [illegible]

[illegible] est ab homine neque enim
illud per hominem accepit sed
per revelacionem ihesu christi et omnes
alii sicut [illegible] [illegible] [illegible]
dicit [illegible]. unigenitus ~~[illegible]~~ qui autem
est in sinu patris, ipse enarravit nobis, [illegible] ergo
[illegible] et doctrina [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
plenitudo [illegible] aut eius
plenitudinis [illegible]
[illegible] [illegible] pauli de [illegible]
[illegible] et [illegible] [illegible] [illegible]
est [illegible] auctoritate [illegible]
et [illegible] [illegible] in [illegible],
[illegible] ergo auctoritate antiqui
tatis [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible]
et [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] ergo
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] veritatis auctoritate [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ergo
nullus falsitate corrumpat
nullus [illegible] [illegible].
[illegible] ergo [illegible] quibus fidelis
et [illegible] intellectus [illegible] [illegible]
[illegible] sic deducta [illegible] [illegible]
[illegible] [illegible] [illegible] doctrina [illegible]
stabilit [illegible] sua auctoritate
in scriptura. [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ne a [illegible] [illegible] ne in
magnis aut [illegible]
[illegible] ambulet neque [illegible]
[illegible] in [illegible] ne [illegible]
in [illegible] sed ut [illegible]
[illegible] et modum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] putat [illegible]
[illegible] [illegible] [illegible] longa [illegible]
[illegible] [illegible], [illegible]
[illegible] [illegible] [illegible]

tempestiuus quibus cuius vite iter
terminum quia qui puncta per
apparuit finis non attingit q(uo)
nullatenus quousque in vita se ex-
tendit motus lateralis au-
tem et extensioni nimiam
sequitur extenuatio / extenu-
atio autem ruptionem et scissionem
facit et quod altum presumptio-
ne nisi ruinosa precipitatio
sequitur est cum autem nimis
exaltabitur vir nimia autem
humiliatio seu pusillanimitas
ponit ad desperationem multos
hec duo destruunt quos sacerdotes
qui de sede magnitudinis sibi
crevisse sunt ut tenui essent
et vocati laboraverunt quamquam
satis quod esset acceptu-
rum deo cum ipse susciperet
quia non devotionis defectione
quia ipsa dante factum est. Que
vite longioris non absumunt
in medio quia dante prudentiam
terminus vite eminens est que
parvis quia donante temperantia
vino ductus est tamen in iustitia
aliquid si non presumpsit postea
esset cum si iniustus fuisset iste
... rapuit iustitia per
... dextra
recta donat habitum qualis
haurit mira et ... Hoc ...
est ... dona sua
ostendit habitu zeli et
clementia est in eo poste-
rius si habeat discretionem que
est moderatrix virtutum dante
... resecando ... pariter
... si homo ...
in ... si in sapientia / si
in intellectu / si in ...
... si iam patientiam
vel in parentibus si solito

... impotentior aut levi-
or si humilior affabilior aut
austerior si exorabilior atque
placabilior / si magis disso-
lutus magis immoratus magis
fidelius cum agitur / quomodo duplex
stella ostendit quod donatum
... quod ...
... in ...
ostendit prudentiam ... ...
temporis ... ...
... ... quod sit
homo ... ostendit quod
se habeat ad ... ...
... ... doctrina celesta ...
... ... de omnibus
quia donat ... statu ...
celi ostendens quod plebis
... quod clericis sacerdotibus
quod sacerdotibus servus superioribus
quod subditi sunt prelatis et servi
servus dominis / et quod superiorem
cum omnibus aliis ... humilitate
quia deus ... deo
omnipotenti ... humiliamini
sub potenti manu dei / posuit
... ...
super capita nostra / et ... re-
gulate quia dicit apostolus
omnis anima potestatibus subli-
mioribus subdita est ut
... ... ad
imperium senioribus / deus autem
solus altissimus ... ...
tum magis ... ...
hominibus quia ipse est qui
operatur omnia in ... omnibus
unde cum donat ... ordini ...
... unde ... ...
... in sacerdotibus
... ... fideles ...
... ad ... mandatorum
dei quia ... ...
... aliquid in ... ...

inculcat vere verba superius allegata
fonte super capitulo quo textus mandatur
dixi in capitulo prologi in quantum
doctrina celica saepe efficitur fonti con-
formata dispositionibus ut iste notatur
in textu cum dicitur quae fluunt impetu
de libano glossa deo .i. ab alto ad in-
feriora .i. ad corda humilium quae dirigit
hic gratia in singulis quorum ponitur haec
dictio in plurali numero in numero sex sunt
capituli et quinque de fonte sunt quinque
fontes / unus ortus est universalis
per tota ecclesia militantis christi cor-
poris sicut vulnera crucifixi de quibus
ysaie xii haurite aquas de fonte
salvatoris. cum gaudio glossa de
haurite vos omnes christiani gratias
unias quae fluunt de his quinque
fontibus et quinque vulneribus bibite
illas pro salute animarum vestrarum et te
necesse illas bibere si cupitis salvari
de primo enim fonte .i. de lateris
vulnere fluxit aqua dulcissima
scilicet dilectio dei, quid enim dilectio
dei nisi amor boni / primum enim
quem diligentibus deum omnia cooperantur
in bonum, omnia inquam quia non solum
illa quae appetuntur ut suavia verum
etiam illa quae ut molesta vitantur
et illa sic suavia ne corrumpant
et ista sic ferunt ne frangant
et sunt uti triplicia dona in
omnibus gratias agentibus et de quo
...ceterum ... dominum in ... hic
bibe ergo anima de hac aqua salubri
et bibas eam diligendo deum ex
tota corde tuo / et ex tota mente
tua / diliges ergo deum ex toto
corde tuo. manibus tua pro-
pter viribus et omnibus viribus tuis
ut totus diligas deum qui te totum
redemit. et tunc te vult ... hauri-
re aqua istius fontis. quia tunc
si bibere si cupis salvari secundus
fons iste vulnus manus dextre

et iste vulnus fuit magis
dolens ut nec compassionem
christo in magno eius dolore
de isto fonte emanat aqua
viva scilicet compassionis
compatiamur ergo passioni christi
innocentis / voluit enim pati
christus ... ut te quia
compatitur velit / ... ex de
... quia absque enim ...
velit sed ... ...
... ... tam
... ... ullo angelo
... potuit ... seu
abstulit ... de ...
humana fare dispositionem
bibe ergo saepe et saepius aquam
compassionis / de isto fonte /
tertius fons est vulnus
manus sinistre quod
significat penitentiam, quia omnes
penitentiam debemus bibere de
isto fonte. ut sic bibimus
... in omnibus penitentiam ...
ut ... in ... ...
... ... et penitentiam
agentes ... ad
... lacrimarum. quia
... ... habemus penitentiam
... pariendo / quartus
fons est ... vulnus
in pede dextro quod vulnus
est laboris magni / ma-
gna enim labore redemit
nos / laboremus et nos
pro salute nostra. ... ...
affectum ad deum / et imple-
tis eius precepta quae du-
cunt ad vitam. quintus fons
est quod vulnus sinistri
pedis quod significat timorem dei
ut et nos deum timeamus
... ...
bibe ergo aquam de isto fonte
ut timeas deum in omni
loco / ... timor ... ...
... ...
... quia ... ...
timor domini ... ...

Cui cepit caritas habitare
pellitur qui separavit ei latus
quando illa recepit tunc ille de-
crescit quanto illa fit intre
rior timor depellitur. Caritas
maior caritas minor timor,
minor caritas maior ti-
mor, sed si nullus timor
perfecta caritas. De hoc fonte
dicitur Zacharie xiii° in die illa
erit fons patens domui
David et habitantibus Jerusalem
in ablucionem peccatorum, sicut enim
hic lavamur quia sicut fons
sanguinolentus i. fonticulus, quoniam
cum unus fuit in passione
Christi per vulnera, tamen
incarnatus [illegible] nostre
redempcionis effluxit.
Alter ortus est fidelis
populus ecclesie primitive
huius fons est spiritus sanctus
ut dicitur Joelis iii°
fons de domo domini egredietur
i. spiritus sanctus de patre
et filio et irrigabit tor-
rentem spinarum i. apostolos
qui dicebantur torrentes
propter habundanciam quo ad bo-
nos, spine propter puncturas
increpacionis quo ad ma-
los. Alius ortus est
quilibet fidelis [illegible] plati
Proverbiorum xiiii° lex sapientis
fons vite ut declinet
s. fidelis de precepto ani-
ma mortis, doctrina bona
dabit graciam, doctrina eius
plati est fons fidelis per
[illegible] deriventur fontes
tui foras et in plateis

aquas tuas divide. Gen. xxi Bersa-
bee tamquam inundancia habundabit
et torrens illius sicut fons vite
manavit. Quartus ortus est reli-
gio huius fons est divina consola-
cio [illegible] et [illegible] fons in [illegible]
[illegible] venite fons [illegible]
tua i. consolacio tua, [illegible] egestas
longe abs fugiat. Quintus ortus
est [illegible] spiritualis huius fons
filius dei dicitur, hoc agnum
significatur in [illegible] ubi dicitur quod
paradisus habebat fontem [illegible]
[illegible] in quatuor flumina, fons
iste factus est Phison in [illegible]
[illegible] ad [illegible] omnes [illegible]
[illegible] in passione, i. [illegible]
[illegible] in resurreccione, [illegible]
ad [illegible] in Eufrates in ascen-
sione ad [illegible] frugifer
[illegible] ortu [illegible] ortus [illegible]
fons [illegible] eterna [illegible]
[illegible] in [illegible] post
[illegible] ortus est [illegible]
[illegible] huius fons est tri-
nitas pater et filius et spiritus sanctus.
Jeremie ii° duo mala fecit populus
meus, dereliquerunt me fontem
vivae, dicit dominus. Apocalypsis vii° [illegible]
[illegible] neque [illegible]
[illegible] cadet super eos sol neque
[illegible], quia agnus qui
in medio eius est reget eos
et deducet eos ad vite fon-
tes aquarum. Sed hic noto
quod [illegible] Petri ii° [illegible]
[illegible] ii° Petri ii° hii sunt fontes
sine aqua et nebule turbinibus
exagitate quibus caligo te-
nebrarum servatur. Alii fontes
[illegible]. Hii sunt [illegible]
[illegible] quos [illegible]
[illegible] et quos [illegible]
[illegible] ab [illegible]
de [illegible] Expeditur

sicut fontes aquarum et riguis
decurrabit sapientia desursum [illegible]
sunt fontes pleni gratia bone vite
et non effluunt vagatione doc-
trine vel gratia [illegible] vel [illegible]
similitate dissimulant [illegible]
xristo [illegible] vel [illegible]
fontis vite illi declinat [illegible]
tamen [illegible] ad se [illegible] a ruina
mortis [illegible] sunt fontes ple-
ni et effluentes aque ali-
os replentes Eccli xxi Scientia
sapientis tamquam inundatio a-
bundabit, et cor fatui quasi
vas confractum et consilium
quasi fons vite permanet. Eccli
xxiiii° In diebus sanctis emana-
nunt putei aquarum et quasi
amne adimpleti sunt [illegible]
[illegible] nota de ordine doctrine
Circa istud vide Aug. li. 19 de ci. dei
c. 13 quod ordo est parium dispariu-
que rerum sua cuique loca tribuens
dispositio, vnde malus modus
vel mala species vel malus or-
do aut [illegible] dicitur quia vero
ra sunt qui esse debuerunt aut or-
dinibus [illegible] accommodantur
quibus accommodanda sunt, sic
ordo doctrine est accommodandus
et debet servari in verbis sententiis
et consequenter sensibus [illegible] sunt
utique quemadmodum dicit Aug. [illegible] ut
pateat placeat et moveat, ut
pateat debet loqui aperte, ut pla-
ceat debet loqui ornate et ordi-
nate, ut moveat debet loqui
cum fervore. Quamvis [illegible] modo
requirit ordo doctrine tamen [illegible]
[illegible], [illegible] hec [illegible]
[illegible] in rebus [illegible] dispositio
ordinis servat. Ita in qualibet
doctrina [illegible]
[illegible] unde
[illegible] est Aug. li. 6 [illegible]

[illegible] quid quisque que-
rit sunt in ordine suo bona
sunt et nemo in eis pecca-
vit qui ordine suo [illegible]
[illegible] custodientes [illegible]
[illegible] ordine male utendo
[illegible] et iusta [illegible]
et ita est ut pena sua sibi
sit omnis inordinatus animus
[illegible] ordini [illegible]
ordo qui est a corporalibus
ad spiritualia surgere, non
a spiritualibus ad carnalia
cadere. Ordo etiam est quem
si tenuerimus in vita perducet
ad deum, et quem nisi tenuerimus
in vita non perveniemus ad de-
um. Et si tenuerimus ordinem
in doctrina [illegible] patebit
[illegible] vitalem.
Et quia quidem doctrina [illegible]
de dispositione ordinis [illegible]
[illegible]
[illegible]
sicut et vita debet esse co-
posita, que quidem [illegible]
requirit ordinis dispositionem [illegible]
[illegible] ad modum faciendi
[illegible]
[illegible] sciatis quo ordine quo stu-
dio quo fine queque nosse
oporteat, quo ordine ut illud
prius discatis quod est utilius
ad salutem. Et hoc doctrina
[illegible] de qua [illegible] Bernardi
sermonis in quibus [illegible]
[illegible] et ille sunt que
[illegible]
[illegible] studio ut id ardentius
quo vehementius ad amorem
[illegible] fine ut non ad inanem
gloriam aut curiositatem aut aliquid
simile sed tantum ad edificationem
tuam vel proximi. Sunt namque
qui scire volunt eo fine tantum
sciant et turpis curiositas
est. Et sunt qui scire volunt
ut sciantur ipsi et turpis

vanitas est. Et sunt qui scire
volunt ut scientiam suam vendant
verbi gratia pro pecunia pro honoribus,
et turpis questus est. Sed sunt eque
qui scire volunt ut edificent
et prudentia est. Horum autem duo
ultimi soli non inveniuntur
in abusione scientie, quippe qui
ad hoc volunt intelligere ut
bene faciant. Denique intellectus
bonus omnibus facientibus
eum, ceteri audiant
scientia bonum et non facienti
peccatum est illi. Ac si per similitudinem
dicat cibum sumere et non
digerere periculosum est, ci-
bus siquidem indigestus
et qui non bene digestus
est, malos generat humo-
res et corrumpit corpus et
non nutrit. Ita et multa
scientia indigesta stomacho
anime que est memoria, si
decocta igne caritatis non
fuerit et per quosdam artus
anime mores scilicet et actus
transfusa atque digesta, quatenus
ipse de bonis que novit
vita attestante et moribus
bona efficiatur, nonne illa
scientia reputabitur in peccatum
tamquam cibus conversus in
pravos noxiosque humores?
An non malus humor
peccatum? An non mali humo-
res pravi mores? An non
inflationes et torsiones
in conscientia sustinebit qui
sciens mandatum, sciens scilicet
bonum et non faciens. Audiat
sacre scripture verbum in pastora-
li: Admonendi sunt qui
arrogant peccata, nec hi deseri-
tur aut iudicant, quia iam
de certa retributione meditantur
quod eum lumen mali scientie
illuminat ut videat

sed non curat ut vincat, ut quo
lucidius videt eo deterius peccat,
quia cum intelligentie lumen
percipit et actionibus prave tenebras
non relinquunt, quia lumen acceptum
ad adiutorium gratiam negligunt
quam ceperunt, sese in testimonium vertunt
et de lumine scientie augent suppli-
cia, quod ad effectum arrogant ut possent
destruere. Nimirum nec
anima cum malum agit ad dominum
dicat, veniturum hic iudicium
degustabit ubi cum eternis suppliciis
sit anima obnoxia, quod hic interim
examine adhuc sit absoluta, tanto
quod illic sententia permixta perpetrat
quanto hic malum non deserit cum
quod ipse condemnat. Unde veritas
de servis qui sciens voluntatem
domini sui non preparavit se, et non
fecit secundum voluntatem eius plagis
vapulabit multis. Hinc psalmus
descendant in infernum viventes.
Vivi quippe que circa illos aguntur
sciunt et sentiunt, mortui autem
nil sentire possunt. Mortui ergo
in infernum descenderunt si mala
nesciendo perpetrant, cum vero
sciunt mala et faciunt iniquitatem
in infernum viventes miseri
sentientesque descendunt. Ideo dicitur
omnibus lingua maliloqua,
manus otiosa, doctrina lucida,
vita tenebrosa est nobis ignominiosa. Hec etiam est attendendum
quod scire quidam non est in se malum,
est malum et per quandam non
addiscere, quia cum ignorantia
est mala, ipsum est malum
sed per accidens contingit esse
peccatum in sciendo vel addiscendo
quando consideratur hec autem
accidens vel accidit ut ex
prava cognoscibili vel ex prava
cognoscentis. Ex prava cognoscentis
est duplex accidens unum est
quod precedit occupationem in studio

Scientie impedit quis ab executione
officii ad quod tenetur, sicut si pre-
latus [illegible] studens geometrie desi-
stit a causis expediendis vel sa-
cerdos a confessionibus audiendis quas
tenetur audire tenetur, aut pastor
[illegible] circa [illegible] delectatur multa
dat studio. Aliud est quando quis
delectatur in aliqua scientia vana
ut in contemplatione artium quod vene-
rari [illegible] sicut de [illegible] [illegible]
qui tantum delectabatur in cantu
librorum Tullii quod reprehendebat et
[illegible] sermo [illegible] ut [illegible]
Sicut etiam accidit illis qui [illegible]
adherent vanitati, quando quandoque
a fide discedunt et [illegible] [illegible]
[illegible] ex [illegible] vel cognoscibilis [illegible]
[illegible] accidens [illegible] est [illegible]
[illegible] de facili ad malum in-
clinat et [illegible] in se [illegible] [illegible]
est, et [illegible] hoc [illegible] [illegible]
magistro [illegible] in [illegible] [illegible]
labat. Aliud est quando cognoscibile
est super partem cognoscentis [illegible]
[illegible] [illegible] Ecclesiastici [illegible] [illegible]
[illegible] est quod [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
quod est [illegible] [illegible] non est [illegible]
[illegible] alterius quod aliquid est supra
intellectum unius quod non est supra
intellectum alterius, aliquid est [illegible]
[illegible] [illegible] quod non est [illegible] alteri.
Aliquid [illegible] [illegible] [illegible] [illegible]
quod non [illegible] alterius. Hoc [illegible]
apostolus dicit non plus sapere quam
oportet sapere sed sapere ad so-
brietatem, sed ad [illegible] [illegible] [illegible]
[illegible] et [illegible] hoc [illegible] intelli-
gere quod dicit [illegible] sicut [illegible]
dixit [illegible] [illegible]
parvus [illegible] [illegible] [illegible] [illegible]

[illegible] et est quod fuit in alto
[illegible] in imo [illegible] fuit primo
quod [illegible] ultimo [illegible] ut [illegible]
[illegible] [illegible] est [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] sic deducta [illegible]
[illegible] [illegible] ordine doctrine devenit
ad altitudinem. Ante hoc tertio est
[illegible] [illegible] [illegible] [illegible] soliloquiorum
[illegible] ordine quo ad [illegible]
[illegible]. Bone discipline officium
est, sine ordine autem vix est
sine ordine autem vix est credi-
bilis felicitas et [illegible] [illegible]
a me [illegible] [illegible] aut si quis
teneat ac sine ordine in disci-
plina [illegible] et [illegible] cognitionem
audet [illegible] [illegible] studioso [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] pro
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] ordine [illegible] doctrine
devenit ad honestatem vite bone
[illegible] hoc [illegible] [illegible] [illegible] [illegible]
[illegible] cum spiritu dei sapientia
et intelligentia et scientia in omni
opere [illegible] [illegible] fabro quid
quid fieri potest ex auro et argen-
to. Spiritus dei [illegible] ad bonam
vitam [illegible] [illegible] [illegible] sapientia
ad scientiam intelligentiam ad doc-
trinam scientia in omni opere ad omne
quod potest fieri, aut ex auro et
argento et ere [illegible] [illegible] est
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ordine [illegible] doc-
trine devenit ad [illegible] [illegible]
[illegible] hoc [illegible] [illegible] illud
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sapientia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] dei [illegible] [illegible]
ista [illegible] [illegible] sapientes [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

pertinaciter. vnicuique de hereticis
zizaniis nudis docuit experi-
mentis volui vt eos inaniter
pravitate corrigam. ne in
defensionem erroris maio-
ri capitem errare. ego ita
perditionem non habet quia habet
inflatam faciem que includit
oculis visionem vnde augustinus
in libro confessionum faciebat mea
animus inflata non sinebat
me videre verum. math. xi ab-
scondisti hec a sapientibus
et prudentibus et revelasti ea
paruulis. et idem libro viio confessionum
vocibus erroris mei, rapie-
bar foris et pondere superbie
mee in ima decidebam. non
enim dabas auditui meo gau-
dium et leticiam aut exulta-
bant ossa humiliata quia
eram vanus. et superbus quando.

Surge aquilo et veni
auster. et perfla ortum
meum et fluent aroma-
ta illius. ista est vltima
pars presentis capituli in qua eccle-
sia exponit tribulacionibus
quasi bene munita et ar-
mata, et notantur hic tria.
primo vult eam sponsus tempta-
ri dicens Surge aquilo scilicet
ad temptandum ecclesiam militantem.
secundo vult eam temptari per diversa
temptamenta ibi ibi et veni
auster. tertio ostendit fructum
quid ibi et fluent aroma-
ta in aquilone et austro
duo temptamenta ecclesie desig-
nantur. in aquilone qui est
frigidus ventus. notatur
aduersitatis infortunium. in
austro qui est ventus calidus

blandiciis fallentis mundi prosperi-
tas. Has geminas temptaciones sathanas
celavit in parabola de bono semi-
ne dicens ostendit sic exponens
illa quod cecidit supra petram hii sunt
qui cum gaudio susceperunt verbum
dei sed quia radicem firmam non
habent ad tempus credunt sed ideo facta
temptacione per fidem aut verbum
statim abeunt et scandalizantur
et quod cecidit inter spinas hii sunt
qui susceperunt verbum sed a fallacia
divitiarum suffocantur et sollicitudine
efficiuntur. dicit ergo Surge aquilo
estimaste o sponsa michi sponsus
astare. et quia tota bona hoc
bene es armata et munita et
sic ut magis proficias in multo
et nunquam pupis per temptacionem
dicens Surge aquilo id est aduersitas qui
adversitate venis? jere. i. ab
aquilone pandetur omne malum
Surge dico tamquam devicto et
prostrato, vnde ecclesiam meam affli-
gendo et temptando ut magis
ac magis proficiat in virtutibus
quam non semper proficit manifeste
etiam in prosperitate. Et veni auster
id est prosperitas. auster enim est ventus
calidus et humidus et notat
mundi prosperitatem que voluptates in-
flammat mortales et facit
fluere in diversas concupiscencias. cum
dicitur fortuna vincenda sit
magis enim vincenda est prosperitas
quam adversitas. Aquilo ergo et auster
est diversis temptacionibus. Surgit
est aquilo cum per adversitatem aut
quietem militantem temptat
sed est auster quando per prosperitatem
temptat et venit. Et perfla scilicet
exterius per interius temptando
et probando. Eccl. xii ... ma-
gis ... temptacione ... celum meum
id est ecclesiam meam militantem. vbi
sunt delicie mee vere. Surge
aquilo. id est perflato sicut qui imminentem

immittit. Sed auster ingenuitatem ac-
cendit [illegible] ad divina et celestia
et dicitur [illegible] intelligi [illegible]
Dicit ergo veni per spiritus sancti fervorem
tuo, perfla ortum meum i. cor meum
refulciendo de bonis divinis, spiritus enim
est consolator optimus qui in no-
bis suaviter operatur. Sap. ix quia
qui bonus et suavis est spiritus
tuus, et fluent aromata illius
i. fragrancia sancti spiritus vel bo-
na opera et sanctorum exempla.
Surge ergo aquilo ad temptandum
et veni auster ad recreandum
perfla ortum meum s. temptando
ecclesiam meam et fluent aromata
illius i. virtutes et odorabilia
aliis apparebunt ut sicut in prosperitate
fluunt aromata [illegible] et in ad-
versitate aromata patiencie. Ho-
norius vero sic exponit. Surge
aquilo et veni auster et post-
quam cessavit persecucio tyrannorum
et donata est pax ecclesie sanctorum
hominibus surrexit in ecclesia [illegible]
cum hereticorum [illegible] acriora
bella ecclesie intulit quam quae
prius a paganis pertulit, periculo-
sior enim est hostis qui intra
menia positus cives impug-
nat quam qui extra exclusus
muros oppugnat. Dum ergo post
sudorem persecucionis Christi milites
in orto ecclesie fruerentur quie-
te pacis [illegible] virtuosus dicitur
a martiribus victus de antro
malicie caput extulit [illegible]
perfidie [illegible] Christi [illegible] et
ut [illegible] de [illegible] [illegible]
prosiliunt atque innumeras [illegible]
[illegible] [illegible] perflavit
Si quid [illegible] heresim
et malignos hominibus [illegible]
fidelium infundit [illegible] tanti orti
ecclesie quasi quadam lepra vi-
ciavit. Sed rex glorie suis au-

xilium prebuit dum universam
heresim per malignas homines
[illegible] fidelibus infundit [illegible]
tamen orti ecclesie quasi quadam
lepra viciavit per suos pastores
destruxit et de orto suo flagello
anathematis expulit. Expul-
so autem aquilone auster [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] hostis de ecclesia. Auster
spiritus sanctus ortum perflavit
dum [illegible] fidem doctoribus inspi-
ravit et mox fluxerunt orti
aromata dum sancti patres
[illegible] fidei documenta.
Vox ergo advenientis dicit. O aquilo
hostis maligne de latebris
tuis surge et de orto meo
discede. Tu vero auster [illegible]
orti mei veni perfla ortum
meum et fluent aromata
illius que sufferunt [illegible]
[illegible] aromata sunt odoramen-
ta s. fructus arborum [illegible]
nardi cinamomi et aliorum
libani [illegible] et fluunt quia
aromata de arboribus [illegible]
solis fluunt ut resina de
cedro vel abiete. Aquilo est aquilo
est ventus durus et frigidus
qui [illegible] stringit et flare
nocet. Auster vero est ventus auster
calidus et blandus qui
[illegible] solvit et flare producit.
Aquilo est diabolus qui durum
persecucionem ecclesie intulit
per [illegible] [illegible] fideles
[illegible] [illegible] [illegible] et
in fide [illegible] per varia
tormenta necavit. Hic in
orto ut latro in insidiis
latuit, sed victus in perfectis
[illegible] velut dra-
co [illegible] pravitatis infidelibus
evomuit. Auster autem spiritus
sanctus qui [illegible] omnium
perflavit, dum [illegible] fidem
ecclesie inspiravit et [illegible]
i. [illegible] [illegible] [illegible]

perfidie saliit, et flores fidei
produxit quo flante orti
aromata fluxerunt quia mox
fidei doctrina accepta per eum
[illegible] ecclesia militantis
virtutes ortus similes quia sicut
in orto sunt aliqua noxie et alie
flores ut herbe salubres
et vere cardui et urtice et
alie herbe noxie et inutiles
de carduo dicitur 4 regum xiiii Car-
duus libani misit ad cedrum
et iste carduus genus herbe
spinose cuius via mordax
et aspera et austera et
adeo nocens cuius allegacionibus
i. cavillacionum flexibus sunt
sic sunt in ecclesia malitiosi
[illegible] et alii fideles
sunt ut herba et fermentata
et flores sunt et [illegible] in hiis
latet aquilo, in aliis flat
auster, et de utrisque fluunt
aromata virtutum. Aliter
per aquilonem [illegible] aspera
et austrum intelliguntur prospera
et dulcia huius dat [illegible]
permittendo non inducendo
ut ad temptandum surgat
ortum perflant ut aromata
fluant hoc est tribulacionibus
fidelibus inferunt ut exempla
eorum pateant et constancie
bone fragrancia ut Iob et
multa perfluat [illegible] prospera
[illegible] ad [illegible] animi [illegible]
quia [illegible] ab ille-
cebris carnis [illegible]
prospera [illegible] ad [illegible]
[illegible] Corpore ortus iste
clausus floret et herbe sa-
lubres sunt in fide et di-
lectione [illegible] vel
et herbe [illegible]
et flores sunt. Aquilo ad tem-
tandum in orto surgit dum
[illegible] per flatus suos quendam
[illegible] sed auster
veniens ortum perflat, dum

[illegible] surgit convenerunt [illegible] in pacia
et in concordia [illegible]
mata fluunt dum virtutes [illegible]
[illegible] temptacionibus [illegible]
ad motum [illegible]
Surgite Aquilo in orto surgit
[illegible] adhuc ecclesiam militantem
impugnabit sed auster ortum
perflabit cum [illegible] spiritus sancti fidelibus
constantia fidei [illegible] inspira-
bit, tunc aromata orti fluent
quia per fidem [illegible] materia [illegible]
dabunt. Aliter aquilo surget
[illegible] de orto discedat cum
[illegible] [illegible] in [illegible]
[illegible] [illegible] perflabit
[illegible] auster [illegible] perflabit
cum [illegible] ad [illegible]
[illegible] spiritus sancti [illegible]
[illegible] fluent aromata orti quia
exempla [illegible] et constancie
[illegible] sub antichristo in ecclesia
[illegible] Aliter aquilo
de orto [illegible] diabolus de
ecclesia [illegible] [illegible]
discedat Auster orto perflabit
cum [illegible] [illegible]
[illegible] [illegible] tunc
[illegible] orti aromata fluent
[illegible] omnia [illegible]
[illegible] aquilone [illegible]
et auster in orto [illegible] regina
[illegible] intelligit quibus [illegible]
[illegible] et regem [illegible]
[illegible] ad epulas [illegible]
[illegible] Veniat dilectus meus
[illegible] sic exponit Surge a-
quilo et veni auster [illegible]
[illegible] per aquilonem qui [illegible]
[illegible] et [illegible] facit, [illegible]
[illegible] [illegible] qui re-
[illegible] dum possidet a
[illegible] [illegible] per austrum
[illegible] venientem spiritus sanctus
[illegible] qui dum [illegible]
[illegible] ab [illegible]
et [illegible] facit ut bona que
[illegible] [illegible] quia cum dicit
[illegible] [illegible] [illegible]
[illegible] [illegible] surge
aquilo et veniat auster

[illegible] 259

[s]urge aquilo etc. de tribulacione agitur in hac parte lectionis primo
tribulacionem eiusdem circa fideles ibi Surge aquilo
[illegible] de vocacione praedicatorum et contemplacionis [illegible]
[illegible] sponsi et sponse. Sponsa valenti contempla[illegible]
in varias varie, et perpendens sponso praedicacionis
[illegible] insudat ibi Ego dormio et cor meum vigilat
[illegible] tangitur de laudibus sponsi generalis et delectus
[illegible] ex delicto [illegible] ordinavit [illegible] ut dicit augustinus quia
[illegible] praedicatoris affirmat nisi caritatis per tribu[illegible]
[illegible] nisi post tractatum de tribulacione
[illegible] de praedicacione amplius quia praedicacione tacens [illegible]
[illegible] [illegible] ideo postquam actum est
praedicacione sequitur ibi Quae est [illegible] de laudibus sponsi
de [illegible] sponse que est ad [illegible] [illegible]
[illegible] debet [illegible] [illegible] [illegible]
[illegible] de tribulacione ibi Surge [illegible] [illegible]
[illegible] tribulacio [illegible] delectacio [illegible] [illegible]
[illegible] [illegible] distinguuntur [illegible] status
[illegible] [illegible] tribulacio [illegible] [illegible] tribulacio
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] surge
aquilo [illegible] [illegible] [illegible] [illegible] [illegible] fidelibus
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quasi [illegible]
et [illegible] [illegible] quasi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tribulacionis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] aquilone [illegible] [illegible] aliud est nisi [illegible] fidelium
[illegible] tribulacionem [illegible] quia [illegible] dicit [illegible] dei

tribulacio

permittentes esse non in pace? Occurrit autem hic contra [illegible]
[illegible] dimittere quibus expediat tribulacio, non cum [illegible]
infirmis [illegible] ipse [illegible] [illegible] [illegible] et [illegible]
gato [illegible] ut amicus [illegible] et [illegible] [illegible]
nequaquam ad [illegible] [illegible] temptandi negaret [illegible]
[illegible] placuit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] xxiiii [illegible] [illegible] super [illegible] et a
[illegible] [illegible] [illegible] [illegible] et David [illegible]
i regum xvii non valeas resistere philisteo [illegible]
[illegible] est quia puer es, hic autem ab adolescencia
sua bellator. Dixitque David ad Saul: pascebat servus
tuus gregem patris sui et veniebat leo vel ursus
tollebatque arietem de medio gregis et sequebar
eos et percuciebam eruebamque de ore eorum et illi con-
surgebant adversus me et apprehendebam mentum eorum
et suffocabam interficiebamque eos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] fuerunt
[illegible] in [illegible] [illegible] et [illegible] ipse [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible]
et [illegible] [illegible] [illegible] de regibus triumphabit
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] tribulacio, quia [illegible] [illegible] adversitas
et prosperitas, adversitas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible] in [illegible]
[illegible] adversitas in [illegible] blandimenta [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
tribulacionem, ut [illegible] blandiendo et plures
[illegible] [illegible] [illegible] [illegible] [illegible] cadent a latere
mille [illegible] a sinistris et x milia a dextris tuis
[illegible] [illegible] fortuna [illegible] [illegible] magis [illegible]
[illegible] [illegible] adversa [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]

et perflet ortum sponse et fluant a
[illegible] spiritus ut videlicet ab eius
malignus spiritus sed ab una quoque
aqua clara discedat et spiritus sanctus
adveniat qui veniens [illegible]
[illegible] [illegible] [illegible]
dat ut a torpore ne negligencie
[illegible] se infundit salutis [illegible]
agere aromata fluunt quia ad hec
mentis spiritu [illegible] cum torpuerat
torpuerat ad opera se excitat et
mox fit operacionis opinionis
per exemplaque [illegible] diffunduntur
ut quique audientes ad eas
se accendit et auster flante
id est spiritu sancto se infundente blan-
diri adorans amicitia ut ubi scilicet
ortus flavat et post fluentis scilicet
[illegible] et refectos [illegible]
[illegible] ortum sponsa dilectum
invitat cum dicit veniat dilectus
in ortum suum ut comedat etc.
Beda vero sic exponit Surge a-
quilo id est in aquilone cum et
austro procellas inspirat scilicet
temptacionum [illegible] alter alia
pulsando, ut dulci et [illegible]
spiritualis [illegible] [illegible]
[illegible] [illegible] [illegible]
aut distat inter aquilonis
[illegible] et austri [illegible]
unum frigidum, alterum [illegible]
esse calidum [illegible] non absurde
in aquilone [illegible] [illegible]
[illegible] in austro blandicia
fallentis [illegible] [illegible] [illegible]
anima impugnatur [illegible]
[illegible] temporum [illegible] [illegible]
[illegible] [illegible] [illegible]
de quo aut [illegible] petrosa
seminatus est, hic est qui
verbum audit et [illegible]
gaudio accipit illud, non
[illegible] aut radicem [illegible] [illegible]
temporalis, facta aut tribulacione
et persecucione [illegible] verbum [illegible]

scandalisatur quod in aut seminatus
est in spinis hic est qui
verbum dei audit et sollicitudo
seculi istius et fallacia
divitiarum suffocat verbum
et sine fructu efficitur
quod aut duobus [illegible] modo
dicitur utrumque Surge aquilo
et veni auster, perfla ortum
meum non impugnat [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] actibus [illegible] bona que
[illegible] et [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] denique
[illegible] [illegible] [illegible]
[illegible] ne affligeret [illegible]
sed post modicum [illegible]
eis qui affligebantur [illegible]
[illegible] eis qui afflixerat
et [illegible] capiti [illegible]
[illegible] dixisset de beato Iob
[illegible] in manum tuam [illegible]
egressus est ille maxima
cum plaga percussit, [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] at domi-
nus [illegible], perfla ortum meum
et fluent aromata de orto
[illegible] cum aromata
de orto ventis concusso
[illegible] pulsatis [illegible] vir
[illegible] in [illegible] [illegible]
[illegible] adaus dulcedinem
longe lateque diffudit ac [illegible]
[illegible] in [illegible] fine [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
fragrancia [illegible] [illegible]
aut [illegible] [illegible] [illegible]
se esse [illegible] [illegible]
[illegible] [illegible] [illegible] ac [illegible]
[illegible] [illegible] sed parius
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

de thesauris suis quod est alius
ubi dicitur Ecclesiastici xxxix multa
nos temptavit sanctus in quo
[illegible] passim [illegible]
Littera sic exponitur Surge aquilo
et veni auster et cetera ad flatum
ventorum [illegible] spiritum
fluunt gutte aromatice ab
arboribus aromaticis huius-
modi que colliguntur ab incolis
eo quod sunt preciose hec anima
sunt. De commendatione hec pro
missionis ad ostendendum
[illegible] prout
pro aliorum intellectum [illegible]
[illegible] invenitur. Ante istud vbi
spiritus malignus [illegible] abvinis
spiritu divino perflante relaxam
[illegible] xiii [illegible] ad effu-
sionem aromatum. Et videtur
qu (margin)
1 et quo vicia (margin)
in [illegible] in [illegible]
[illegible] nichil est quam [illegible]
aut quod sit [illegible]
ad [illegible] in [illegible]
quod [illegible] nichil est quam [illegible]
[illegible] huius [illegible]
qualitatis aut accionis [illegible]
vel effectum. Et verum est hec
[illegible] comparatione [illegible]
arboris. Sed cum spiritus
malignus abvinis spiritu
divino [illegible]. Cum spiritus malig-
nus aliter [illegible] animam
hominis, et aliter spiritus divinus
[illegible] cum spiritus divinus
perflet [illegible]
usque ad effluxum aromatum.
Dixi in primo articulo quia
nec cum malignus spiritus
sit [illegible] spiritu divino et iste
[illegible] in littera cum dicitur
Surge aquilo id est diabole et
veni auster id est spiritus sancte
[illegible] in [illegible] augustinus
li. xiiii de civitate c. xiiii et
li. xii super genesim c. xiii spiritus
nullus [illegible] est enim spiritus
deus ut dicitur Iohannis iiii spiritus
est deus et eos qui adorant

eum in spiritu et veritate oportet
adorare. [illegible] veritatis
dicitur etiam spiritus in homine qui
[illegible] ad quem [illegible]
[illegible] imaginationis et simi-
litudines rerum de quo dicit
apostolus I Corinthios xiiii° Si autem
oravero lingua spiritus meus
orat, mens autem mea
sine fructu est et infra
[illegible] est orabo spiritu et orabo
et mente psallam spiritu psallam
et mente. Dicitur etiam quodlibet
spiritus ut dicitur in [illegible]
[illegible] aut anime [illegible]
spiritus. Dicitur etiam spiritus [illegible] de
quo Ecclesiastes [illegible] si spiritus
filiorum hominum ascendat sursum
[illegible], et spiritus [illegible] si
descendat [illegible] deorsum in
terram. Dicitur etiam spiritus ventus
[illegible] corporalis de quo
psalmus x dicitur pluit super peccatores
laqueos ignis sulphur et
spiritus procellarum pars calicis eorum.
Dicitur etiam spiritus [illegible]
ad [illegible] demonium spiritum
immundum [illegible]. Ubi non [illegible]
[illegible] intelligi voluit quia aliud
sit [illegible] aliud spiritus immundus
[illegible] omnis [illegible] spiritus
[illegible] omnis spiritus [illegible]
Dicitur etiam spiritus malignus de
quo augustinus li. xx de civitate dei c. xxiiii°
de [illegible] et [illegible]
[illegible]. Demonum et hominum ini-
micus est [illegible] et [illegible]
[illegible] dicitur autem [illegible]
[illegible] xxiii° competit eis
[illegible] ut tene-
[illegible] qui [illegible].
[illegible] tenebrosius
[illegible] enim divisit a bo-
nis angelis sicut lux a
tenebris eodem enim [illegible]
quo [illegible] lux a tenebris
dividebatur [illegible]
[illegible] bonorum et malorum
angelorum divisio [illegible]

intelligunt sicut in quibusdam tenebris
radiantibus istis quasi ad lucem
inspicere ut lux crescit et in
tenebris non in solo [illegible]
quod in hunc aerem caliginosissimum
deiectus est lucifer cum complici-
bus suis ad penam et tam-
quam carceratus ut dicit in v
libro de civitate dei dicit factum est de-
monis esse sicut nota cupi-
dissimos conmitus a iusticia
alienos superbia tumidos et
invidia lividos fallacia calli-
dos et remigravit [illegible] super epistolam
ad ephesios sic dixerunt et ceteri
doctores opinantur quod ita est plenus
iste aer caliginosus demonibus
et spiritibus malignis sicut
solis radiis minutissimis
pulvisculis et ipse refertus
in [illegible] pariter demonium
densitate tamquam constipatus
est aer iste qui est sicut carcer
in quo non quieti errantes et
volant ut [illegible] satis utiliter
appetibus [illegible]
subtraxit aut cum [illegible]
[illegible] vel [illegible] volunt
in quo se pro voluntate sua [illegible]
[illegible] sufficienter intellectua-
bili fortitudine [illegible]
[illegible] aut [illegible]
[illegible] exemplis [illegible]
aut [illegible] [illegible]
[illegible] [illegible]
suggerendo tamen angelus bonos
[illegible] a bono [illegible] impediendo
[illegible] demones alios de [illegible]
[illegible] gaudendo [illegible]
[illegible] ad [illegible] non est [illegible]
[illegible] aut
sanguine [illegible] et
[illegible] et
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] columnas [illegible]
[illegible] et quas [illegible]

et patet per illud danielis ubi
gabriel loquitur de principe
regni persarum qui restitit
ei viginti et unum diebus
sed michael venit in adiu-
torium et remansit ibi [illegible]
regem persarum [illegible]
regni persarum quidam
angelus malus [illegible]
[illegible] qui [illegible] gentem persarum
et [illegible] impedire liberationem
iudeorum pro qua daniel oraverat
cum [illegible] tot diebus ille
malus angelus impediebat
et plus impedivisset nisi
michael archangelus gabrieli
in adiutorium venisset et [illegible]
[illegible] de [illegible]
[illegible] angeli [illegible] qui
[illegible] subditi
[illegible]
[illegible] adversus
et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible] vel
[illegible] et ab diminuere
[illegible] esse
[illegible]
[illegible] aliis
[illegible]
[illegible]
[illegible] xiii [illegible]
quod angelus ille persarum fuit
[illegible] angelus [illegible]
angeli [illegible] alii
[illegible] alii
[illegible] defen-
[illegible] fidei [illegible]
[illegible] et alius [illegible]
[illegible] alius [illegible]
et [illegible]
[illegible]
[illegible]
[illegible] deiectus [illegible]
[illegible] 1000 [illegible]
[illegible]

ante tempus mors torquere nequid
devictus esset et prostratus miser
et quemadmodum de patribus amari
factum esse quod in eos descenderent
nisi praemissi essent. Hoc intelli-
gentes ipso quod nil eos ingredi
posse nisi praemissos, praemitti
autem iustitia gratia reguntur
omnia sunt peccatoris veniam
sive vindictam vel ad desperationem
vel ad correptionem ideo
quia ille malignus an-
gelus qui hominem decipit
ante mortem illudet ei et tor-
quebit eum post mortem [illegible]
hinc ergo spiritus est malignitatis
pravus dictus qui mittitur praeustus
spiritus dicitur ventus auster. qui
quasi optime colligit ipsa
ante et dampnatur hominis
aquilo enim ex frigiditate
rebus nimium inimicus [illegible]
pitus asserens primo velox
est ad exangustandum malig-
nitate [illegible] comparatione ad tem-
ptationem [illegible] ad obstina-
tionem et hoc [illegible] nominis
[illegible] quia nisi enim
dicitur aquilo quasi aquilas
velocior in [illegible]
[illegible] nisi velocitate similitu-
dinem vero aquilas celi super-
[illegible] fuerunt nos in
deserto insidiati sunt nobis.
[illegible] dicitur aquilo dicitur quasi
a quiete longe positus [illegible]
[illegible] qui cogitaverunt iniquita-
tes in corde tota die consti-
tuebant proelia. glossa iniqui
cogitaverunt iniquitates in
corde [illegible] [illegible] dicitur [illegible]
[illegible] [illegible] glossa.
et [illegible] qui cogitat
[illegible] [illegible] qui cogi-
tatis [illegible]. Certamen
[illegible] proelia ut [illegible]
et discordias seminant [illegible]
[illegible] in corde suo meditatur
ut [illegible] et in [illegible]

[illegible] dicitur aquilo quasi aquas
ligans omnes. sed congelando in
obstinatione [illegible] indurat
[illegible] peccatum glossa [illegible]
quaedam corda [illegible] malorum hominum
[illegible] dicitur indurat [illegible] deprehende-
re, non quod omnipotens deus per
potentiam suam eorum corda induraret
sed iniquus [illegible] [illegible] [illegible]
eorum [illegible] in duritiam cordis
quia ipsi sibi mala [illegible]
[illegible] non aufert quod ipsi illos
indurat quia iusto iudicio de-
[illegible] [illegible] fuit [illegible]
alii multi obduratione et in
[illegible] [illegible] [illegible] [illegible]
massa dampnata est [illegible]
aut deus [illegible] [illegible]
[illegible] [illegible] nec
digni sunt nec [illegible] ac [illegible]
ut non [illegible] [illegible] digni
sunt [illegible] [illegible] [illegible]
[illegible] nec [illegible] quod
nullum est ne [illegible] [illegible]
non [illegible] datur [illegible] [illegible]
de primo Job xxvii. [illegible] [illegible]
aquilonem [illegible] de [illegible]
ecclesiastici ventus [illegible] venire
[illegible] ab aquilone. [illegible] temptatio
[illegible] a demone. De
[illegible] suggestio ab aquilone pandetur
[illegible] ecclesiastici ab aquilone [illegible] qui
[illegible] malum a demone qui
est [illegible] [illegible] [illegible]
[illegible] malignus spiritus [illegible]
[illegible] assumit alios septem spiritus
alios nequiores se [illegible]
septem bonis spiritibus, et septem [illegible]
et septem nequiores, spiritus [illegible]
[illegible] est spiritus sapientiae [illegible]
apponitur nequam spiritus insi-
pientiae, nequior est spiritus si-
mulatae sapientiae., spiritus bonus
est spiritus intelligentiae, apponitur
spiritus [illegible], nequior [illegible]
tate disciplinae, bonus spiritus
[illegible], nequam spiritus imprudentiae
nequior simulatae prudentiae

Spiritus bonus fortitudinis nequam
spiritus audacie, nequior misericordie
fallentis similis conniventie
bona est spiritus scientie
nequam ignorantie, nequior usur-
pato scientie, bonus est spiritus
pietatis nequior false pietatis
bonus est spiritus timoris, ne-
quam est spiritus temeritatis, maior
dolus ficte religionis ecce quod
isti sunt spiritus scilicet bonus nequam
et nequior sunt quorum superius mentio.
Auster vero ventus est ipsa peccata
tua operatur, velocitate malicie et aliis
tempestatis importunitate [illegible]
[illegible] obstinatione liquefactis
[illegible] sum nomine multiplicatam
triplice. Primo quia auster
quasi auriens tempestatis, unde
[illegible] dicitur auster quia aquilo
[illegible] ventus [illegible] in [illegible]
[illegible] dicitur corruptio
[illegible] veniente vento urentes
[illegible] stantes segetes ab austro urentur
in campo. Primo tamen quia auster
quasi augens semina [illegible]
ausferens sterilitate [illegible]
dicitur auster [illegible] sancte latri-
nam [illegible] fructus que deflendo
abluit [illegible] fructus [illegible]
[illegible] perdiderat in [illegible]
[illegible] ut [illegible]
a sua obstinatione totus [illegible]
in deum fide spe et caritate de
[illegible] dicitur Psalmus CXXV Converte
domine captivitatem nostram sicut
torrens in austro glossa [illegible]
[illegible] qui [illegible] et [illegible]
[illegible] caritatis captivitate,
nostram [illegible] malig-
nitate [illegible] nostram [illegible]
[illegible] in laudem et
in nomen omnibus populis terre cum
converti captivitatem vestram [illegible]
[illegible] dominus et [illegible]

[illegible] fluentes lacrimas
[illegible] torrentes in austro fluunt
qui aquilone flante [illegible]
[illegible] dicitur [illegible] ad
[illegible] aquilo id est diabolus
fugite venit auster id est calor
sancti spiritus [illegible] eius
et fluent aque [illegible] id est lacri-
me [illegible] Tercio quia
quando auster [illegible] malig-
nitatis demonis tempestas [illegible]
abluit de peccato. Job XXXIX
[illegible] accipiter expandens
alas suas ad austrum, unde
accipiter est avis armata
unguibus ab accipiendo dicta
quia sibi rapiat et ab aliis
[illegible] accipiter
id est raptor, de qua dicitur [illegible]
in [illegible] dicit [illegible]
[illegible] adeo ad [illegible]
[illegible] habet [illegible]
[illegible] adversus
tempestas [illegible] primordia
[illegible] eius totum
quod [illegible] moventur
[illegible] alios
[illegible] aliis [illegible]
[illegible] ne
[illegible] deserunt nunquam
[illegible] sua
[illegible] fastidiunt
[illegible] ad hoc [illegible] esse
[illegible] ut [illegible] avis ad
[illegible] formida [illegible],
nec [illegible] relaxat
[illegible] a [illegible]
[illegible], deinde [illegible] na-
[illegible] usus [illegible]
[illegible] magis a [illegible]
pullos suos [illegible]
ad [illegible] pastus abducat
[illegible], [illegible] ne in
tenera etate [illegible] ne
[illegible] ne [illegible]
[illegible] ne [illegible]
bus magis [illegible] querere
ne [illegible] negare
[illegible] studia [illegible]

ut in excessus rapiendi audi(tores)
compellant. De tercio Ezechi(elis)
xl° duxit me per viam aust(ra)-
lem et ecce porta que respi-
ciebat ad austrum. Quarto in ma-
gnitate apparuit spiritus s(anctus)
in specie columbe que sine
ullam fellem habet sed veniens
de puro igne. ut se videant
velud comites / sexto apparuit
in nube clara cum esset impor-
tunitatis. Septimo apparuit in
igne cum frigus obstinatos
que valde infrigidaverat. Hoc
sic austro adveniente conf(or)-
tandus uno vocatur sic enim in
veniet tunc lumen et celum
amplius perfecte s(cilicet) in maiori
lenitate et claritate. Et te-
nebrosa sit ut abyssus induit
a tenebrositate. Sic consistentia
solida ut terram firmam effi-
cit sic liberum ut aquam
ad soliditatem redegit, quia
omnia quecumque deus voluit
fecit in celo et in terra in
mari et in omnibus abyssis
educens nubes ab extremo
terre, primum hec sunt opera bona
agendum contra insufficientia
ut carnis bibe de extrema
terre sunt gentis. Hic que sunt
ista, nubes i(d est) calligo co-
gitationis, fulgura iram ma-
iestatis, pluvia fletus com-
punctionis. Sic enim operatur
in nobis spiritus sanctus primo
enim de recordatione peccatorum
fundit ... ...
... in fletum compunctionis /
... apparuit sicut nunc
quoniam ... ... nunc
... nunc. Fulgura ...
... quoniam ... ...
... ... nunc / pluvia
descendit / quoniam passi
lacrimis meis stratum meum

rigaui post talem pluviam ...
de thezauris producuntur, quia post
fletum sequitur consolatio spiritus s(ancti).
quia venti sunt dona tui
que consolantur. hiis hymaginata
crepti peccata ... ab homine
i(d est) ... gratia sanctitatis usque
ad peccatis, i(d est) superbia vanitatis
... ex parte venti pertinent
ad intellectum, tres ad affectum. Ad
intellectum pertinet, sapere intelligere
discernere scire, ad affectum consulere
diligere timere. Ex hiis quatuor ter-
minis sequitur affectus quia primus est
intelligere, deinde affectus intellectus.
Spiritus sapientie spirat a meridie,
spiritus intellectus ab oriente,
spiritus consilii ab aquilone,
spiritus scientie ab occidente. Thesauri
autem ex quatuor in quatuor
partes ... distinguuntur.
primum sublimitatem in parte ori-
entali, ex sensu hystorico
secundum originem in plaga sep-
tentrionali, ex sensu morali
tertium ex allegoria instructionem
finalis ab oriente ... ...
... in meridie in
occidentali ... ...
argentum eloquentie in sep-
tentrionali vane et inani
... germine in au-
strali ... purpura
et byssus et cetera ornamenta
regalia in penetralibus celi
in meridiano custodiuntur auri
celestis sapientie in simplicibus
creditur in ... operatio ...
in ... in ...
celestium contemplatio ...
per constantiam quod ... sunt ...
... mirabilitatem quod ...
... sunt ... / per

allegoria sacrosancta ecclesie que
modo predicatur verbi significationibus
inchoata fuit intelligencia per
anagogen invisibilia dei que ea
que facta sunt intellecta conspiciuntur
Ab hiis duobus ventis spiritus spiritus
aquilo excitavit mortuum per Jesum
Ezech. legitur Et flaviamus eo quemadmodum
interiores hominem unum opera sunt
potencie tales ut ei conveniat suauitatis
ita que sunt caritatis ad sint
virtutes etc. sunt opera ardua supponit
nauta et ventus fortitudinis ne
dissipata cadat sanctitate operis
pietatis que ad suauitatem tamen
penitus spectat sic extenditur
virtutis honestatis inquisitione
per longitudinem formata est quod si ad
hunc non venit dampnum infirmamentum
ipsa caritatis spiritus sanctus qui verbo
a duobus ventis spiritus et intelli-
gencium, secunda deprecamur eius
impleri gratia et feruore caritatis
in fide ingeniis accendit ut
per eam augeatur amor dei et proximi
et discretio spiritus per eam consurgat
clemens veni sancte spiritus reple
tuorum corda fidelium et tui amoris
ignem in eis accende qui per diuersitatem
linguarum cunctarum gentes in
unitate fidei congregasti. Spiritus
autem malignus dissipat gentes
per diuersos errores. Et diuersa petita
cum sit spiritus cum actu premisso
istis studentibus ponitur Et ideo ad
istud accedit. Et spiritus malignus
generat triplici malo spiritui diuino bonus
ille enim generat triplici bono patet
hic gelidus est et diabolus quia ad
bona parte gelidus spiritus malignus
triplici malo vel malignus et
generacionis. Est enim conclusio generis
malignarum cogitacionum similiter
cum maliciose ambiciose volup-
tuose et aufustiose quibus deserere
velant semitam ne possit desiderata
tali exsequendi ab homine. Primum

genus cogitacionum. Sunt cogi-
taciones maliciose et dicuntur
ille que procedunt cum integritate
deliberata ex odio nocendi de quibus
dicitur in psalmo 35 Iniquitatem meditatus est in
macula qui potentis es in iniquitate
Tota die cogitauit iniusticiam
lingua tua. Talis cogitatio fuit
Saul cum David 1 Regum 18 cogi-
tauit tradere David in manus
philistinorum. Et cogitacio fratrum
contra Joseph Gen. 37 qui cogita-
uerunt eum occidere. Jeremie 19 Reddet
ei secundum facta sua cogitauit 1 ideo
dicitur Sapiencie 1. In maliuolam animam
non introibit sapiencia. Placet maligno
cogitacio. Sed auferet se a
cogitacionibus illa maliciosis. Peccata enim spiritualia
sunt ut ira odium inuidia superbia
magis in hominibus continentur
quam peccata carnalia quia peccata
spiritualia sunt continuata quam mali
[illegible] Sed in petentis et vanis
carnalium virtutis alii intrant
per compunctionem cordis sed non intrat
per hec est ut sic dicitur nec [illegible]
[illegible] in corpore subdito peccatis quia
talium hominum carnalium vita dicitur
[illegible] 1 Cor. 3. Secundum genus
ambiciose cogitacionis quia alter
ambit in aliis ut extollat se
super alios. Et nec enim ambicio
ut dicit Petrus Blesensis est quedam
simia caritatis, caritas enim
est paciens per eius ambicio pa-
titur omnia pro caducis, caritas
benigna est pauperibus ambicio
diuitibus. Caritas omnia suffert
pro veritate ambicio pro vanitate
caritas omnia credit omnia sperat
sed longe dissimili modo illa
ad gloriam celi ista ad gloriam mundi
illa facit magnos per istam
machinaciones mentis antiquas
per multas cum tribulaciones nos
intrare in regnum dei isti autem
per multas affectaciones perueniant
ad infinitum. Ambiciosus enim se ge-
rit dubie, per altercaciones ne dicat
quod displiceat, humilitatem simulat
honestatem mentitur affabilitatem

exhibet, benignitatem ostendit
subsequitur et obsequitur, curtas
honorat, animum suis inclinat
frequentat curias visitat of
ficiales assurgit et ample
xatur aplaudit et adulatur.
Tercium genus est cogitacionum
voluptuosarum, quia falsa voluptas
ei desiderium accendit. Seneca
cum ex cogitatione cordis quidam
prona sint ad malum ab adoles
cencia sua corrupta via sanantur
in homine, licet se sub cogitacionibus
suis quos sit prona. Pulvis
sulphuris statim accenditur.
Sulfur enim est calidum fetidum
et tenax et sub lignariis
que in corde fetere et diu du
rat et inclinacione nisi ei
valenter resistatur. Pulvis
est tenuis huius sulphuris,
est cogitatio momentanea de terre
strenis delectacionibus illicitis
Job xxxviiii mors bul
liens sic vesic. mittit ut inse
sit sepissime fetores, et ideo
in eo tepidi terminus intelligitur
ad diu fuisse cogitacionis quasi
fetoris molem implet. Et ita
incendia fiunt in diebus in eo
dormitans diebus parant ignem
et sulfur et ideo sequitur quod
dicit Job xv clamor ne surrepat
tibi impura cogitatio sed cum
ventulis laterculis saramenta
dimittis ut maiorem latenter
fetoris accendas. Ita dyabolus
primas cogitaciones dimittit
dum ille negligunt admi
tenti sibi mente homines
ad cordis, et ideo quelibet cogitatio
est examinanda que accedit
et tunc noxia ut dicitur est
pellenda est a corde, et hoc
menda quae nec fiat moratia,
ideo dicit Jeronimus nullo modo
rabuntur inter cogitaciones noxias
Quartum genus cogitacionum sunt co
gitaciones insidiose. Nam
et sunc similiter aliquis per dies fuit
cogitaciones sermonum quos impugnare
est, scilicet in illa die peribunt
omnes cogitaciones eorum via qua
cogitatum indicatur, ut est de
pecoris gravitate, ut est de
dissimulanda prima et vera hoc
habitu in die mortis, et maliter dis
perit sua cogitatio secundum Lucam xii
de divite qui cogitavit horrea
dilatare, qualiter perit. Secundum
regum 24 de Amon filio Manasse
Quintum vicium malarum predictarum sunt
vero cogitacionis et iniquum dei sua
liter excessum, delectantur quod in
petitis nunc prius inmediate
fuit deducere, et peccatis finaliter
illa sicut patet secundum peremptores
sit cogitatio perit quod in antiquo
similiter sunt a finibus prestitis
fecerat est, et de talibus dispensacio
quod in psalmo lx cum declinaverint
in me iniquitates et in ira
molesti erunt michi. Colum malum
demonis est importunitas
cogitacionis. Importune enim temp
tat quod non est postea nisi anno
sine cessa temptacionis sed iniquis
prudens est infestus et iniquus
dominus importunus sed quod quasi
eum in naufragium deducit.
Rerum malum quia obstinatum
cum enim facit in homine ubi
talibus cogitatio quasi sint non apte
vat ad orandum et confessionem
nec animus ad predicandum. Et
quia dies in eternis maior quam
dyabolus et multe sperant
ab homine, quia quedam prima
vel. Prima autem per quos diebus
dispensatio impugnat malignum
primum maxime longum secundo vero
citate malignus cogitacionis
prat. boni tunc sine grave importu
nitate temptacionum semper
sine clemencie extinguunt illa
obstinacionem hunc facit infusione gracie

Ex qua actione sic deducta q
iustus vera racia ... agni
boni mansuetum in nobis est
... Hec eciam est beati
Augustini ... de symbolo ... dicentis
... diabolo
non solum vocibus sed eciam moribus
non tam sono lingwe sed eciam
actu vite, non tam labiis sonan-
tibus sed eciam operibus consonan-
tibus ... nostri tu ... ...
Et antiquo et veneniato
mundo suscepisse clamemus,
ne in nobis post renun-
ciacionem sua inveniat opera
sua, ne tunc nos ... ...
in ... deprehendens
et detegens ... ...
aliud agens et aliud ...
fidelis in nomine aliud
demonstrans in opere, non tenens
professionis tue fidem, modo
in ... ...
... Post ... in
... ...
... clamat, nam nolle de
bemus diabolum ...
... cum ... ...
... ...
et ad ... ...
portare in cordibus ... ...
... a nobis et abscondamus
nos ab illo et vacuo ... ...
... imitatores diaboli quasi
de illo sit natus filius diaboli
... imitando et ... ...
... ... est ... ne ...
... ... [illegible]
[illegible] ... ... , in
diabolus ... dictus est ...
in ... ...
hec ... Ita ... ... diabolus
dictus ... ... in ...
... ... elegi et
unus ex vobis diabolus est, et

... ... adherendo ... ...
... et a ... de ...
... / ... ...
adheret ei ... facto ...
... ...
... ...
... ... esse ...
... ...
hec ... est ... ...
... ...
homicida ... ... non
gladio armatus, ...
... ad hominem venit ...
... ... et occidit,
noli ergo te putare non esse
homicidam cum ... ... malum
persuadens ... ... mala
persuadens. ... ...
... ... 26
filii hominum dentes eorum
arma et sagitte et lingwa
eorum gladius acutus ...
filii hominum dentes ... ...
... in occultis ...
... arma ... ad ...
... ... et mordendum
aliquem ... ...
... que ... dentibus ...
... habet ... ...
... ...
... ... sagitte
ad vulnerandum in occulto
quasi de longe ... ...
... ... lingwa eorum
... ... et lingwa
eorum gladius acutus ...
... ...
... ... clamando ... xix
crucifige crucifige eum
arma ... dentes ...
... ad mortem causa ...
... homicida ab inicio
... ... ex illo
... ... homicida ... quo
potuit fieri homicida
... ... est homo ...
de ... ... in ...

Christum qui temptatus est a dyabolo
et angelus eius, si non timetis
nichil vide tu quod obstat
tu dudum primo tu commisisti
malis factis quibus deinceps
consuetus esse ut dicit Gregorius
dormi super aquilonem surgit
suggestione ut deleat ipsa
separante hoc tamen est cum
augustinus hec ait tam iniquam
sanctam et tam admirabilis
in nobis fuit dignitatis est
ut eque in adam assumpta
quantitate omne et hanc illius
iudicatius amisimus per eum
rursus qui amisimus optime
nostram. Alius enim aquilo
aliud dicens primo homini anno
et cui postea ex adiunctis
eius queque vixit post nullam
vnius autem tu nunc intra
vincere, apparet enim per omnem
muntate carnis sue animi
pluralis fiunt tela ut ad las
civiam accedit tu ad elatione
alteris, tu ad iram stimulat
tu ad avariciam provocat
tu ad lites instigat tu ad
maledicta invitabat, et
cum per fervitate animi here
cum frequentia in tentatione
reprimitur caveamus et e
videamus a peccato per deum vene
runt gloriam. Consistite magis
fratres dicit Iacobus dyabolo et fu
giet a vobis unde adiunxit
duo esse quod possit hominis
vetere quasi fugit ut quod
aliud habet intelligendum
est quod fidelis penale non
resistendum est ut dyabolo
resistatur qualiter constringit
passendum esse per adiutorium
quo ipse vincit si resistitur
quod nobis vim. Alius hec illis
dixi in quarto articulo qui confert
ad hominis malignus aliter
replicat manum hominis autem prius
dominus nostro fuit in inicium dicens
sum illo illo ibi malus reliquit
cum dyabolus et angeli accesserunt
et ministrabant illi. Duo sunt
angeli permanentes in hominibus
bonus et malus unus ad
custodiam alius ad quaerendum et
probandum secundum dispositionem dei
admirabiliter accedit angelus
bonus primo non accedit sed
abscondit se invisibilem se
videns autem dyabolus quod nisi
ipsum non videbitur ab eo
audaciter quod fiunt ut dicit beata
ei temptandi et stans circu
iens temptationibus creatis
cum quod aliqua mala ei co
gitanda super cor tuum ascendit
dyabolus in corde tuo loquitur
te temptat. Suggerit, inflammat
compellit quod si permanseris pug
nando et cum in corde tuo co
gitationibus non te subiugat non po
terit. Discedit, cum in recedente
non tempestas incipit in altari
cor tuum ecce iam cognoscis illum
ministri mali et quasi gaudi
us inde recedite et letatur
ipse gratias agit deo quoniam
quod recessit a te dyabolus et
post temptationis victoriam
accesserit angelus et ministrat
tibi, id est ille in te loquitur et
gaudium operatur, malus vero
angelus est in custodiis
machinatur ut hominem deiciat
in corpore et dispensat adver
sitatem in mente ut eum re
plevit aliquo malo sed quia
timuit, et tamen custodibus clam
pus aspiciens invidens exple
rat et temptat an sit aliquam

[illegible]

[illegible]

Et quot nimii qui in demo-
nibus tot sunt mortui
studia quot sunt in nobis
vicia unde pleni sunt
incentivis viciorum quibus
nos sufflavit in pectus
et inflammatas ad suam
maliciam convertunt ut sicut
ille repleti sunt viciis et ma-
liciis ita domus repleantur vi-
ciis velut ignis furnum quem
accendit in suam naturam sic fatuit
in demoniacos daemonibus
sicut enim [illegible] ante [illegible]
faciem ad que novit fa-
cilius inclinari mente
in Job Abscondita est in
terra pedica eius et decipu-
la eius super semitam. Ideo
Crisostomus est [illegible] diabolus
sed inventor viciorum bene
dicit [illegible] in libro de summo
bono c. x. [illegible] alibi
concupiscentie [illegible] succedit
nisi ubi [illegible] cogita-
ciones et delectationes inve-
nerit quas si [illegible] ille
[illegible] et infra
Extra [illegible] temptat qua pro-
[illegible] facile
inclinari [illegible] ad vicia
[illegible] ut [illegible]
[illegible]
[illegible] in Balaam [illegible]
[illegible] principalis [illegible]
laqueos [illegible] qua [illegible]
facilius [illegible] esse [illegible]
[illegible] inducti
[illegible] ad [illegible]
[illegible]
[illegible] de [illegible] qualiter
repleat [illegible]
[illegible] refecit [illegible]
[illegible] et xxv° [illegible]
[illegible] largitur
[illegible] dona sua quibus
repleat [illegible] et qua amor

quo deus dicitur quamquam esse primo
[illegible] spiritus sanctus est
caritas que nobis est, licet
sit effectus patris et filii et
spiritus sancti, ut quidam
[illegible] dicunt esse in nobis per
spiritum sanctum, quia non effectus divi-
nus solum divina operacione
[illegible] per [illegible] tenent
[illegible] ubi non est, operatur deus operans
et operatum esse simul [illegible] in eo
[illegible] et [illegible] nisi [illegible]
[illegible] esse aliquis effectus
dei [illegible] ubi sit ipse deus efficiens
[illegible] in talibus [illegible] deus
[illegible] sit nobis per spiritum sanctum
[illegible] et spiritus sit in
nobis [illegible] caritatis esse
unde apostolus [illegible]
quia templum dei estis et spiritus
sanctus habitat in vobis [illegible]
per spiritum sanctum dei amabantur effi-
ciam, omne [illegible]
in [illegible] esse [illegible]
[illegible] omnes repleti sunt in re-
plente, [illegible] per spiritum
sanctum pater et filius in [illegible]
[illegible] in [illegible] dicitur [illegible]
ad eum veniemus [illegible] diligit [illegible]
et mansionem apud eum faciemus
[illegible] implendo eum donis et pro
[illegible] unde manifestum
[illegible] deus maxime amat
illos quos sibi amabantur
per spiritum sanctum [illegible] et replet
[illegible] quod dicitur actuum in [illegible]
repleverunt [illegible]
et hinc quia non quidquam
[illegible] sunt qui non repleti
spiritus dei [illegible] patet
[illegible] et hinc spiritus dei
non spiritus mundi non spiritus [illegible]
nis, non spiritus demonii
[illegible] sunt [illegible] spiritus
quos in apocalipsi [illegible]

que dicitur de ave bestie in
mundum venire que carnibus se
dedere [illegible] sunt. Corpus in super-
nis non permanet super animam
carnale. Hec est carnalis ar-
rentie quia ipsius est quam vini
sicera, et caro non gustat quam
opus quo degustato desipit
animus caro quam sentit [illegible]
[illegible] dei et anima [illegible]
Spiritus ergo domini replevit orbem
terrarum, non quantitative sed [illegible]
vastissima repleverit [illegible]
est multiplex repletio et signatur
[illegible] prima repletio est sufficien-
tie qualis est in omnibus per
fidem et caritatem [illegible]
est vel in parvulis baptizatis
ut in utero sanctificatis quemad-
modum Gabriel dixit de Iohanne
Spiritu sancto replebitur adhuc ab u-
tero matris sue. Secunda repletio
est habundantie vel excellen-
tie qualis fuit in protho-
martire Stephano quem elege-
runt apostoli plenum fide sapientia
et fortitudine. Talis repletionis
participes sunt perfecti et contemplati-
vi. Tertia repletio est redundantie
vel superaffluentie qualem in
summo gradu habuit Christus in
quo habitat plenitudo divinitatis
corporaliter glossa quia non umbra [illegible]
assumpta [illegible] et corpus et [illegible]
[illegible] divinitatis esset
corpus [illegible]
[illegible] Iohannis [illegible]
[illegible] est et [illegible] in nobis
[illegible] Maria gratia plena
[illegible]
[illegible] plenitudo
que tota ut a capite [illegible]
[illegible] vitalis
et spiritualis [illegible] Maria [illegible]
[illegible]
[illegible]
[illegible]

susceperunt quam repleti sunt
[illegible]
[illegible] repleverunt orbem terra-
rum [illegible]
redundantiam et affluentiam
in [illegible]
[illegible] et in [illegible]
[illegible] spiritus sanctus
[illegible] repletum in
actionibus [illegible] et
[illegible], et [illegible]
[illegible] sufficiens ad salutem
[illegible] spiritus sanctus
in contemplativis et perfectis
et [illegible]
[illegible]. Etiam [illegible]
[illegible] sancti viris devotis
[illegible] et [illegible]
in utraque vita activa et con-
templativa [illegible]
actio contemplationi, nec activam
contemplatio [illegible]
[illegible] est repletio op-
tima [illegible] superaffluentiam ac re-
dundantiam in alios [illegible]
ad imitationem angelorum quibus
hoc [illegible] est quod [illegible]
[illegible]
ministerio contemplationi, nec
contemplatio actioni [illegible]
[illegible] contemplantur [illegible]
[illegible]
[illegible] exemplar
exemplum [illegible] et [illegible]
[illegible] et [illegible]
in scala Iacob visi sunt
angeli ascendentes per
contemplationem et descendentes
per ministerium, et [illegible]
[illegible] et sublimius [illegible]
[illegible]
[illegible] repletionem [illegible]
perfectissimam et optimam
[illegible]
[illegible] actione [illegible]
et [illegible] in contemplatione
[illegible] ut sit [illegible]
[illegible] sicut [illegible]

aliqua de repletione tali quis contemplationi similiter et actioni repleti. Ubi contemplatio vocari incipit, actionem necesse est ipsa [illegible] scilicet curationibus fundamentis sed ipsius provenit, informat, nutrit, vegetat, roborat, dirigit et confirmat. Nec quis fallatur quia pietatem alternam in duabus se exhibet statibus aut temporibus, quorum alter est proprius ad contemplationem, alter ad actionem, et sunt quasi [illegible] sollicitus anxius et turbulentus: Martha, Martha, sollicita es et turbaris erga plurima. In altero autem reperitur quaedam pax et tranquillitas et contemplatoris cupiditate [illegible], et exin [illegible] omnibus uno tempore [illegible] dicitur ut in ipsa benignitate ardet anima dilectione et convigilat anima quia nil de [illegible] amaritudinis est in carne. Scriptum est: Dominus in spiritu vehementi conterit naves Tharsis. Hic est veritas illud Gregorii [illegible] vel miseria compassionem habet. Talem habuisse repletionem habuisse apostolum colligimus ex verbis et actibus suis, eo dicente [illegible] aut nocte in omni humilitate lacrimis et magnitudine [illegible] habundantiae et [illegible] pati et [illegible] anima semper, quia et delectari [illegible] in [illegible] et nil [illegible] esse, [illegible] autem [illegible] in [illegible] et [illegible] quam [illegible] de caritate [illegible].

[illegible] stantibus ponit hoc actionum anima ad aliud [illegible] spiritus malignus replicat vacantem carnalem cupiditate sive malitiae, nihilque [illegible] spiritus divinum conveniendo illi replet tamen benignitate sive gratiae. Prima [illegible] actionis [illegible] ex [illegible] et [illegible] de bono [illegible] spiritus divina [illegible] iste [illegible] capiti. [illegible] interna cordis Dominus sentit. Habitat ut repleat illum aliqua [illegible] pietate. Et in diabolus iste mali auctor, nequitiae origo [illegible], hostis [illegible] saeculi, homo inimicus, mille laqueos tendit, lapsus parat, foveas fodit, aptat ruinas, stimulat [illegible] iras. Replicat [illegible] cupiditate sive malitiae, cogitationes suggerit, immittit iras, odit [illegible], odio veteri addit amorem, [illegible] fabricat discordias, nutrit, [illegible] turbat, affectus dissipat, [illegible] violat, [illegible] temptat [illegible] et [illegible] esse [illegible] si quis forti [illegible] sustinuerit [illegible] in [illegible] invenit nisi [illegible] plus [illegible] sibi tanto magis infrigescit et deficit. Ideo qui vult aliquem decipere [illegible] et [illegible] applicat. Unde apud [illegible] ad paradisum [illegible] illud [illegible] in [illegible], diabolus semper [illegible] pulsat [illegible].

in ipso ortu festinat extinguere
facilius quia ea fundata fuerit
vix nec posset. Et ambrosius
super lucam invisibilis est spiritus
diabolo qui nullo placatur ob-
sequio ex qua [illegible] de
ducta [illegible] dicit [illegible]
[illegible] spiritus malignus possessis
[illegible] homines et [illegible]
[illegible] dat [illegible] qui in [illegible]
[illegible] invenit [illegible]
[illegible] et pergit usque ad
[illegible] ut [illegible] nominati
cum [illegible] nova passionum
quas ingerit hominibus ut
[illegible] fornicatores [illegible]
[illegible] et [illegible] classis nasse
[illegible] omnes demones [illegible]
[illegible] hominibus ingerere passi-
ones [illegible] inter [illegible]
[illegible] incubat et alios in
[illegible] ac libidinis sordibus
delectari alios blasfemiis
[illegible] ista [illegible] de [illegible]
hominibus [illegible] qui quidem [illegible]
[illegible] alii alii ut
[illegible] est in daniele
de [illegible] admonere
pater [illegible]
veritate [illegible] de [illegible] qui
videt [illegible] congregatos
[illegible] suo principe [illegible]
[illegible] de singulis [illegible]
[illegible] alii aut [illegible]
[illegible] alii [illegible]
[illegible] magne erat [illegible]
[illegible] et aspectu [illegible]
[illegible] et [illegible] alios [illegible]
et in [illegible] solio [illegible]
et [illegible] opera-
tus qui [illegible] obtinuerant [illegible]
mos [illegible] ut [illegible]
ta [illegible] a [illegible] sua
[illegible] vel [illegible] qui
obtinuerant [illegible] valle

[illegible] fortissimos bella
[illegible] et [illegible] accessisset
quidam [illegible] dicit se
xxv annis laborasse
[illegible] quendam [illegible]
qui [illegible] nocte [illegible]
[illegible] deceptat [illegible]
sacra puella et [illegible]
[illegible] tam [illegible]
[illegible] cum magno gaudio
[illegible] est a
[illegible] et [illegible]
[illegible] [illegible]
[illegible] qui non [illegible]
[illegible] labore [illegible]
[illegible] apparuit [illegible]
[illegible] [illegible]
[illegible] ubi [illegible]
et [illegible] nobis [illegible]
[illegible] gaudium [illegible]
[illegible] in [illegible]
[illegible] que in [illegible]
[illegible] ab [illegible]
[illegible]
in [illegible] et [illegible]
[illegible] [illegible]
[illegible] ab [illegible]
[illegible] in [illegible]
[illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] dupli-
[illegible]
[illegible]
[illegible] quia [illegible]
[illegible]
[illegible] a [illegible]
[illegible]
[illegible]
[illegible]
et [illegible]
[illegible]
[illegible] patres in [illegible]
[illegible]
[illegible]
[illegible] spiritus malignus
[illegible] demonis [illegible]
[illegible] quia [illegible]
ut [illegible]

subtilissimi. Et acutissimi ut
dicit Augustinus in libro de divinatione
demonum, vigent eciam experi-
entia temporum quia per multa tempo-
ra iam sunt experti. Ideo sciunt
obviare omnia resistentia. Hiis
vigent eciam revelatione super-
norum spirituum aliquando cum non ipse
perceperunt spiritus et que ipsi
agunt sunt velud demandando
predicunt. Verum autem predictorum
ipse [illegible] cui omnia non tollat
nisi sed per diminuitur ali-
bilitate ad agendum. Sciendum quod magister
facit distare a causa quod in
demonibus lumen naturale
intellectus pro parte remansit
quia non totaliter intellectualis natura
est. Cognitio autem eorum de
rebus futuris certa causa est
quarum cognitio per causas na-
turales vel per signa habent in ipsis
et tales nisi per revelationem
superiorum spirituum cognoscunt.
Contingentia vero sunt quorum cognitio
per naturam non est, et hoc dicitur
vel per causas determinatas ad
eius tales effectus. Et tales
cognoscunt subtilitate nature
sue [illegible] eis replete
[illegible] universis partibus
orbis [illegible] per aliqua
signa in quibus non in pluribus
sit aliqua cognitio requirit,
sicut medici prenosticant
de sanitate vel de morte et
tales cognoscunt per experientiam
temporum. Sciendum quod ex talibus
signis plures tales effectus
cognoscunt quam nos [illegible]. Tercium
dictum. Spiritus maligni [illegible]
[illegible] hominum sunt [illegible]
[illegible] quia non illabitur
in animas hominum sed applicatione
et appropinquatione [illegible].
Illabi enim menti illi soli proprie

est qui creavit eam, quod iste
non substantis [illegible]
capabilis iste sunt [illegible]
Beda autem per eius [illegible]
que dicitur quod spiritus domini replevit
[illegible] bonitate sue
gratie et pacis ex [illegible] nobis
[illegible] quia per [illegible]
[illegible] omnium spiritus domini
replevit [illegible] orbis
terrarum. [illegible] sunt [illegible]
[illegible] quia non
replendo est sic hoc facit [illegible]
[illegible] nulla [illegible] sed continuo
montiumque vallium atque li-
bero arbitrio, docuit hoc
spiritus qui quodcumque loquitur
dixit spiritus ubi vult spirat
et apostolus postquam dixerat quod
divisiones gratiarum sunt enumeratis
[illegible] dixit, hec autem operatur
omnia unus atque idem spiritus dividens
singulis prout vult.
Itaque deus sicut dicit Job [illegible]
tenens in manibus claudentibus
et aperientibus per ut vult quia
cuius vult miseretur et quem
vult indurat. Hec est in
[illegible] permittit [illegible]
[illegible] sicut vel faciens per [illegible]
[illegible] omnia quecumque voluit fecit
in celo et in terra in mari
et in omnibus abyssis. Desistat
[illegible] [illegible]
[illegible] abyssi [illegible]
[illegible]
[illegible]
[illegible] vel demum
non esse vel non [illegible]
[illegible] sic vel aque [illegible] naturam
sicut solem et ignem [illegible]
[illegible] mirandum si [illegible]
[illegible] aliquod [illegible]
[illegible] non [illegible] ab ipso
per orationes aliquod suffragium
[illegible] per lacrimas [illegible]

[illegible] aualite negligit nolite [illegible] et possidam
[illegible] erit habet [illegible] ad proximos. Ergo in
[illegible] hic quo sit [illegible] hec est una
[illegible] [illegible] [illegible] habent. Hec
manifeste tangit [illegible] et fluunt [illegible]
[illegible] tempestatibus arta [illegible]
[illegible] ad [illegible] ytalia veniunt
[illegible] ala [illegible] hic [illegible]
[illegible] adorem [illegible] fine et [illegible]
[illegible] diffunde[illegible] et in fine [illegible]
[illegible] fragmenta sunt [illegible]
[illegible] fidelis quo amplius flagellatur eo amplius [illegible]
[illegible] pendet. Audi [illegible] et [illegible]
[illegible] aromata que de [illegible]
[illegible] ut maledictas [illegible]
[illegible] maledictum dat [illegible] sed et [illegible]
[illegible] a principibus [illegible]
[illegible] maledictus [illegible]
[illegible] et [illegible]
[illegible] plaga [illegible]
[illegible] quod [illegible]
[illegible] Eleazaro [illegible] est [illegible]
[illegible] a morte [illegible] liberatur [illegible]
[illegible] [illegible] tunc [illegible]
[illegible] dat [illegible] et [illegible]
[illegible] morte
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] manifestat [illegible] fetidus [illegible]
[illegible] pestilencia et fetor de [illegible]
[illegible] [illegible]
[illegible] in [illegible] et [illegible]
[illegible] [illegible]
[illegible] [illegible] alter [illegible]
[illegible] et [illegible] auster, aliter [illegible] alii [illegible]
aquilo [illegible] ad [illegible] alter [illegible] auster [illegible]
[illegible] ad [illegible] aquilone [illegible] dyabolus
[illegible] spiritus sancti [illegible] illud [illegible]
[illegible] [illegible] [illegible]
[illegible] sancti dyabolus et [illegible]
[illegible] in [illegible] [illegible]

magdalene flavit eius auster ut fugerunt aquil[o]
canticorum expositionem tangit glossa dicens surge aquilo
recedo et veni auster intelligendum est spiritus sanctus [illegible]
in forma suspirantis sed spiritus sanctus post istum [illegible]
frigoris removit. Et [illegible] [illegible] ut [illegible]
aquilo tribulatio, per austrum vero consolationem [illegible]
ut est sensus surge aquilo [illegible] a[illegible]
[illegible] et veni auster qui consolationem. [illegible] [illegible]
iste fidelis aut tribulatio ut castigetur, consolatio
deficit tribulatio ut [illegible] consolatio ut
[illegible] tribulatio [illegible] ut intelligat, consolatio ut
[illegible] expositionem utraque ventus [illegible] [illegible]
[illegible] glossa [illegible] alter [illegible] aquilo alter
[illegible] auster [illegible] [illegible] intellectus, [illegible]
intendit [illegible] hec [illegible] [illegible]

et examinet cum cogitacio-
nibus ad Vab[illegible] debuit eum
sic ante oculos suos ipse ponere
venite adoremus et procidamus
ante deum ploremus coram domino
et unum sacrificium deo spiritus con-
tribulatus cor contritum et hu-
miliatum deus non despicies
talibus enim lacrimarum hostiis
placatur deus refertur in vitis
patrum de illo machario ma-
gno [illegible] magno, [illegible]
[illegible] [illegible] a fratribus in gemi-
tu dixit ploremus fratres ploremus
ubi lacrime purgant peccata
ne illuc ploremus extinguatur
ubi lacrime cremant corpora nam
impossibile est cum anima non plora-
verit ut dicebat aut hic per penitenciam
aut illuc per dampnacionem iuxta
testimonium apostoli quid enim seminaverit
homo hoc et metet qui
orat ad deum per nobis gemi-
tibus inenarrabilibus glo[illegible]
facere ad quid ita primum
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] que [illegible] spiritus [illegible]
quiete dominus nisi super humilem
et quietum et trementem sermo-
nes meos est autem humilis
[illegible] [illegible] [illegible] [illegible]
dei honorat casto silencio
in fidei simplicitate quia [illegible]
parvula [illegible] [illegible] aliqui
[illegible] [illegible] [illegible] [illegible] qui
per scrutatores maiestatis
opprimuntur a gloria sed oculus
[illegible] et clarissimus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
illum replerat [illegible] [illegible] non
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
replerem [illegible] [illegible] [illegible] esse
[illegible] [illegible] dei [illegible]
[illegible] [illegible] [illegible] [illegible]

ut in homine principium ipse
quidem [illegible] [illegible] non aut
anima [illegible] [illegible] [illegible] aut [illegible]
[illegible] [illegible] [illegible]
oracionibus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible] [illegible]
[illegible] exemplificatur de bea-
ta [illegible] intelligibili in [illegible]
[illegible] et de [illegible] navis
[illegible] [illegible] per quia navis
ad litus [illegible] litus ad navem
[illegible] / [illegible] aliquis reple-
ri [illegible] [illegible] [illegible] [illegible]
[illegible] exemplo apostolorum
in [illegible] domum in cena-
culo [illegible] [illegible] hoc
est in [illegible] [illegible] sic clau-
dit [illegible] hostia et fenestras
[illegible] per quas mors ascendit
et colligat in unum omnes
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible] [illegible]
que [illegible] [illegible] et que
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et aliquid
[illegible] in suo libro [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dei ut dicit apostolus
[illegible] dispositum [illegible]
[illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dispositum
[illegible] [illegible] [illegible] [illegible]
contemplativi [illegible] ascendat
[illegible] [illegible] est [illegible] [illegible]
de amore [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] illo [illegible] [illegible]
[illegible] hac [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible]

repleta fuit et obstructa
et ad serenidum solem [illegible]
fuit, sursum [illegible] sic est
[illegible] contemplacioni que ne
[illegible] hominem eleuat ut patet
de maria magdalena et ma
ria egipciaca similiter scripsit
augustinus cum deo loquens dice
bat intromittis me aliquando
in affectum quendam inusitatum
valde qui si perficiatur nescio quid
erit quod vita ista non erit
sed [illegible] hoc est
ascensio ad deum quia [illegible]
cum diceret omnibus dabit
ad [illegible] se [illegible] et
[illegible] et [illegible], oro
que sit porta talis nisi ipsa
contemplacio que describitur
contemplatiuo Richardo quod
libera mentis intuitus in
diuina spectacula cum admi
racione suspensus vel sic
ut augustinus ait contemplacio est
ad dei inuisibilia salubriter
erigens mentis illuminacio
vel sic contemplacio est mira
citas intelligencie que veri
tatem palam [illegible]
[illegible] cognoscit [illegible] est
[illegible] gemitus [illegible]
[illegible] vel [illegible]
dei, [illegible]
[illegible] lacrimosa [illegible] flam
[illegible] flammas [illegible]
cuius et fluunt aque in
quibus aquis lacrimarum se
lauat abluit et bapti
zat contemplatiua anima que
admirando [illegible] ad [illegible]
vnde ait baptisabimini spiritu
sancto et igni [illegible]
eleuat [illegible]
illuminat et eleuat [illegible]
anima [illegible]
ad hanc [illegible]
noua quedam [illegible]

nisi illud ipsum non abstrahit
vel facie [illegible] ab eis [illegible]
[illegible] effundam super vos spiritum
[illegible] cum facies dei plena
[illegible] que est sol iusticie illa
[illegible] videre [illegible] delec
tacione quia dulce lumen
et delectabile est oculis intelli
gencie videre solem, [illegible]
veritatis et virtutis [illegible]
operis [illegible] mel dulcius
[illegible] clamabat [illegible]
[illegible] clamabat, quam bonus
et suauis est domine spiritus
tuus in omnibus, [illegible]
[illegible] et [illegible]
[illegible] ineffabilibus et [illegible]
[illegible] ineffabiliter et [illegible]
[illegible] ergo delectamur
[illegible] ineffabilis [illegible]
[illegible] gaudio, et [illegible]
[illegible]
[illegible] esse [illegible]
[illegible] esse
[illegible] hoc
[illegible] notat apostolus dicens
nos autem reuelata facie
gloriam domini speculantes in
eandem imaginem transformamur a claritate in claritatem
[illegible] in claritatem [illegible]
a claritate veritatis in cla
ritatem intelligencie a claritate
intelligencie in claritatem
[illegible] inflammacionis [illegible]
deinde [illegible]
[illegible] extasis [illegible]
de filia [illegible]
ascendit sicut [illegible]
[illegible] et [illegible]
[illegible] et tandem
velut [illegible]
[illegible]
[illegible] con
templatiuis [illegible]
[illegible] raptum [illegible]
[illegible] et excessum mentis

desiderii concordat quod dicitur defecit
in salutare tuum anima mea et iterum
defecit caro mea et cor meum
deus cordis mei et pars mea
deus in eternum. Hec est requies
in conspectu domini mors sanctorum
eius quam optabat balaam
dicens ubi dicitur moriatur
anima mea morte iustorum. O
bona mors supprimat ergo
que vitam non aufert sed mu-
tat in melius. Corporum
formidat luxuria ubi non
sentitur vita, quo peccandi
voluntas quam nutrierit co-
gitandi consuetudine. Ex-
cedit quippe anima et si
non a vita, certe a sensu vite
~~[illegible]~~ necesse est ut
nec sentit temptationes illicitas
utinam hac morte frequenter
cadam ut laqueos mortis
evadam, ne sentiam luxurie
mortifera blandimenta, ne
ut avaritie vel ambitionis
stimulos molestias sollici-
tudinum et curarum calibis
ut opinor desertum angelice
puritatis est non delectabi-
libus seu de factorum corporum
similitudinibus non involui
sed hac plane fatis fortius
ut anime delectamentum spacium
a nudo veritate primo quia
ab ipso corpore legitur in vite
patet de qualibet anima de-
lata que semone superius
formatur anime in diebus
dilectorum dicere prophetica
audientes conveniebat primo
gemitibus et inenarrabilibus
suspiriis ac singultibus
qui dominum presentem ut spiri-
tibus presentibus a circumstantibus
nec in sanctis clamantibus
turbabant audientes ne
appositum extendit tamquam

fama ipsa cum ipso spiritu sine
spiraculo ad languentibus
novans disrumpit, non valens
amplius plenitudinem
sancti spiritus omnino capere
suspirio venis et meatibus
respirantibus, que beata vidit[2]
preter ancillam sustentans et semper
domini. Hec testatur paulus dicens
mortui estis et vita vestra
abscondita est cum christo in
deo. Hec est pax que ex-
superat omnem sensum, pax quam
mundus dare non potest enim
in mundo pressuram in me
pacem habebitis, ait christus,
neque in requie in secure
in saltibus in deserto non
alibi pure inveniatur non
alibi sanctitate allegorice lato
modo non esse sanctus
bonus spiritus domini ipse qui
replet in bonis desiderium
tuum cum ... sanctificat
sanat nos enim dat animam
libertatem dulcedinis eius pre-
pressus cum tibi ... domine
quam magna multitudo
dulcedinis tue quam
abscondisti timentibus te
hic est celestis sapor. De
hoc nemo patribus scripsit quod
nemo novit nisi qui
accipit hec in divina celi
cuius instar ... varia[2]
hic spiritus in psalmo ali-
quando sentitur dicens Ibi
in Thabor dormit et
requiescit Benjamin pacificus
et Benjamin adolescentulus
in mentis excessu hic
gustatur semper mellis
favus spiritus illuminatum ut clerici
mel ... dulcioremque
effectus, hic mons sancti iusti
...

hic residet solitaria et levat
se supra se ubi deus loquitur
ad cor eius, hic dicit petrus
bonum est nos hic esse, hic
Iohannes apocalipsim scripsit, hic ma-
ria magdalena, quia vidit
dominum et hec dixit michi,
hic introducitur anima in
cellam vinariam ubi bibit
ebrietatem sobrietatis spiritus
ubi spiritualia epithalamii
in canticis leta decantat:
dilectus meus michi et ego illi,
ego dormio et cor meum
vigilat, hic obtestatur di-
lectus de dilecta dicens
vos filie ierusalem ne susci-
tetis nec evigilare faciatis
dilectam donec ipsa velit,
velit autem dum gaudiis
amorosis spiritualibus horologii
cadit et [illegible] pendulis
vocatur et disponatur ad
opus active et dilectione
proximorum [illegible] sit hec
[illegible] Spiritus domini replet
hominem intimum orbis
terrarum per plenitudinem dile-
ctionis efficitur ipsum forte
et expeditum ad opera vite
vocationis et active, videmus
hoc in maria que post
susceptam gratie plenitudinem
in christi conceptione perrexit
in montana cum festina-
tione visitare elizabeth
cognatam suam, redarguitur
hoc exemplo arrogantis
[illegible] stulticia que
in talem se libertate spiritus
et contemplationis nituntur
ascendisse ut non amplius
teneantur divinis obsequiis
tamquam servilibus [illegible]
est illud christi si diligitis
me mandata mea servate
et perfecto tanto esse [illegible]

at ad servicia [illegible] quis
quo dilectio ex [illegible] sic
obligationem esse scripsit
in reddenda venia ita ut
plenitudo legis sit dilectio
dignum vel delectabile sit ex
quibusdam operibus, qui non diligit
opere perficitur, quod legem implet.
Altercatur non [illegible] non [illegible]
[illegible] qui diligit
iniquitatem odit animam suam
[illegible] cum ceteri legimus
Moysen post [illegible]
deus in montibus caligine
qui ad ipsum [illegible]
regimine descendebat ta-
bulas legis ferens et ex con-
templationis [illegible]
[illegible] faciens [illegible]
[illegible] videbatur
[illegible] sicut lampas ex lumine
[illegible] toto tempore ex interna
contemplatione [illegible]
[illegible] et [illegible] quia
[illegible] cum [illegible] tota
tempore [illegible] aliquid
[illegible] modestie [illegible] et
[illegible] ferunt [illegible]
[illegible] dilectis
[illegible] sermone
[illegible] legimus apostolum
postquam raptus in tercium
celum audivit archana verba
que non licet homini loqui
postquam in [illegible] ex
[illegible] dicit nostra
[illegible] est [illegible] est in celis
hic talis et tantus recep-
tus ad dispensanda [illegible]
[illegible] ad [illegible] ad
tumultus ad universa [illegible]
quo amplius [illegible]
in sublimitate in contempla-
tione, in humilitate in actione
ubi deum [illegible] Iohannem
de sinu [illegible] aliquando
esse a christo [illegible] ad [illegible]
[illegible] dispersit [illegible]
[illegible] de [illegible]

xx capitulum
xxiij

ubi regem david mirabatur
extollit super modum quem talis
fuit manentis regimus regni
in apprehensione quam necessario in hic
cumque vocis fuit iste data dic
soliditatis ingrediebatur, lauda
bo per singulas noctes lectum
lacrimis meis stratum meum
rigabo, effluit in lacrime
nec penitus die ac nocte
orta nisi [illegible] ad deum quamque
excellat peccatis meis et talia
sine modo ipse consulterunt veni
hac sibi prestabat spiritus fortis
qui [illegible] pacebat dicens
redde michi leticiam salutaris
tui et spiritu principali confir
ma me et sequitur convertuntur
ad actum. docebo iniquos
vias tuas et impii ad te
convertentur, prius dixit quod de
plenitudine tale quod gratiam spiri
tualibus seu misteriorum
sic in alios effunderet non
ut tale quod primum fecit se
res ... sed ut contra
plena superaffluentibus seu fontis
vivus [illegible] vera fratribus
qui non facile turbabatur
et turbatus [illegible] ad [illegible]
[illegible]
[illegible]
[illegible] in actu contemplationis
gratiam non amitteret, sicut et
[illegible] ad fratres documentum
quod in qualibet actione [illegible]
[illegible] illius [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quam [illegible]
[illegible] [illegible] responsio [illegible]
ad [illegible] [illegible] Anthonius
post plenitudinem contemplationis
in deserto hausisse [illegible]
per accessum singulorum fratrum [illegible]
[illegible] [illegible] dum

alexandria quamque venisse
aliquid turbationis et mo
lestie sentire se fatebatur
hac novitatis est [illegible] plano
si tamen tamquam inchoata
stabilitate Anthonii mens
immota manebat ante si
ingrediebatur tunc videbatur
in deserto, hanc stabilitatem
contemplationis in actione
et actionis in contemplatione
fuisse credendum in [illegible]
[illegible] [illegible] et similibus
pluribus quam de ipsis apostolis
atque discipulis in die penthecostes
non dubito factum fuisse
[illegible] de [illegible] [illegible]
[illegible] et talibus [illegible]
Richardus sentit [illegible] in
medijs [illegible] ad [illegible]
suspensos [illegible] [illegible]
fuerit in [illegible] clare [illegible]
illa vox [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] rigor et omnes [illegible]
[illegible] [illegible] altior
o [illegible] [illegible]
[illegible] [illegible] ita
non fuit dispensato [illegible]
per unam [illegible] aliorum
[illegible] [illegible] [illegible]
[illegible] ab [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] superaffluentis
repletio stabilitate quam [illegible]
[illegible] in spiritualitate
[illegible] [illegible] materialitate
[illegible] [illegible] [illegible]
[illegible] magis ac magis
[illegible] et elongatur sicut
fit ut [illegible] [illegible]
impletione [illegible] [illegible]
[illegible] spiritus [illegible]
ut [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] ut in [illegible]

virtutibus, Unde [illegible] spiritus
domum quam replevit domus
fuit non quia habitantibus vere
sed omnibus omnia una [illegible]
apostolis nam qui spiritu dei
aguntur hii filii dei sunt, et hii
liberi sunt quia ubi spiritus
domini ibi libertas, sed filii li-
beri [illegible] sunt sedes eius ipse
sapientie est sedes quod
dei [illegible] aut [illegible]
vel domum ipse omni multiplici
virtute quibus cumulat et in
virtute quibus [illegible] et co-
[illegible] sancta [illegible]
[illegible] Sabbato: ad [illegible]
vel ad obsequium vox ipsa
apud [illegible] omni diligentia
[illegible] omni [illegible] in bona
esse anima et [illegible] aliena
mala [illegible] vir sub
hac dominum super corpus
spiritum quod abdit [illegible]
[illegible] sic repleto [illegible]
[illegible] [illegible] multiplicata
[illegible] hoc est [illegible] quod in
[illegible] [illegible] sonat va-
rium, datur et ipsum dominum
super [illegible] in languoribus
[illegible] in [illegible]
demonibus, et generaliter in
mirabilibus faciendis [illegible]
expedit ut [illegible] [illegible]
ut aliis [illegible] [illegible]
ordine [illegible] [illegible]
ipse doctor quod [illegible]
[illegible] assidua [illegible]
[illegible] et Jacobus et [illegible]
[illegible] [illegible] et miracula
[illegible] [illegible] in die penthe-
costes [illegible] innumeris
[illegible] apostolus [illegible]
[illegible] [illegible] hoc
et [illegible] nonnullos multi
[illegible] [illegible]
[illegible] et [illegible]

Fuerunt aliqui tam modo quod
[illegible] lingua [illegible] cum [illegible]
non [illegible] ut [illegible] [illegible]
ut linguis loquentes [illegible]
[illegible] [illegible] [illegible] in
omnia linguarum [illegible]
ut apostolus dicit, quod lingue
sunt [illegible] non fidelibus
sed [illegible] [illegible]
qualis illa fuit linguarum
varietas in diversis [illegible]
[illegible] lingua [illegible] [illegible] vel
[illegible] [illegible] [illegible] [illegible]
do intelligibilem reddere
[illegible] in audientibus [illegible]
varietas, videtur [illegible]
esse probabile amplius quod
[illegible] hoc linguarum [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] et omni-
[illegible] in [illegible] religionis
augeret difficultatem [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] aliud est quod lex quibus
[illegible] aliud quod [illegible]
seu privilegiata [illegible]
[illegible] apostolorum fuit apta
amplius [illegible] sic in
apostolis [illegible] [illegible] illius
[illegible] [illegible] ut [illegible]
[illegible] varietate [illegible] dicunt
intelligi [illegible] fuit lingue
hac non oportuit [illegible]
amplius [illegible] soli apostoli [illegible]
hoc modo [illegible] [illegible]
probabile esse quod [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] etc. de [illegible]
[illegible] [illegible] posset esse
[illegible]. Fuerunt alii [illegible]
in die penthecostes spiritus
sancti repleto [illegible]
apostolos, [illegible] [illegible]
sic quod [illegible] non possent
ut [illegible] de [illegible] dicat

paulus qui prius in persecutoribus erat
quia non recte ambulabat
ad veritatem ewangelii sed quedam
ne scilicet in peccatis fuisse venialia
non mortalia, sed nunc hoc
dic penitus fuit potius quam
alterum. Datus est spiritus sanctus
nobis enim sicut igitur lex nova
fuit data quam vetus donata
est. Cum precepta impleti
ac vehementis sonitus quasi
lex hec spiritus hominis facit
ad humiliationem, qualiter
ex opposito blanditur ad amo
gaudium, cum apostoli et disci
puli cohabitabant multe
[illegible] a parentis patribus, post
modum cohabitatio multis [illegible]
parata est et perfecta est. Secun
dum tales in gracia confirmati
perfecit ut [illegible] [illegible]
sed hec nunc est [illegible]
nos [illegible] quod spiritus sanctus
dedisse discipulos [illegible]
tu hoc sit [illegible] [illegible]
pera multas veritates [illegible]
[illegible] [illegible]
dicant ut [illegible] [illegible]
nominum et respondeant
doctores [illegible] [illegible]
per anthonomasiam dicitur omnis
veritas in [illegible] [illegible]
fundit non nullorum [illegible]
[illegible] [illegible] alios [illegible]
[illegible] de spiritu sancto [illegible] et
quibus modis [illegible] [illegible]
[illegible], quo procedit a patre
et filio et [illegible] de [illegible]
[illegible] plenitudo [illegible] [illegible]
[illegible] [illegible] facit spiritus sanctus
est dicitur plenitudo [illegible]
[illegible] spiritu sancto [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] hec est [illegible] [illegible]

[illegible] [illegible] quia et [illegible]
[illegible] [illegible] in [illegible]
[illegible] blasfemie, et [illegible]
[illegible] [illegible] [illegible]
a [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
spiritu sancto in mente
[illegible] [illegible] [illegible]
sem regulis [illegible] spiritus
sit ex deo sit [illegible] si
quis possit [illegible] [illegible]
de se [illegible] de altero [illegible]
spiritu sancto [illegible] [illegible]
tas [illegible] [illegible] [illegible]
plus aliquis [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] gaudium ad [illegible]
sed [illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] est caritate [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
aliud tempus, et aliud [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] et [illegible] s.s.
in nos [illegible] [illegible]
spiritus [illegible] [illegible] bona
[illegible] ad te reple corda
tuorum fidelium et tui amoris
in eis accende quem ignem
misit dominus in terram et vo
luit vehementer accendi
ut celestibus desideriis
accensi sancte vite [illegible]
et ad [illegible] [illegible] [illegible]
eo qui vivit in [illegible] [illegible] amen
Dixi in [illegible] [illegible] qui
[illegible] spiritus [illegible] explicit

militante ecclesia usque ad [illegible]
c[on]fluxit dominatur / ideo sp[iritu]m
[illegible] [illegible] q[ue] [illegible] glo-
riosus [illegible] magnum au-
xilium prebuit d[omi]n[u]s [illegible]
h[er]esim p[er] suos doctores de-
struxit, ut de orto suo i[d est]
de ecclesia militante flagello
anathematis expulit. Ex-
pulso aut[em] aquilone auster
i[d est] sp[iritu]s sanctus [illegible] sem-
[illegible] q[uonia]m cecidit heresis
de ecclesia auster i[d est] sp[iritu]s sanctus
p[er]flavit militantem ecclesiam
i[d est] [illegible] luce sue claritatis
illustravit, [illegible] [illegible] [illegible]
doctoribus inspiravit, et
mox fluxerunt aromata
[illegible] [illegible] patribus [illegible]
nt ut fidei documenta,
et [illegible] [illegible] fluxerunt, [illegible]
[illegible] ergo auster ecclesiam sua-
[illegible] [illegible] [illegible] [illegible] inspi-
ravit et [illegible] i[d est] terra
subdita de [illegible] [illegible]
flavit, ut fluerent fidei [illegible]
[illegible], quo flante aromata
fluxerunt omnia mox fidei
documenta et aliam [illegible]
[illegible] paleas [illegible] /
[illegible] completum est [illegible] [illegible]
[illegible] flavit sp[iritu]s eius et
fluent aque [illegible]
aquis [illegible] sancta
ecclesia et salvat et bapti-
zat [illegible] [illegible]
[illegible] vos aut[em] baptizabi-
mini sp[irit]u sancto, et [illegible] [illegible]
[illegible] [illegible] lavat, puri-
ficat et ornat [illegible]
[illegible] intima [illegible]
[illegible], [illegible] [illegible] sequitur
[illegible] [illegible], et [illegible]
[illegible] est q[uod] in [illegible]
sp[iritu]s sancti omnis sp[iritu]s

laudet d[omi]n[u]m, laudet et modu-
lis[?] in organis hoc sp[irit]uali
flatu repletus [illegible] pulcra varietate
[illegible] et distinctione [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] itaque [illegible] [illegible]
[illegible] [illegible] iubilationis laudem
et exultationem, fallor si non
hec intenderit [illegible] [illegible]
de Christo dicat[ur] q[uod] ascendens
super omnes celos sedens ad
dexteram patris [illegible] misit sp[iritu]m
sanctum hodierna die [illegible]
[illegible] [illegible] [illegible] gaudiis [illegible]
[illegible] [illegible] [illegible] [illegible]
exultat / [illegible] [illegible] exultantis
iubilat [illegible] [illegible] ululat /
[illegible] in hac armonia,
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] ululat, [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] in celo laudibus [illegible]
nat et hec est q[uod] [illegible]
[illegible] [illegible] et [illegible] [illegible]
tuba tibi [illegible], [illegible] ergo [illegible]
[illegible] [illegible] [illegible] ci virtutes in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible] [illegible]
[illegible] temperancia [illegible] [illegible]
[illegible] [illegible] [illegible] fortitudo [illegible]
[illegible] [illegible] [illegible] ergo
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] fortes [illegible] in [illegible] [illegible]
documenta [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

laborat in acquirendo diuiti
si aliud est eas abundans pu-
tat quam a deo constitutum
doctrina scientiam sapientia
rum via opus iustitie
rum vita spiritualium temperantie
omnia ista spiritui sancto debent
ascribi. Illuminat donis spiritus
sancti. et hec sunt flores et
aromata illius .i. dona eius
illum sanctificantia quam hec sunt
accepit a patre deum, secundo scilicet
hic quod spiritus est enim spiritus
carnis est spiritus mundi est
spiritus demonii est spiritus dei
Spiritus mundi iste primus secundus
spiritus est vagus et operatur
vanitates tertius spiritus iniquus
quartus spiritus iste sanctus dominus
primus inflat secundus illudit
tertius fraudem inuenit quartus
ad succurrendum venit primus
intendit despicere quia in
dolus facit hominem liberum
tertius vitians quartus curatur
tur misericordia quartus repletur
munda mens sunt et inflat
illa usque ad effusionem aroma
tis .i. virtutum et honorum operum.
Primus de sideriam motus
extendit et extensum decorat
Eccli xxiiii. Quasi cypressus exaltata
et cinnamomum sicut cedrus
Libani / et balsamum et cetera non
rat omnem annum tam at non iste
mouentibus lapidibus cum bonis
sanctoris ullam expandit
tertius erroris laqueus tenet
dit quartus sum amoris que
accendit. De primo aptius ad
colon ii. ambulans frustra
inflatus sensu carnis sue
.i. spiritu superbie que nascitur ex
sensualitate carnis scilicet quibus
De secundo .i. Cor ii. Nos spiritum
mundi non accepimus scilicet spiritum
dominationis aut sermonum aut

Marinus sicut habuit pha
risei et saul quamque vidi de
tertio i Reg xvi et xviii spiritus
dei malus vexabat saul
et infra xix quicumque spiritus
dei malus arripiebat saul
tollebat dauid cytharam
et percutiebat manu sua
et refocillabatur saul et le-
uius habebat recedebat
enim ab eo spiritus malus
De quarto dicitur spiritus enim sanctus
disciplinae effugiet fictum
et auferet se a cogitationibus
que sunt sine intellectu
.i. a cogitationibus bestialibus
et libidinosis quas appellat
esse sine intellectu ita
ut sit spiritus intellectus et
scientiae, unde quod iste
iste spiritus auctus ideo effu
git fictionis .i. oppositiones
quae virtutibus pretendit habitum
et intentionis agit mala
[illegible] de [illegible]
tios spiritus sunt fugientes
sicut dicitur scilicet inordinata
malitia bestialitas in
continentia est enim aliquis
ratiocinatur quid debet facere
et quod vitare, sed per passiones
temptationum vincitur a sua
ratione et per hoc sine
facit illud quod scit ei esse
prohibitum et ideo dicitur incon-
tinens quia non tenet se
infra limites rationis sed
per passionem cogitur a
ratione sine ratione est
spiritus iste malitia, et est
cum aliquis ex corruptione
sequendi passiones, et ex
consuetudine cum intellectus cor
ruptus, iudicat tunc esse
illud habendum et sequendum
ad quod appetitus sensitiuus
se inclinat et ideo talis
est ex electione et non ex
passione operatur contra

Et iste multo peior est quam in-
continens et alio modo vocatur
intemperatus, et dicitur dampnabi-
lis cum iste confirmatus in
felicitate ubi turpia non solum
delectant sed etiam placent, et tunc
desinit esse remedii locus.
Tertius spiritus est bestialitas,
est autem bestialitas quaedam tanta
vis quae excedit humilitatem hu-
manae affectionis etiam minimum
[illegible] vel libidinis ut tunc
[illegible], unde talis homo
dicitur bestialis qui est peior
omnibus quia sicut malitia
excedit incontinentiam, ita
bestialitas malitiam, sicut
enim qui affectionibus spiritus
intellectivae assimilantur
in claritate et honestate co-
gitationibus et affectionibus
intelligentiis sive angelis
vocantur viri divini sive he-
roici, ita per oppositum qui af-
fectionibus spiritus sensitivae ab
intellectiva corrupti et de-
primuntur ad plenum bestiarum
in tanta malitia talis ipse
vocatur bestialitas, homo
enim in quodam confinio con-
stitutus inter substantias divinas
et bestias, et ideo si faciat
non altius quam ab
illo denominatur et viri ex-
cellentes in contemplatione
devotione et honestate vo-
cantur viri dei seu beati
et excedentes in malitia
vocantur bestiales. Et ergo a
talibus homines cogitationibus
auferat se. Ipsius spiritus primus
est pro spiritus est spiritus impu-
ritatis, secundus spiritus est spiritus
falsitatis, tertius spiritus est
spiritus iniquitatis, quartus
spiritus est spiritus veritatis

primum enim spiritus malitiae homicidii
gulositatis et luxuria, secundus
scribit vana gloria, tertius do-
lor, culpa remissa et collata
gratia octavus venialis non pro-
missa. De primo dicitur Luce xi
Cum immundus spiritus exierit ab ho-
mine s. vera penitentia et infusione
divinae gratiae, ambulat per loca in-
aquosa quaerens requiem et non
inveniens dicit s. iterum se re-
vertar in domum meam unde
exivi etc. De secundo dicit Iohannes
nono Si deus pater vester esset
diligeretis me utique. Ego enim a
deo processi et veni, neque enim
a me ipso veni, sed ille me
misit. Quare loquelam meam
non cognoscitis, quia non potestis
audire sermonem meum. Vos ex
patre diabolo estis, et desideria
patris vestri vultis facere. Ille
homicida erat ab initio se-
quentibus hominibus et non ab initio
sui cum homines sit creatus cum
ceteris angelis, et in veritate
non stetit quia veritas in eo
non est, quia in veritate non
stetit sed cecidit ab illa et recces-
sit ab ea per aversionem. Ideo in
eo veritas non est. Nam dux
iste dudum in veritate non stan-
tem aliquem enim in veritate con-
stanter quod non firmantur [illegible]
sed paginis dubitat. Ubi
illud Ps. 42 [illegible] autem peccatorum
[illegible] vocatis, peccatis effusi
sunt gressus mei. Glossa dicit
pene autem moti sunt s. a statu
virtutis sive veri iudicii pe-
des mei, i. affectus mei quibus
in quibus homines deambulat,
et in tali deambulatione
saepe et saepe in crimine labuntur
multitudo male de eo [illegible]
angeli sicut sol habeant alios
primos [illegible] apparent

In oculos aut lapides quasi celo
apposito ingulatur lapis et luc
mit. Sic tu nec sol innitens
ita cum homo recepit ipse [illegible]
et domus [illegible] sibi videbitur
tunc ego [illegible] [illegible] ad gau
dium iste homo, precie offensio
sit gressus mei i. mee vo
luntatis ad nullum lapidem
lapsi pedes defectu meis
gressibus inclinando voluntatis
et dicit precie quia non totaliter
in hoc [illegible] [illegible] [illegible]
[illegible] [illegible] iste [illegible] [illegible]
mea [illegible] adiuvabit me
aliquem autem [illegible] vitalem [illegible]
[illegible] [illegible] non stabit in ipso
et hoc ideo quia virtutis non est
[illegible] [illegible] ab illa [illegible]
[illegible] in demoniis [illegible] [illegible]
nec quia alios [illegible] non possent
intelligere, vel admodum [illegible]
[illegible] [illegible] [illegible] [illegible] bonum
et ideo dicit [illegible] de divinis
[illegible] [illegible] in demoniis manet
[illegible] [illegible] integra [illegible]
ista manifestatio [illegible] dicit [illegible]
[illegible] [illegible] quia videt [illegible] [illegible]
per [illegible] [illegible] [illegible] [illegible]
virtutis [illegible] [illegible] [illegible]
in [illegible] non stetit [illegible]
alii [illegible] manifestabi
per [illegible] [illegible], ita dicit [illegible]
[illegible] ostendere per [blot] virtute
non stetit [illegible] [illegible] virtutis
non est [illegible], esset [illegible]
in [illegible] [illegible]. Cum loquitur
mediatur per [illegible] loquitur
[illegible] a [illegible] vel ab alio [illegible]
[illegible] et post [illegible] [illegible]
et [illegible] [illegible] mediator in [illegible]
[illegible] [illegible] [illegible] et [illegible]
xxx [illegible] [illegible] i. per
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] loquitur
[illegible] [illegible] mediatur loquitur
[illegible] [illegible] [illegible] deus verax est
omnis autem homo mendax, et

infra dicit quia mendax est
et pater eius scilicet mendacii [illegible]
[illegible] dicit quia mendacium et [illegible]
[illegible] vitalis, diabolus autem
vitalis [illegible] est quia loquitur
mendacium et pater est menda
cii [illegible] [illegible] male
intelligentes [illegible] [illegible]
demonium iste [illegible]
[illegible] diabolum [illegible]
[illegible] et dicebat quia et diabolus
mendax est et pater eius [illegible]
diaboli [illegible] non sic dicit [illegible]
sed sic et pater eius scilicet men
dacii. De [illegible] autem dicit hic
[illegible]: Et nunc venit et
assumit alios septem spiritus
nequiores se et ingressi
habitant ibi et fiunt novissima
hominis illius peiora prioribus,
et notabile est hoc dictum quod
[illegible] [illegible] dictum est Cum im
mundus spiritus [illegible] ab
homine in quo habitavit [illegible]
[illegible] est per [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] appa
[illegible] aut [illegible] [illegible]
sicut [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] confessi
aut qui [illegible] [illegible]
aut quia non admittuntur ad
corpus Christi aut quia non
dantur in [illegible] [illegible]
confessi aut [illegible] [illegible]
de adulterio aut quia non
restituit quod debet restituere
[illegible] quia [illegible] cum malo
[illegible] ad confessionem, et
tunc si aliquis [illegible]
[illegible] [illegible], dicit [illegible]
domum [illegible] i. [illegible] [illegible]
quae [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
i. [illegible] [illegible]
[illegible] sed quae [illegible]
tunc i. [illegible] [illegible] non [illegible]

ut gemma vel unio pre
ciosa positum malum que
absciditur valde cito quia sed
pecia magna auri et firma
sub ... lapidibus quia
dixit non [illegible] de [illegible]
ad talem dominum [illegible]
est [illegible] natura et hoc
est vera confessio quia in
oculis [illegible] debet
[illegible] ut anima mea
[illegible] a quibus [illegible]
maculis et talis confessio
[illegible] facit domini [illegible]
[illegible] [illegible] ornatum
[illegible] oculis et [illegible]
[illegible] deum qui [illegible] sunt
in eo per gratiam [illegible]
est per [illegible] confessionem
[illegible] per latera magna
[illegible] [illegible] a [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] latera [illegible]
[illegible] [illegible] dei in [illegible]
[illegible] deus [illegible]
[illegible] in latere [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] a latere [illegible] est [illegible]
dei et iusti [illegible] [illegible]
[illegible] [illegible] [illegible] ab
[illegible] [illegible] est latus
dei [illegible] [illegible] [illegible] ab
[illegible] [illegible] [illegible] de [illegible]
et ista latera [illegible] [illegible]
[illegible] columna [illegible]
tionem de qua dicitur [illegible]
[illegible] dic [illegible] filii
dei [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dixit [illegible] [illegible] [illegible]
qui [illegible] ei [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible]

[illegible] latus est demoniacis qui
dixit immobilis obstinatio in
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] nec [illegible] est in
[illegible] [illegible] in [illegible]
obstinato et [illegible] [illegible]
[illegible] [illegible] aut [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] malicie latus [illegible]
[illegible] dedit ei deus latum
[illegible] et ipse [illegible] eo in [illegible]
[illegible] tamen [illegible] astucia [illegible]
[illegible] [illegible] [illegible] [illegible]
illa [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible]
[illegible] [illegible] ut [illegible] [illegible]
aut [illegible] [illegible] ut non [illegible]
[illegible] [illegible] [illegible] tamen [illegible]
[illegible] demonibus astucia et
[illegible] [illegible] [illegible]
aliquis est [illegible] [illegible]
in [illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible]
velut [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] et aliis
[illegible] quos [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] in [illegible] aut [illegible]
[illegible] [illegible] quia [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
et [illegible] quia talis [illegible]
[illegible] [illegible] [illegible] gladio
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quia [illegible]
[illegible] de tribu iuda [illegible] [illegible]
[illegible] [illegible] [illegible] et in
[illegible] [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]

hominum hic ornatum in ea qui
estimat quod satis habet in isto
et incipit [illegible] ab illis bo
nis operibus et nec custodit
se a tentationibus peccati, ut hoc
contingit homini post festum
pasche. et tunc demon reppul
sus veniens invenit domum
hic ornatam bonis operibus
sed non [illegible] recipit
secum alios septem spiritus peiores
se et ingressi habitant ibi et
ubi esset [illegible] et [illegible]
[illegible] tamquam domus [illegible]
[illegible] in auribus in manibus
in pedibus in affectibus et
tunc illius hominis novissima
peiora sunt prioribus quod magis
allegatur [illegible]
[illegible] sed [illegible]
[illegible] qui ipse [illegible]
[illegible] quod non sentiunt
[illegible] aut sit magis
[illegible] in actibus [illegible] qui
sunt septem personas quas ille
demon quem inducat istos
septem quem nisi ista esset [illegible]
solus posset facere [illegible] sed
quod quis sunt isti septem demones
pessimus respondetur quod primus
est magna ingratitudo hominis
de gratia dei que sunt sibi data
in [illegible] et illa
[illegible]
in peccatis quod prius est [illegible]
[illegible] desperatio [illegible]
talis desperat de venia dei ut
de Juda et de aliis [illegible]
finalis impenitentia talis enim se
[illegible] non vult penitere
neque confiteri [illegible]
[illegible] talis
[illegible] dei
non vult tamen [illegible]
[illegible]
et a se [illegible]

[illegible] .i. donis spirituali
bus et virtutibus tam
theologicis quam moralibus
que est [illegible]
de bono spirituali [illegible]
[illegible] bona temporalia
[illegible] gratia dei
[illegible]
[illegible]
[illegible] obstinatio
in malo que [illegible]
[illegible] malum [illegible]
[illegible] assimilat
[illegible]
in [illegible] et [illegible]
[illegible] aliter
[illegible] homine in
[illegible] aut
in blasfemia aut [illegible]
[illegible] aut in [illegible]
[illegible] ut [illegible]
[illegible]
[illegible] circa [illegible]
[illegible] de canonibus [illegible]
[illegible] et assumptis [illegible]
[illegible] spiritus [illegible]
qui [illegible]
[illegible]
[illegible] gratia [illegible]
[illegible] spiritum [illegible]
[illegible] ut [illegible]
[illegible] spiritum [illegible]
[illegible] 1 [illegible]
[illegible] spiritus [illegible] possidet
hominem in delectatione. pos
sidet in consensu, possidet
in operatione. possidet in corde
possidet in ore, possidet in
manu. unde est quod [illegible]
[illegible] videt [illegible] spiritus
[illegible]
[illegible] in modum [illegible] rana
rana cum in palude habitat
[illegible]
[illegible] facit
in palude habitat qui in
luxuria delectatur [illegible]
[illegible] qui [illegible]
[illegible] dat [illegible]

cum agat malum. Iste spiritus in
nobis regnavit primo per
fluxum cogitationum, secundo per
intentionis desiderium, tertio
vero per effectum operis, quarto
per consuetudinem. Propter
hoc est ut filium, Marci ix,
a puerita saepe mittebat in
ignem et frequenter in
aquam, et allidebat in terram
et spumare faciebat. In
aquam enim mittit per fluxum
cogitationum, in ignem dum
accendit desiderium, allidit
in terram per perpetrationem operis,
spumare facit per malitiam
consuetudinis. Spuma enim
ex consuetudine nascitur.
[illegible] spiritus
mendax ipse est. Mentitur
inventione, mentitur [illegible]
[illegible], mentitur promissione.
Mentitur inventione quia
mentiri [illegible], mentitur
instigatione quia ad men-
tiendum instruit, mentitur
promissione quia promissa non
restituit. Primo fuit [illegible],
secundo [illegible] fuit [illegible],
tertio [illegible] fuit desperatus.
De primo dicit Johannes 8: Cum
loquitur mendacium de suo
loquitur, quia mendax est
et pater eius. [illegible].
In secundo [illegible] spiritus mendax
in ore omnium prophetarum [illegible]
Acab — mentitur primo, mentitur
sibi, mentitur deo. Suggerente
illo primo mentitur [illegible]
[illegible] vero [illegible] falsum
pro vero affirmat. In primo
[illegible] iste [illegible]
[illegible]
[illegible]
[illegible] bonum et mali. At illa

ne forte moriamur. At ille nequaquam
quam moriemini dicebat, cum
scivit quod in quacumque die come-
deritis [illegible] sicut scientes
bonum et malum. Mentitur sibi
dum [illegible] dissimulat.
Mentitur deo dum vota sua
adimplere non curat. Primo
mentiebatur cum dixit [illegible]
[illegible]
[illegible] in caput [illegible]
[illegible] mentiebantur
[illegible] de quo ait David
ps. xxvi: mentita est [illegible]
[illegible]
est iniquitas sibi. Sicut
[illegible] est Adam [illegible]
[illegible] sicut Anani-
as et Zaphira [illegible]
[illegible] quia [illegible]
[illegible]
[illegible]
[illegible] completur in [illegible]
[illegible]
[illegible] Job xiii [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] laqueos tendit, in
[illegible] fraudes [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] laqueos tendit
[illegible]
manibus et pedibus in
tenebris [illegible]
In primo [illegible] vitam
in secundo [illegible]
In tertio [illegible]
nec [illegible] de primo
[illegible] xxi [illegible]

respexit lupus in ea efficitur qui
dum vulneratur in via terrestris
in semita ipse enim est spiritus
malignus. Qui agitabat Saul
de quo capitulo xvi Regum magis
sua ad omnia spiritus Jacob
unde in dispersi sunt lapides
sanctuarii in capite omnium pla-
tearum. Tertio nabusardan
princeps militie destruxit ma-
ria templi in babilonem transtulit
sicut necesse spiritus unde assu-
mit dividus spiritus septem
alios spiritus nequiores se.
Iste nequam spiritus de serpentifor-
mis quia serpentiformi similat
gratia de quo dicitur quia circa
ambulabat abscondit super
hi laqueum malum. Unde Job
xl de necessitate nervi testiculorum
eius perplexi, hic spiritus ita
obstruat hominem ut nec ob
sui appetat ad orandum et con-
fessionem, nec aures ad predicationem,
recipiat dicitur in extremo chaos
similis et animo spiritus vel ab-
ra terre terra est inanis et
vacua et tenebre sunt super
faciem abyssi. Primo ad spiritum
quidem tenebre sunt super faciem
abyssi, secundo ad vanum terra est
inanis et vacua et tertio
ad nequam, terra vacua preter
spiritualis et luxurie velatur
inanis preter vanitate
vana preter aspirantes
vitae finem preter amisit vitae
secundo spiritus dicitur ferebatur super
aquas certe quia spiritus in mundo
apparuit spiritus inimicum. Quinto
vanum spiritus sapientie. Sexto iniquo
iniquo spiritui restitit, primum ut
auferat in mundo peccatum,
secundum ut auferat vanam
stultitiam, tertio ut faciat
nequitiam. Primum apparuit
in mundo quia spiritus attingit

Ubique ipse sua iudicia, secundum
magis benignius est enim
spiritus sapientie. Quibus magis
ipse est enim spiritus qui ...
unde spiritu principali confir-
ma me, est enim spiritus
veritatis primo utique veniet
spiritus sanctus hoc ordine primo
spirat, secundo inspirat, tertio
evacuat, quarto replet. Spi-
rat gratiam prevenientem
inspirat militantes ad
mala fugiendum et bona eligendum
evacuat arrogantiam presumptionis
replet ... ignorantiam insidiam
servitutis. Primum ut inter
de ... homo bonos
ut ... inspiret
tertio ut gratia preveniens
... impulsus ...
ut fuga ... tertio
de primo quidem Johannis
tertio spiritus ubi vult spi-
rat et vocem eius audis
et nescis unde veniat
aut quo vadat, ubi vult
spirat dicit ... tertio Gra-
tiam eius audis Quin-
tum ... similiter
sed nescis unde veniat
quia ... ex multis ...
... non ... tertio
aut quo vadat, quia ...
... ad quem ... ve-
niat. Justitia ... Reple ...
Reple tuorum corda fidelium
primo simpliciter secundo replet
tertio complet, simpliciter
quod ... non ... tertio
... replet quod evacuavit
iniquitatis complet
ut ... in nobis
sanctitatis primum ut ad
... homo ...
... ut ...
... tertio ut ...
in ... longanimitas
de primo dicitur spiritus principali

confirmacio [illegible] post [illegible] glo
s[illegible] qui putaverunt spiritum et hu
[illegible] per [illegible] aufert spiri
tum principium [illegible] angelus [illegible]
[illegible] angelos [illegible] spiritus
[illegible] s. [illegible] [illegible]
[illegible] per [illegible]
[illegible] [illegible] in [illegible]
in [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] spiritus [illegible] spiritualis
in spiritu principali [illegible]
[illegible] filii et spiritus [illegible]
[illegible] [illegible] spiritus [illegible]
[illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] sicut [illegible]
sed spiritus [illegible] [illegible]
gemitibus [illegible]
[illegible] ad possibilitas
[illegible] non [illegible]
nobis [illegible]
glo [illegible] postulat i. postulare
nos facit cum gemitibus
gemitibus inenarrabilibus
i. [illegible] nos facit [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
dei et [illegible]
[illegible] [illegible]
[illegible] Nazareth [illegible]
[illegible] ignoravit [illegible] ignoravit
[illegible] [illegible] ignoravit
[illegible] [illegible] ignorante
[illegible] [illegible]
[illegible] gemitibus
[illegible] [illegible]
[illegible] [illegible]
[illegible] spiritus [illegible]
[illegible] postulat i. posta
[illegible] facit [illegible]
[illegible] [illegible]
[illegible] [illegible] repleti
sunt spiritu sancto et ceperunt
loqui magnalia dei [illegible]
[illegible] repleti sunt omnes spiritu sancto

s. [illegible] alterum [illegible] [illegible] aut
[illegible] [illegible] plena
[illegible] [illegible]
et ceperunt loqui variis linguis
s. [illegible] plenam [illegible]
[illegible] in [illegible] [illegible] occultat
[illegible] [illegible] [illegible]
[illegible] in [illegible] spiritus sancti
[illegible] per [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] glo [illegible] spiritus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] spiritus [illegible]
[illegible] in [illegible] s. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] plena [illegible]
[illegible] [illegible] [illegible]
et in via [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] vias
[illegible] et ostendit [illegible] regnum
dei et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
felix viator et valens ductor
[illegible] spiritus [illegible] et
[illegible] [illegible] [illegible]
[illegible] in [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]

et hec in requie [illegible] que [illegible]
[illegible] hanitati [illegible]
ad [illegible] propter nimiam caritatem
[illegible] nobiscum
[illegible] et [illegible] amoris [illegible]
[illegible] ardeat iste ignis
primo [illegible] secundo [illegible]
[illegible] vult [illegible]
[illegible] accendit [illegible]
vult salvus [illegible]
[illegible] in [illegible]
angelis in primo [illegible]
[illegible] in secundo [illegible]
[illegible] gaudet an
gelus et homo [illegible]
[illegible] Ma
ria Magdalena [illegible] Jo
hannes baptista [illegible]
seraphin ardentia de primo
de [illegible] Deus [illegible] ignis
[illegible] iste [illegible]
[illegible] in vera
[illegible]
[illegible] nulla [illegible]
[illegible]
[illegible] homines
deum [illegible] de secundo
[illegible] igitur [illegible] mitte [illegible]
et quid volo nisi ut ardeat
[illegible] ego
diligentes me diligo et qui
mane vigilaverint ad me
invenient me de tercio [illegible]
[illegible] facit angelos suos spiritus
et ministros suos ignem urentem
[illegible] facit angelos
suos [illegible] suos angelus
[illegible]
[illegible] facit
[illegible]
[illegible] ministratorii spiritus in ministerium
missi propter eos qui hereditatem
capiunt salutis sicut patet in
[illegible]
[illegible] angelus [illegible]
[illegible] ut [illegible]
ardeant toti caritate [illegible]
[illegible] volavit ad me unus

de seraphin [illegible] ardentem
[illegible]
[illegible]
[illegible] angeli
[illegible]
[illegible]
[illegible]
angelus [illegible]
[illegible] ad [illegible]
[illegible]
[illegible] ut [illegible]
[illegible] et post [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ignis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] vidit [illegible]
in patria ad hoc [illegible]
[illegible] illuminat [illegible]
illuminatus homo [illegible] ad
[illegible] plene [illegible]
[illegible]
[illegible]
[illegible] illustrat [illegible]
[illegible] lucis ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] ve fidei
[illegible] posset
[illegible] ab [illegible] et
[illegible]
et quid [illegible]
esse illuminata [illegible]
[illegible] nemo [illegible]
[illegible] ut [illegible]
[illegible] amica [illegible]
[illegible] ut testatur
[illegible] Johannes [illegible]

Cum Johannes baptista aut[em] [illegible] ad
mensuram dat deus spiritum sanctum
de ipso de filio loquebatur.
Cum non est datus spiritus sanctus
ad mensuram quia in illo causa
habitabat omnis plenitudo di-
vinitatis [illegible] sive gratia spiritus
sanctus qui [illegible] mediator dei et
hominum homo [illegible] [illegible] na-
ture duxit de se [illegible]
impletum [illegible] donis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
cum esset unigenitus [illegible]
[illegible] non esse [illegible] sed nature
[illegible] aut[em] in unitate persone
unigeniti assumpta esse [illegible]
[illegible] esse sed ut [illegible]
[illegible] [illegible] [illegible] [illegible]
aut[em] [illegible] ut [illegible]
[illegible] plenius gratia et supra
dei [illegible] in illo [illegible] aut[em]
ad mensuram datur et datus ad
[illegible] [illegible] utrumque pro
modo sue [illegible] ipsa
mensura [illegible] [illegible]
dividit spiritus [illegible] dona [illegible]
[illegible] [illegible] [illegible] [illegible] placet
ei et [illegible] [illegible] ut
ad illa ut [illegible] et [illegible]
aromata [illegible] [illegible] spiritus
sancti [illegible] [illegible] [illegible] [illegible]
aromata illius [illegible]
[illegible] [illegible] de donis [illegible]
[illegible] filius dei et spiritus sanctus
[illegible] [illegible] [illegible]
a patre [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] agricola
ecclesie de hoc veni auster
[illegible] [illegible] [illegible] ut fluant
aromata illius [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] auster

est ventus calidus et purus
et [illegible] cum [illegible] intelligi [illegible]
[illegible] ad [illegible] [illegible] et
spiritus sanctus [illegible] ad [illegible]
[illegible] dicit [illegible] agricola ecclesie
veni auster perfla ortum [illegible]
[illegible] [illegible] [illegible]
[illegible] zelo [illegible] ortum
voluptatis [illegible] [illegible]
[illegible] et [illegible] exemplis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] illius [illegible] [illegible]
[illegible] [illegible] [illegible]
fluant [illegible] [illegible] fluant
de [illegible] [illegible] [illegible]
in [illegible] et de [illegible] in
[illegible] ut sic [illegible] [illegible]
ad [illegible] [illegible]
[illegible] ut [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] et [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] illius [illegible] [illegible]
[illegible] ab aliis hominibus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible]
exemplis ut [illegible] [illegible]
illud [illegible] [illegible] ego [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
intelligentia [illegible] ad
[illegible] [illegible] [illegible]
[illegible] [illegible] spiritus
sanctus in [illegible] [illegible]
ad contemplandum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
intelligentie [illegible] [illegible]

valitudines per spiritum sanctum expedite
cypri deo existente in vineis
Engaddi / tanto vice [illegible]
anto sterilitati [illegible]
et [illegible] dicit o anima mea [illegible]
[illegible] in [illegible] mea [illegible]
in [illegible] tua ut in te [illegible]
in spiritu [illegible] suam
[illegible] [illegible] te
ineffabiliter delectet, ubi
familiariter [illegible]
te [illegible] inflammando te
[illegible] [illegible] te de
[illegible] amando / te amore
[illegible] te a [illegible] futurum
[illegible] [illegible] / et te
[illegible] de [illegible] gratias
agendo. Spiritus [illegible] anima
[illegible] ad [illegible] [illegible]
[illegible] et [illegible] ad am
[illegible] per [illegible] caritatis
[illegible] aromatibus et amor
[illegible] [illegible] a [illegible] [illegible]
dicat cum sponsa veni auster
et perfla ortum meum et fluent
aromata illius. effluent
enim aromata, id est [illegible]
spiritus sancti in [illegible] multitudine
et de illa in [illegible] [illegible]
[illegible] virtutis illi [illegible]
[illegible] spem, et caritatem /
effluunt ergo aromata [illegible]
[illegible] per spiritum sanctum et de
[illegible] in [illegible] [illegible]
[illegible] aroma est [illegible]
[illegible] ut dicit [illegible] de spiritu
sancto [illegible] isto aromate spiritus
sancti [illegible] [illegible]
[illegible] hoc aroma numquam
deficit neque deficit usque ad
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] ut ad [illegible] [illegible]
nostra sunt [illegible] [illegible]
et ista aromata [illegible] ad
ista aromata [illegible]
habemus, nec [illegible]
[illegible] [illegible] [illegible] hic

[illegible] [illegible] morte moriendo
[illegible] / hic [illegible] vite [illegible]
[illegible] / [illegible] ergo hoc
aroma [illegible] [illegible] omnis
[illegible] spiritus cum sanctus [illegible]
[illegible] [illegible] omnem ma
[illegible] [illegible] auferat, et in [illegible]
[illegible] [illegible] / ut fiat sanctus
[illegible] aroma spiritus sancti [illegible]
est [illegible] vite in [illegible]
baptismi ubi cum [illegible] [illegible]
[illegible] quod renovat a morte
[illegible] [illegible] [illegible] [illegible]
testes sunt / et [illegible] sunt [illegible]
aqua, sanguis et spiritus [illegible]
[illegible] dicit aqua sanguis
et spiritus [illegible] sunt in misterio
[illegible] in [illegible]. Aqua [illegible] est
testis sepulture, sanguis
est testis mortis, spiritus autem
[illegible] est / [illegible] [illegible] [illegible] [illegible]
aqua [illegible] [illegible] ex natura
aque [illegible] ex [illegible] spiritus sancti /
[illegible] in aqua [illegible]
[illegible] in spiritu [illegible] [illegible]
[illegible] et [illegible] est [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
spiritu [illegible] sancto [illegible]
est [illegible] [illegible]
quia in spiritu [illegible]
in [illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] /
[illegible] amen amen dico
tibi nisi quis renatus
fuerit per aquam et spiritum sanctum,
non intrabit in regnum dei
et ut ostenderet aliam
[illegible] [illegible] [illegible] /
[illegible] [illegible] [illegible] addidit quod
natum est de carne caro
est quod de carne natum est
et quod natum est de spiritu spiritus
est quia deus spiritus est
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] spiritus
[illegible] [illegible] [illegible] spiritu

mentis sanctificacio est utroque
qui per aquam regeneratur
et spiritum sanctum venit enim per
lavacrum regeneracionis et re-
novacionis spiritus sancti
speciem vite capimus sive
ut alibi Petrus apostolus ait
[illegible] spiritu sancto baptiza-
bimini [illegible] dicit qui bap-
tizatur spiritu sancto nisi qui
nascitur per aquam et spiritum
sanctum / nascitur ergo spiritu sancto
ut evangelium dicit per aquam
et spiritum venit Iesus Christus
non solum in aqua sed per
aquam et sanguinem, et spiritus
testimonium quia spiritus est
testimonium veritatis quia tres sunt
testes. spiritus aqua et sangu-
is et hii tres unum sunt
in Christo Iesu [illegible]
tres. spiritus [illegible] renovat [illegible]
dit sua gracia et clemencia
aqua confert quod abluit sordes
anime, et ad lavacrum disponit.
aqua sanguis spectat ad precium
sanguis quo redempti sumus ergo et
spiritus [illegible] comparatur. spiritus enim nos
per adopcionem filios dei fecit
sanctificavit unda nos ab-
luit, sanguis domini nos re-
demit. alterum id est invisibile
alterum visibile, testimonium
sacramento [illegible] spirituali
[illegible] spiritus testimonium reddit
spiritum nostrum sanctificando
spiritum [illegible] [illegible] spiritum [illegible]
[illegible] quod [illegible] a spiritu sancto
in [illegible] [illegible] et ab
[illegible] in omnibus regeneratos
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
dive ymaginis [illegible]
ut [illegible] [illegible] [illegible]
spiritu sancto [illegible] sancto spiritu
signati sumus non natura

sed a deo gracia collata est qui
unxit nos deus et qui signavit
nos dedit pignus spiritus in cor-
dibus nostris. signati ergo spiritu spi
a deo sumus sic enim in Christo
moriamur ut renascamur ita
in spiritu signamur ut splendorem
eius ymaginem eius et graciam
tenere possimus [illegible] est utique
spiritale signaculum nam et si specie
signemur in corpore veritate tamen
in corde signamur ut spiritus
exprimat in nobis ymaginis
celestis ymaginem seu effigiem
ergo [illegible] audeat dicere [illegible]
a deo patre et Christo esse consignatum
cum per [illegible] ad ymaginem et
similitudinem dei esse munitum
[illegible] fiat quemadmodum
Petrus apostolus dixit ut dive
simus consortes nature [illegible] quo
utique non carnalis successionis
hereditas sed adopcionis et
gracie spiritalis commercium
[illegible] ut [illegible] cordibus un-
[illegible] [illegible] quam [illegible] esse
signaculum [illegible] [illegible] qui
dicit signatum est in nobis
lumen vultus tui domine
dedisti leticiam in corde meo
glosa signatum est id est [illegible]
impressum in nobis [illegible]
[illegible] ad [illegible] signati estis
spiritu [illegible] quod est
pignus hereditatis nostre in re-
demptionem acquisitionis in
laudem glorie ipsius, sicut nos
[illegible] in [illegible] [illegible] id est in
mente, et [illegible] in [illegible]
[illegible] id est sensualitate [illegible] luci
[illegible] id est gracia illuminans
rationis quod est [illegible] vultus
[illegible] in nobis dive
similitudinis, vel lumen
vultus id est vultus luminis
id est [illegible] dive ymaginis
id est [illegible] quia deus est [illegible]

[illegible] respirans communiter ad in-
magnalia et plenitudinem veri-
per lumen vultus tui splen-
dor eius fideles illuminans
Signatum est super nos lumen
vultus tui [illegible] in fronte
corporis. alias fronte [illegible]
[illegible] videntis in fronte
mentis. dedit lumen dedisti
letitiam in corde meo
non letitiam carnalem gaudium
seculi sed spirituale [illegible] de qua
ad Phil. iiii gaudete in domino
[illegible] gaudium meum dabis
[illegible] gaudium et letitia que sunt
[illegible] isti signati [illegible] signati
sanguinis ut [illegible]
[illegible] aroma
[illegible] ad [illegible]
[illegible] et hoc [illegible] de [illegible]
[illegible] aroma [illegible]
[illegible] in angelis
[illegible]
angeli [illegible]
[illegible] angeli [illegible]
[illegible]
[illegible]
[illegible]
sic [illegible]
nec hoc videtur [illegible]
[illegible]
et a singulis videtur [illegible]
sed quemadmodum sanctificationis
[illegible] spiritus non est [illegible]
[illegible] nature [illegible] sanctifi-
cans angelos [illegible]
[illegible]
angelorum [illegible] superior est
[illegible] recipit [illegible] spiritual-
[illegible]
[illegible] aut [illegible]
que [illegible] angelorum [illegible]
[illegible]
[illegible] sicut et
[illegible]
sicut angeli in celo [illegible]
aroma est [illegible]
[illegible] quod notabatur in

[illegible] Sicut angelus secundum tempus
descendebat in natatoriam
et movebatur aqua et qui
prior descendisset in nata-
toriam sanus fiebat [illegible]
[illegible] tempore angeli [illegible]
[illegible] spiritus [illegible]
que nostris temporibus [illegible]
aqua a [illegible]
[illegible] [illegible] sic
angelus [illegible] spiritus [illegible]
[illegible] spiritualem [illegible]
[illegible] alacrius [illegible]
[illegible] descendit
[illegible] spiritus [illegible] a nobis [illegible]
[illegible] et [illegible]
sic omnia [illegible] sic [illegible]
[illegible] sic omnia operatur et [illegible]
quemadmodum et deus pater operatur
et filius [illegible] est [illegible]
[illegible] [illegible]
[illegible] spiritus
[illegible] divinis [illegible]
[illegible] spiritus
deus [illegible]
[illegible] et
[illegible] super
[illegible] super
[illegible] spiritus
[illegible] [illegible]
[illegible]
[illegible] [illegible] pro
nobis [illegible] et [illegible]
[illegible] [illegible]
voluntatis [illegible]
et [illegible] spirituali [illegible]
[illegible] hanc ergo dei
voluntatem [illegible]
[illegible] operans
et [illegible] et [illegible]
[illegible] [illegible]
voluntate dei qui [illegible]
in cordibus [illegible] spiritus
ergo [illegible] spiritui [illegible]
dei [illegible] est [illegible]
[illegible] spiritum et spiritu

nulla distantia voluntatis est, sicut
illud adsumitur quia deus dat spiritum
non cum quidam doctores eius nec
ab homine datur sed invocatur gratia
et datur a deo tamen pro quo solus
minus ministerium sacerdotis est,
nisi sicut paulus apostolus meditantibus
quod donavit spiritum sanctum ipse sua
auctoritate non posset, et magis
sic quia officio in precibus tribuit
ut a deo spiritum optaret impleri,
Secundo sequitur quod non dat spiritus
sanctus nisi a deo unde scriptum est
Iacobus quoniam veniens sustinebat
cum assit dilectus meus sui
recepit cum eam mea dedi eius
spiritum meum in vobis, dabo quasi
specialiter dixit spiritus domini super me
propter quod deus unxit me, Ecce
quod divinam benedictionem dat spiritus sanctus
Septima ratio est apostolorum et
prophetarum ordinatio ut [illegible]
ca xx dixit cum spiritum sancti
mittam prophetas et apostolos
et alii datur sicut scriptum est
per spiritum sermo sapientie alii sermo
scientie secundum eundem spiritum alii fides
in eodem spiritu alii gratia curationum
in uno spiritu alii operatio
virtutum alii prophetia ergo secundum
apostolum cum solum per precem et
filium sicut per spiritum sanctum ista
gratia datur quod per spiritum sanctum
alii gratia curationum alii gratia
linguarum alii prophetia ergo
eadem dat spiritus quod dat pater
et filius [illegible] filius et deo
[illegible] [illegible] unica gratia, ita
tamen ergo quod ipse spiritus sanctus
auctor est prophetie unde quod
dixerunt visum est spiritui sancto
et nobis, et in dicitur visum
non solum operatorem sed
auctorem in gratia et consilio
apostolorum sicut deus de deo

beneplacitum placuit deo unde etiam
cum dicit visum est spiritui sancto
arbiter committitur sue potestatis
et quid non arbiter quia ea
que nominis loquitur que
non mandabat sicut mandabat pater, mandat et filius,
mandat et spiritus sanctus.
Et sicut superius dixit apostolus
dicens ita in actibus unius
voluntatis eius dicit spiritus
sanctus Segregate mihi
paulum et barnabam in
opus ad quod vocavi eos
itaque premissis a spiritu sancto quod
missa semper indicat nullam
distinctionem sit [illegible]
bruit apostolus quasi aliter
a patre deo aliter a spiritu mitteretur,
Hanc ergo regulam [illegible]
et tenui sancto spiritui premitti et
postmodum testificatur declarari
Et unanimi adiunxit paulus
perfectionem regni [illegible]
apostolus non solum sed sunt
discipulis revelabunt secundum
patris et filii et spiritus sancti
ministratio. Sicut ut doctor
gentium dicit deus quosdam
quidem posuit deus in ecclesia
primo apostolos secundo prophetas
tertio doctores deinde virtutes
exinde gratias curationum opi-
tulationes gubernationes
genera linguarum. Ecce deus
posuit apostolos. posuit prophetas
ac doctores dedit virtutem
gratiam. quia superius dixit habens
per spiritum sanctum dedit genera lin-
guarum sed cum non omnes
apostoli, non omnes prophete, non
omnes doctores, non omnes
habent gratiam curationum nec
omnes unius linguis loquuntur
In singulis cum dicuntur
universa dona divina esse non
patet pro capitulo [illegible]

ad accipit, quod autem dependit
aliis nescit. Sed non sic in spiritu
vitalis [illegible] [illegible]
quia omni ministra gratia est. De
quibus posuit deus apostolos, quos
quos posuit deus in ecclesia
Christus elegit et apostolos ordi-
navit, et in oracione dixit
dicens [illegible] in universum [illegible]
et predicate cuncti omni creature
qui crediderit et baptizatus fuerit
hic salvus erit qui vero non
crediderit condempnabitur. Signa
credentes istos sequentur. In no-
mine meo demonia eicient
linguis loquentur novis, ser-
pentes tollent et si mortiferum
quid biberint non eos
nocebit. Super egros manus
imponent et bene habebunt.
Item doctores posuit, pater
posuit et Christus in ecclesia.
Sicut pater dat gratiam crea-
ture, ita et filius, et sicut
pater dat donum linguarum
ita largitur et filius. Sub-
ditur de sancto spiritu quod anima
vivi [illegible] [illegible] est
in confessione et predicatione
fidei [illegible]. de hac [illegible]
[illegible] [illegible] habetis de
omnibus qui conveniebant cum
apostolis [illegible]. et repleti sunt
omnes spiritu et loquebantur verbum
dei cum fiducia, videtis quod ex
plenitudine et fiducia dat
spiritus sanctus [illegible] [illegible]
archangeli [illegible] [illegible]
[illegible] spiritus sanctus [illegible]
in [illegible] A [illegible] dixit de spiritu
sancto [illegible] nullo [illegible]
[illegible] [illegible] potestis illa
[illegible] [illegible] cum venerit
ille spiritus veritatis docebit
vos in omnem veritatem. [illegible]
David spiritus tuus bonus de-
ducet me in terram rectam.

A nomen anima est vitalis
[illegible]. quia confirmando [illegible]

bonus quod multi iste [illegible]
qui datur nec Christus datur
[illegible], hoc cum datur spiritus
sanctus quod Christus datur [illegible]
[illegible], hoc cum datur
spiritus sanctus quod deus datur
[illegible] dixit bonus [illegible]
[illegible] est qui [illegible]
[illegible] est salvatoris
[illegible] ergo ut unum sit
cum Christo sive [illegible] cum Christo
[illegible] esse [illegible] [illegible]
[illegible] [illegible] de qua [illegible]
[illegible] de prima [illegible] [illegible]
[illegible] illud [illegible] qui spiri-
tum accepit solvendi potestatem
et ligandi accepit sicut
cum [illegible] est accipite spiri-
tum sanctum quorum remiseritis peccata
remittentur eis, et quorum
retinueritis detenta sunt.
[illegible] qui solvere non [illegible]
[illegible] [illegible] spiritum [illegible]
[illegible] spiritus sanctus est [illegible]
[illegible] [illegible] autem spiritus sancti
[illegible] in solvendo et ligando
[illegible] [illegible] [illegible] ergo
omnibus eius [illegible]
de [illegible] [illegible] [illegible]
[illegible], unde [illegible] est donorum
distinctio, quia notavit
apostolus dicens. Alii datur
per spiritum sermo sapiencie et alii
sermo scientie secundum eundem spiritum
alii fides in eodem spiritu alii
gratia curationum in uno spiritu
alii operatio virtutum alii spiritus
[illegible] alii spiritus [illegible]
[illegible] alii spiritus [illegible]
alii spiritus [illegible] et [illegible]
[illegible] et idem spiritus est dans
dividens singulis prout vult
et est spiritus [illegible] est
spiritus angelicus et apostolicus
et est [illegible] [illegible] spiritus
[illegible] [illegible] et [illegible]

ysogias quas impleverunt dicens
spiritus domini supernale et sicut omnes
Israelite ut fecerunt archam et
tabernaculum atque altare secundum spiritum
quem dedit eis deus sed ceteris
ceteris spiritualibus intelligere
et facere ~~ea que eis spiritus~~ quem
deus impleverat. Itaque fecerunt
illo non didicerunt nec viderant
scilicet ea que eis spiritus demon-
strabat. Et plerumque videtur
clavis apparuit spiritus aliquibus prophetis
et diversis singulis sed non est
diversus sed unus est dividens
quam diversa virtutes et septiformi
spirituale signaculum quod audistis
hodie legi quod post fontem
superest ut perfectio fiat quando
ad invocationem sacerdotis spiritus
sanctus infunditur spiritus sapientie
et intellectus spiritus consilii atque
virtutis spiritus cognitionis atque
pietatis spiritus sancti timoris
septem quasi virtutes ad spiritum
✝ pertinent. Sed iste quasi cardi-
nales sunt quasi principales
et ideo cum tam principale quam
pietas quid tam principale
quam cognitio dei quid tam
principale quam virtus quid tam
principale quam consilium dei quid
tam principale quam timor dei
timor fortitudo — Sicut timor seculi infirmi-
tas ita timor dei est magna
fortitudo. Iste sunt septem virtutes
quando consignaris. Nam ut ait
apostolus sanctus quia multiformis
est sapientia dei ita multiformis
est spiritus dei qui habet diversas
variasque virtutes unde dicitur
dominus virtutum quod adaptari potest
patri et filio et spiritui sancto
Undecimum argumentum est veri-
tatis assertum quod est finis
omni dubio et omni questioni
est declaratio quod [illegible]

sunt de patre et filio conveniunt
et sunt tres de patre solo ut refert
ambrosius in de spiritu sancto c. v.
procedit autem a patre et filio non
localiter nec temporaliter sed
sic procedit et mittitur quia per-
manet in substantialiter [illegible]
ut dicit augustinus eodem libro. Non enim
de loco procedit spiritus et ad locum
venit. Et ipse pater in loco
invenitur et filius procedit de loco
sicut quem pater mittit. Ita
et filius utique de loco separatus
spiritus atque procedens et patre
sicut corpus [illegible] separabitur
[illegible] relinqueret et videt
filium sicut [illegible] loquitur
[illegible] quod habeat spiritus
[illegible] nichil est nam
in loco aliquo pater [illegible] sen
bilis quia iste [illegible] non
[illegible] neque [illegible] sed [illegible]
[illegible] vocatur nec filius
[illegible] locis temporibus
[illegible] omnia super omnem
[illegible] locus [illegible]
[illegible] nec spiritus [illegible]
[illegible] dei spiritus [illegible]
aliquibus [illegible]
[illegible]
[illegible] intelligibilem [illegible]
[illegible] incommutabilem [illegible]
plenitudine [illegible]
[illegible] velit et [illegible]
[illegible] velit sicut [illegible] Eius
[illegible] ego quam
[illegible] loco procedit [illegible] procedit ex
filio sicut ipse filius cum [illegible]
de patre processit et venit in mundum
[illegible] quem [illegible]
[illegible] ad [illegible] sicut in
aliquibus [illegible] estimari
[illegible] ita [illegible] ac aliis
[illegible] se dicit [illegible]
[illegible] sed apud patrem
[illegible] deus nec solum
apud [illegible] nec [illegible]

dixit enim ego in patre et pater
in me est sed neque tu de
patre venit de loco recedit, et
quasi corporis a corpore separatur
neque tu in patre est quasi
in corpore terminis corporis in
clusus. Spiritus quoque sanctus
cum procedit a patre et filio non
separatur, non separatur a patre non
separatur a filio, quia enim separari
potest a patre qui spiritus omnis eius
est, ad cuius et [illegible] in
[illegible] [illegible] [illegible] [illegible]
est quod et manet [illegible] qui ante
est spiritus sed descendere
videtur ut illum [illegible]
ut [illegible] in nobis, nec nobis
[illegible] [illegible] eius [illegible]
descendere videtur, non quia ille
descendat sed quo ad illum [illegible]
noster ascendat. Utique venit
spiritus sanctus quemadmodum ve
nit pater, quia ubi pater
est ibi est et filius, et ubi
filius est ibi et spiritus sanctus
est, non quod distincte [illegible]
[illegible] est venire spiritus. Venit
autem non de loco ad locum
sed ex dispositione constitutus
ad salutem redemptionis, a
gratia [illegible] ad gratiam
sanctificationis, ut de servis ad
[illegible] de [illegible] ad gloriam
[illegible] ad regnum [illegible]
Sic ergo venit spiritus quemad
modum venit pater, dixit
enim filius Ego et pater
veniemus et mansionem
apud eum faciemus, numquid corpore
pater venit sic enim et spiritus
venit, [illegible] quia non venit
et patris et filii plena [illegible]
est [illegible] [illegible] a patre
et filio [illegible] separatur [illegible]
appellatur patris et filii et
sine [illegible] nequaquam, [illegible]

[illegible] [illegible] [illegible] patris et
filius et spiritus sanctus que
[illegible] celestis [illegible] [illegible]
[illegible] [illegible] [illegible] filius
patri dicens Confiteor tibi
domine pater celi et terre quia
abscondisti hec a sapientibus
et prudentibus et revelasti
ea parvulis [illegible] [illegible] [illegible]
quanti regnum dei est, spiritus
sanctus debet [illegible] assertor
regni celestis [illegible] [illegible]
[illegible] [illegible] [illegible]
in celestem [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] de
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] a
[illegible] max [illegible] de
vota [illegible] adventum
[illegible] [illegible] eius in
[illegible] [illegible] hoc [illegible]
[illegible] quia [illegible]
ab [illegible] [illegible] spiritus sanctus
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] posset
repelli aquilo [illegible]
tu [illegible] [illegible] [illegible]
et hoc est quod dicit [illegible]
in [illegible] spiritus sancti o a
quilo [illegible] [illegible]
de [illegible] tui [illegible]
qui [illegible] in [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible], et de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible], et ego
veniam ad [illegible] [illegible]
[illegible] illi [illegible] ad in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]. Sicut enim illi qui
in [illegible] [illegible] [illegible]
[illegible] spiritus sancti habebat

m

quod loquebantur omnibus linguis
intelligendum esse cum hic
esse spiritum sanctum quo caritas
dei diffunditur in cordibus
nostris et quia caritas dei
ecclesiam dei congregatura fuerat
toto orbe terrarum quod tunc
unus homo poterat ut
spiritum sanctum accipiens linguis
omnibus loqueretur unde
si quis modo dixerit cum
nam accepisti spiritum sanctum
quare non loqueris omnibus
linguis respondere debet ta
li intelligentia loquor
loqui omnibus linguis faciat omnibus linguis quia
in corpore Christi quod est
ecclesia sum que loquitur
omnibus linguis ut grecis
latinis hebreis et ceteris
nis nationibus [illegible]
[illegible] linguis et [illegible]
enim [illegible] dabat spiritus sanctus
ut appareret datus
tunc enim cum acciperent
linguis omnium gentium
loquebantur ut significarent
ecclesiam ecclesiam in genti
bus linguis omnibus locutu
ram effugato ergo aqui
lone spiritus sanctus veniens
tulit frigus peccati [illegible]
ut qui eum acciperet li
nguis omnium gentium loq
uerentur quia accendebat
ecclesiam per omnes gentes
futuram nunc quidem
accipientes spiritum sanctum nisi
[illegible] fugiunt aquilonem
et pravitatem eius [illegible]
[illegible] cum sanctis
longe atque invisibili
flamma caritatis ardens

unitate fiunt digna templa
[illegible] effunditur [illegible]
caritas dei [illegible]
i. spiritus sanctus qui a patre
et filio sicut a fonte [illegible]
procedit Joh. vii. Qui cre
dit in me flumina de ven
tre eius fluent aque vive
hoc autem dixit de spiritu sancto
quem accepturi erant credentes
in eum [illegible]
et [illegible] Act. ii.
factus est repente de celo
sonus advenientis spiritus [illegible]
caritatem dei [illegible]
[illegible] quia pignus est
et testimonium [illegible]
[illegible] ad [illegible] sancto [illegible]
spiritus caritas pax gaudium [illegible]
quippe ubi est amor ibi est
[illegible] nec [illegible]
[illegible] altissimi i. spiritus [illegible]
[illegible] altare [illegible]
[illegible] altissimi
[illegible] sanctificavit [illegible]
[illegible] tabernaculum suum
i. ecclesiam [illegible]
ad quem sancte [illegible]
[illegible] quia nullus nisi vita
[illegible] digni [illegible] accedit [illegible]
est spiritus [illegible] tanto [illegible]
[illegible] aque [illegible]
[illegible] de arcano [illegible]
[illegible] ex quo sequitur
quod nullus per eum spiritum dei
[illegible] ecclesiam [illegible]
[illegible] est in unitate fidei
que est fundamentum totius
structure spiritualis [illegible]
[illegible] extra spiritus sanctus
est [illegible]
hec [illegible] est [illegible] apostolus
ad [illegible]
[illegible] sancta [illegible] mortificat
[illegible]
spiritus sanctus [illegible]
[illegible] spiritus sit
[illegible] et spiritualia [illegible]

sapiunt cum ratio est quia vivi
ficato spiritu vivificatur et spiritus
aspirans spiritus ut extrahatur
in spiritualibus et delectatur
in eis. Spiritualibus [illegible]
[illegible] est vita de spiritu intelligen-
tibus sed etiam de cunctis
corporibus intelligentiis; quod et
probatur in libro de spiritu et ani
ma ubi dicit Cum extrahitur spiritus ratio-
nalis bono suo [illegible]
[illegible] spiritus qui obdormit
[illegible] cum cognoscit bona inte-
rioris spiritus [illegible]
bonorum exteriorum rapitur [illegible]
qui in carne vivit in carne
sentit, sed [illegible]
ignorat, ideo [illegible]
[illegible] mor-
tuus fuit spiritus exterior [illegible]
[illegible] quo [illegible] in carne
[illegible] vivificari incipit spiritus
interior quo sentit [illegible]
et [illegible] solitus [illegible]
spiritus et [illegible] incipit
[illegible] oblectamenta
[illegible] et [illegible]
[illegible]
[illegible] apud
[illegible] loquentem.
Et dixit illud ps. cxviij
[illegible] eloquium tuum [illegible]
[illegible]
[illegible]
ad [illegible]
in tali homine vivificato.
Ergo spiritus sanctus aliquid [illegible]
[illegible] et hec est quod dicit Ioh. xv
[illegible]
[illegible]
spiritu sancto. O felix talis
homo qui sic spiritus sancti
suo adventu vivificatur
[illegible] cum tali homine
[illegible] qui sic diligit dicit Ioh.
xiiij Qui diligit me [illegible]

mortale meum sanabit et hec
vita [illegible] dilectam
[illegible] et [illegible].
Ex quo sequitur quod spiritus sanctus
est donum optimum quod vivificat
mortuum. Est enim donans
alia dona de quibus dicitur
[illegible]
[illegible] qui donum equale
dat sibi sicut cum spiritus
[illegible] dat corpori quo animatur
et vivificatur [illegible]
[illegible] et statu [illegible] spiritu
cum corpus non sentit
nec movetur nec loquitur
nec stat. Sic deus spiritus
dat donum quo animat [illegible]
[illegible] quo vivificat [illegible]
et [illegible] quo
movetur, dat [illegible]
[illegible] dat [illegible]
[illegible]
[illegible]
[illegible]
[illegible] vivificata
dat illi caritatem [illegible]
et diffusam in corde [illegible]
in ore, [illegible] amare
[illegible]
unde [illegible]
[illegible] loqui [illegible]
[illegible]
[illegible]
[illegible] vivificati [illegible]
mortali [illegible] et ad
[illegible] spiritus sancti [illegible]
[illegible] Adventus austri
est [illegible]
hoc [illegible] tangit [illegible]
veni auster et perfla ortum
meum et fluent aromata
illius [illegible]
[illegible]
ut [illegible]
appareat [illegible]
[illegible]
et [illegible]
[illegible] et in [illegible].

luxuriet fluant aromata
castitatis et de quibus fili
mihi corde eius ipse sancte
bene in suggestionibus ara
vitae fluant aromata vic-
... quo ... ...
... et fructificant bo
... ... et
... ... tot ...
adauctis et tot aromata
dulcia alijs dant ...
exempla adornfervatorum
exspectat ...
... et dicit deo ...
qui adorne naturae sunt
manifestat ... ...
loco ... ...
... ...
sunt ... ... adorne ...
... et ... ...
... ...
... ...
adornari vitae ...
vitae ... ...
... ...
... adornare ...
... ... agricola
... et ...
... sic ... ...
... et ...
... fluidas et adornare
... fluidas ...
vitatis. adornatur ...
vitatis ut refert ...
de ... ...
et spiritus ... ...
pullulaverit a patre
originem habeat, et ...
quidem flores ...
... ...
patris ... ...
... et agricola ...
... venit auster ...
... ... ut fluant
aromata illius ...
... ...

de ... haec ... igitur
aquilo ... ad ... ...
... auster ... ...
... et ... et ...
... ...
... ...
sancti ... ad ...
... dicit ... agricola
... veni auster ...
... ...
... zelo ...
... ...
... vitatis, et adornare
... exemplis ut ...
... ...
vel ... ...
aromata illius vel ...
... ... odoriferos
fragrantia ... fluant
... vel fluant de ...
... ... in mediam
et de media in infimam
... ...
... ...
... ...
... ...
ad ... ...
... ...
vel ... ...
... ...
et ... ...
adornare ... ...
... ...
... ...
et adornare exemplis ut
... ...
... ...
... ...
... ...
... ...
ut ... ...
et ... ...
... et veni auster
vel ... spiritus sancti ...
... ... et ...
de ... ...
... ...
... ... habundantiam

Amen si firmiter custodiat
et exerceat ... illud ...
adornari

ut ab ipsa habundant et inde
fragrantes de plenario beneficiorum
aromata et remedia ad universas
miserias. Hec autem verba videntur
dicta fuisse spiritui malo, et
spiritui sancto in sanctificatione
Marie ab originali peccato aurem
dirigis huius verbis beata virgo et
nicor illius fuscaline que
maledicta est quia virum fuerit
ld quando in ea non poterit
spiritus immundus venit dilectus
meus ad suas delicias dicens
veniat dilectus meus in
ortum suum, id est in me descendat
per incarnationis misterium
et comedat fructum, id est delec-
tetur in fructu pomorum suorum
id est in operibus virtutum quas in
me plantavit spiritu sancto
suo. qui fugato aquilone
id est peccato originali ad se meam
admisit. Gratia spiritus sancti que
dicitur super mater Christi ad quam
venit in aromatibus suis
id est in multiplicitate virtutum seu
in plenitudine donorum. Primo
venit in et nunc et veniunt
ad sanctificandas animas fidelium
perfundendo corda eorum id est illuminando
et illustrando. Ideo autem ad quod
possumus per aliqua signa cog-
noscere adventum spiritus sancti
et in hoc magne tamen illius
sed hic differentur secundum triplicem
statum hominum scilicet incipientium
proficientium et perfectorum. In signo
una secundum peregrinam cuiusque
status spiritus sancti diversa
operatur in hominibus et secundum
hec diversa signa accipiuntur
in homine. Non spiritus sancti
spirat quod ad incipientes, inhabitat
quod ad proficientes
et replet quod ad perfectos fuerit
aromatibus. Signa autem spiritus
sancti in homine spirat quod
ad incipientes sunt tria. Primum
est dolor de culpa
commissa quia spiritus sanctus abdit

sordes nec habitat in corpore sub-
dito peccatis sapientiae. Secundum est
firmum propositum cavendi futura
peccata, quia in illa tempus hominis per-
fecte conatu ipso fuit spiritu sancto
in per gratiam assistente et
infirmitate nostra adiuvante.
Tertium est promptitudo bonum et
levitatis ad exsequendum bona ho-
mini secundum quod amor Dei qui
est spiritus sanctus magnus est
accensus, operatur enim magna
si est. Secundo autem ad proficientes
sunt alia tria signa ex quibus
dicitur spiritus sanctus eius inhabitare
animam. Primum est, frequentius
mundatio nostrae ab omni peccato
non solum a peccatis mortalibus
sed etiam a venialibus, quia
sicut spiritus sanctus opponitur
peccato mortali ita fermentatur autem
quod est a spiritu sancto confirmatur
peccato veniali ut ipsum penitus
ab anima expellat ut spiritui
sancto displiceat. Secundum est
modica vel nulla concupiscentia
rerum temporalium vel saltem
quia cuius caritatis in perfectione
augetur tanto cupiditas
labiis remanent unde dicit
Augustinus quod caritatis venenum
est concupiscentia temporalium
et nutrimentum caritatis di-
minutio cupiditatis. Tertium est
signum stricta mandatorum
Dei observatio ita quod de nullo
penitus sic magis tradat
quam quod minimum mandatum
violaret, ut patet de hoc
Augustinus exemplo. Quod est
magis anima dicitur, diligo
imperatorem sed odio habeo
legem suam, dum fuit magna
et sancta ut dicta tertio
uno ad perfectos sunt alia tria
signa ex quibus dicitur
spiritum sanctum eos replevisse
quorum primum est plena
dilectio virtutis et iustitie

Ita quod homo sit peius pecus
pecus quia tunc spiritus sanctus
sit [illegible], quoniam non est sibi dulce
agnitum veritate. Et ideo numquam
neque ipse sibi per alienacionem se-
cretas revelaciones veritatis
ei manifestat. Verum est dulce
super omnia timere et diligere
cum quod ipsum veritatis fontem in
mentem mittit tamquam alicui
[illegible] tanta dulcedo dei
quod homo despiciat mari corpori
tui ergo ita quod homo [illegible]
hec merita divini amoris
cupiat dissolvi et esse cum
Christo. Unde si nec spirituales
esse cupimus delectaciones
spiritus despiciamus carnis spiri-
tuales quia ut dicit Gregorius
si carnis quod libet abstinendo
magis in spiritu quod delectat
invenimus. Unde hic attendat
quantum despicere debet dulce-
dinem [illegible] dicitur sed apostolus
carnis dominice [illegible]
que [illegible] sanctissima erat spiritu
sancto repleta nasceretur
ergo nequaquam si non abiero
paraclitus non veniat ad
vos. Non potest plene
spiritu [illegible] [illegible]
[illegible] carne [illegible] vobiscum
Quid ergo si carne nostre
que sordida est et diversis
spurciciis repleta illa nec
carissimi spiritum capere poterimus
nisi ipsis carnalibus [illegible]
[illegible] abrenunciemus et
delectacionibus. [illegible]
[illegible] sit hodie quia [illegible]
delectaciones spiritus [illegible]
delectacionibus carnalibus
[illegible] descendit [illegible]
spiritualem [illegible] cum [illegible]
[illegible] de loco voluptatis
~~[illegible]~~
spiritualis ad [illegible]
paradisi [illegible] [illegible]

[illegible] est paradisus spiritus [illegible]
[illegible] [illegible] flumina egredie-
batur de loco paradisi ad irri-
gandum paradisum. Igitur ergo
in [illegible] de ipso [illegible] O quam
felix [illegible] est [illegible] [illegible]
[illegible] ubi deus est magister [illegible]
[illegible] quod [illegible] est ad
[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] ad studium
sed [illegible] ubi vult spirat
spiritus vitalis [illegible] singularis
[illegible] [illegible] [illegible] sunt
[illegible] [illegible] [illegible]
flagrancia [illegible] [illegible] hec
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] flamma
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] Aquilo [illegible] quod auster
[illegible] aquilonem de cordibus
fugatis [illegible] ut [illegible]
[illegible] ad [illegible] [illegible]
venit [illegible] consolator
[illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] et venio
ad vos [illegible] [illegible] meus
super mel dulcis [illegible] consolacio
spiritus sancti [illegible] venit sicut
[illegible] informator [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] paraclitus spiritus
[illegible] mittet pater in nomine
meo ille vos docebit omnia
ideo missus est in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
venit sicut [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible] [illegible]
[illegible] hodie [illegible] [illegible] [illegible]
[illegible] illa [illegible] [illegible]
que ducit ad regnum celorum. Amen.
Explicit [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

Veniat dilectus
meus in ortum
suum ut come
dat fructum pomorum
suorum. In precedenti ca
pitulo est quod sponsa ex
tra est tribulationibus
posita est ut magis conformat et con
creat in lignis cruribus
In hoc vero capitulo continuo petit
ne in tribulationibus desiderat
et plangit^2 hic tria primo
enim petit quod sponsus
veniat ad auxilium sibi
cum dicit veniat dilectus meus
secundo tangit causam eius
ubi ut comedat fructum
pomorum suorum tertio vocat
eum sponsum ad curam aliorum
ubi veni in ortum meum etc.
Veniat sponsus deus ad
relevandum illam ut eam consolet
in tribulationibus ac scilicet sinagoge
secundam, ostendit eius dicit
voto diligentiam te, ipsius mea — nec
cupivit me de manibus meis
et super ecclesia regni statu
at me et comedat fructum
pomorum suorum Ut ait
apostolus salutis tam ego
habito tibi nunc verbi res
tibus. Vel et hoc verbum dicit
ex voce confessoris qui se sapiam
devotione deo fuisse sciunt
veniat dilectus meus
in ortum suum etc. etiam apte
dicitur^2 veniat primus deus
ut auditum nobis restituat
ideo dicit veniat dilectus co
tinget^2c o sponse mi de
lecte. tu qui sancta ei admissum
me per cetum ordo [illegible] angelorum
vel sathana qui scilicet paratus est ad
temptandum et suggerendum sed ego — sed
invoco te in auxilium meum ne
me admittas, dicens veniat
dilectus meus scilicet non dicit venit
ne andiret^2 scilicet cuius sed veniat
ut affectum filium exponit
veniat ut rex magnus ad do
minandum regnaturus vel cantat
ecclesia in adventu domini o sapientia
que ex ore altissimi prodisti
veni ad docendum nos viam
veniat ut clavis ad aperien
dum carcerem unde cantat ecclesia
o clavis david veni et educ
de domo carceris veniat
lux ad illuminandum unde
cantat ecclesia. oriens veni
et illumina sedentes in tene
bris et in umbra mortis
veniat rex ad salvandum homi
nem perditum unde canit ecclesia
o rex gentium veni et salva
hominem, etc. veniat lux
ad cecos, redemptio ad capti
vos, vita ad deceptos salus
ad perditos clavis ad inclu
sos via ad errantes vita
et mortuos, dicit ergo veniat
dilectus meus ad ortum suum
ad quiescendum, sed sponsa ad
delectandum, veniat scilicet eo relinquas
me dimalis in suggestione
qui veniat que in [illegible] xvii nec
venerunt me in die afflictionis
mee [illegible] me scilicet quamquam
possem resistere per cuius in
me sunt velociores fuit
persecutores mei aquilis celi
in die afflictionis mee l.
in tempore pueris misterio
ipsae xxxvi dicitur tribulationes
et angustie et cetera, vel ve
niat ne ortum suum per malam
confessionem disperatum veniat
ne hec mundo malorum aut

demonum ubi conveniat pro ma-
lam consuetudinem, dilectus
dicitur [illegible] amicus q. d. dilectus
meus quem ego diligo, nec
amicum dicere audeo quasi nec
[illegible] amice, ne videatur [illegible]
[illegible] in ortum suum i. in ecclesiam
suam [illegible] ut in animam
fidelem in via [illegible]
custodiendam [illegible]
[illegible] ut comedat q. d.
ad hoc veniat ut comedat
fructum pomorum suorum [illegible]
Gen. xlix Beniamin lupus
rapax mane comedet predam
et vespere dividet spolia
[illegible] in elemosinis
[illegible] esurienti
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] malos [illegible]
[illegible]
[illegible]
[illegible]
[illegible] fructum [illegible]
[illegible]
[illegible]
[illegible]
[illegible] dei [illegible]
[illegible]
[illegible]
[illegible] sed [illegible]
veniat dilectus meus in
ortum suum etc. veniat dominus
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] adventus
[illegible]
[illegible]

tis pulsari et aperiri [illegible]
quod benignius [illegible] dilectus
meus sibi [illegible] Co-
sidera eam [illegible] veraciter
dicere potero diligam te virtus
mea, eripuit me de inimicis
meis fortissimis et [illegible]
[illegible] statuit me
ut comedat fructus pomorum
suorum, [illegible]
[illegible]
R. [illegible] ipse [illegible] de [illegible]
[illegible] ego
[illegible] manducare [illegible]
vos [illegible] degustare
[illegible] sub [illegible]
[illegible], meus [illegible]
est ut faciam voluntatem eius
qui misit me ut perficiam
opus eius, levate oculos
vestros et videte regiones que
albe sunt iam ad messem et
qui metit mercedem accipit
et congregat fructum in vitam
eternam. [illegible]
[illegible] fructum in scriptura
[illegible], et quia [illegible]
[illegible] illa [illegible]
[illegible] hec [illegible]
figuralis significans quod [illegible]
[illegible] synagoge salute [illegible]
quod salutis [illegible] fructus [illegible]
[illegible]
[illegible] multa [illegible]
post hec ex voce [illegible]
[illegible] specialiter
dictum [illegible]
et [illegible] sincera ac fixa in
[illegible] deo [illegible]
[illegible] veniat dilectus meus
in ortum suum ut comedat
fructum pomorum suorum [illegible]
[illegible] vinea [illegible]
[illegible]
[illegible]
[illegible]
[illegible] fructum
[illegible]
[illegible] nobis

ipse felicissimam sue civitatis
recapitulationem ad se suscipi
endo manifestat quando enim
omnis tempus sanctorum dies detinet
quibus ulterius in partibus celi
scelus procellis temptationum
viderint esse torculis in orto
ipse desiderio curatus mox
voce respondens eadem
petebat. Iam se fecisse testatur
dicens veni in ortum meum so-
ror mea sponsa et ubi nisi
... vero sic exponit veniat
dilectus meus in ortum suum scilicet
in orto delectatus reficitur et
fructum comedit, quia Christus in ele-
ctis visitetur et bonorum operum
delectatione se saciat. Unde et
subiungitur: Veni in ortum
meum soror mea sponsa. Veniat er-
go dilectus in ortum suum
efficienter, veni effectualiter
... in effectu [illegible] suis
imitatoribus esse ut come-
dat fructum pomorum suorum,
i. comedere faciat fructum
pomorum suorum. Alii vero aliter
exponunt sic
veniat dilectus meus in
ortum suum, i.e. secundum ... per
Christum adunata et ... vide-
licet disseminata ecclesia iam in
pace et concordia fidei degentibus
ut nulla temptamenta sus-
tinentis et nulla prius secta
quasi aromata collegit
exemplo illorum spiritualiter
quasi convivia instituit
cui Christum adesse optabat ut
opus suum acceptabile faciat.
Dicit enim sic principibus ...
usque ad ... synagogam per re-
medium ipse nunc per graciam
veniat in nunc ortum suum
ut quia nunc nos spiritualiter
et ... ecclesiam custodiunt
nunc in pace degentes a
temptationibus adversitatis et
prosperitatis ... custo-

diat. Et de nunc tales congregat
ut ... quasi pomorum fructus
ipse comedat. Haec est enim spiri-
tualis velut de nunc pullulare
quos pari aut suavi ...
velut ... prima etiam
orta sunt in ortu electi
fructus primarum suorum dilectus
comedet, cum Christus electos
per bona opera sibi incorporabit
ut sint unum cum eo. Sicut
in ... comedentis
... aliter ecclesia dolentis
synagogam a fide Christi tamen, dum
separata orat cum apostolis: Dicit
dilectus meus quasi de orto
suo aquilone depulit per fidem
expulit et austrum spiritu sancto
per gratiam induxit et aroma-
ta ... in nunc multipli-
cavit, ipse nunc per gratiam veniat
in iudaicum ortum suum ut
comedat fructum pomorum suorum
i. ut Christum ... sibi
... convertendum

Nota V

dilectus in ortum suum veniet
et fructum pomorum comedet.
Cum Christus bona sua in ortum
spiritualem multiplicavit et se
operibus tamen ut ... satiavit
... Nunc alacre sponsa
dilectus fructum orti comedet
cum Christus electos de hoc mundo
in gloriam suam assumpsit. Rex
ad convivium regine ingressus
dicit: veni in ortum meum soror
mea sponsa messui mirram cum
... sic exponunt: veniat
dilectus meus etc. Postquam solum
defecit amore sponsi et sponse
... recepturi ingressi huc
... qualiter ... ... appa-
ruit tempus ... successive
et dividit in duas partes
quae ... faciunt hec sunt tempora
... et iudicii ...
tempora a David usque ad Christum

capitulo 6 [illegible] [illegible] [illegible] quod [illegible]
[illegible] illud quibus alii sunt in
prosperis, alii in adversis. Et ideo
primo tangitur prosperis, secundo
adversis ibi ego dormio et cor
meum vigilat. [illegible] primum dicit
sponsa veniat dilectus meus
in ortum suum [illegible] [illegible] [illegible]
[illegible] [illegible] sive bonum
in [illegible] [illegible] [illegible] que in
[illegible] ortus dei [illegible] deus [illegible]
[illegible] ibi [illegible] aliis [illegible]
[illegible] [illegible] [illegible]
ut comedat fructum pomorum
suorum [illegible] comedere [illegible] [illegible]
fructum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quo [illegible]
[illegible] [illegible] xxxi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible]
[illegible] fidelium in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quid me [illegible]
[illegible] [illegible] fideles [illegible] [illegible]
ita [illegible] fructum [illegible] [illegible]
[illegible] [illegible] [illegible] filius [illegible]
comederunt [illegible] [illegible] [illegible]
intravit Josue [illegible] [illegible]
[illegible] de fructibus [illegible] defecit
[illegible] manna. [illegible] [illegible] [illegible]
[illegible] intrans terram [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] [illegible] [illegible]
[illegible] comedere fructus [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] intellectum [illegible]
[illegible] [illegible] ista questio [illegible]
dilectus invitatus a sponsa
ad vescendum fructus pomorum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sed nescitur unde [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] dilectus meus in ortum suum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

de [illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] qui est de [illegible] [illegible]
[illegible] qui [illegible] ad dilectus
[illegible] a sponsa [illegible]
ad [illegible] [illegible] de [illegible] [illegible]
qui [illegible] ad dilectus invitatus
a sponsa ad vescendum
fructus suorum pomorum [illegible]
[illegible] [illegible] qui est [illegible]
qui [illegible] ad dilectus [illegible]
[illegible] sponsam ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad dilectus [illegible] [illegible]
sponsa [illegible] tribulata veniat
[illegible] illa [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] veniat dilectus meus
Nota [illegible] [illegible] [illegible] [illegible]
sponsa tribulata dicitur [illegible]
[illegible] et tribulationem [illegible] [illegible]
veniat [illegible] ad [illegible] ad
[illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dilexi
[illegible] [illegible] mea [illegible] [illegible] [illegible]
[illegible] mea in [illegible] [illegible]
[illegible] [illegible] firmamentum
in [illegible] refugium
in [illegible] liberator in
[illegible] tu [illegible] [illegible] [illegible]
[illegible] [illegible] in bello
[illegible] [illegible] [illegible] [illegible]
o dilecte mi [illegible] [illegible] [illegible]
[illegible] dilecte et [illegible] [illegible]
dilecte [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dilectus
[illegible] [illegible] [illegible] me de
[illegible] meis et [illegible] [illegible]
[illegible] regni tui statue me
[illegible] [illegible] [illegible] sponsi
[illegible] ut veniret [illegible] [illegible]
[illegible] in quo [illegible] [illegible]
[illegible] pono [illegible] [illegible] [illegible]
[illegible] [illegible] ortus est [illegible]
[illegible] pomarium [illegible] [illegible]
[illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] olus [illegible] [illegible]
[illegible] ortus flumina [illegible]
virgulta vel olus dicitur ab olo
[illegible] et dicitur quasi herba ortolana

et dicitur olim absolendo est sepe
hominis alent de alio qui
surgens vel vivens daret olim
est dicitur ribus unde factus est
similitudo herbarum et de ista
orto dicitur et vers. XXI da mihi
vineam tuam ut faciam ortum
olerum. De ipso alio orto similiter
hic dicitur veniat dilectus meus
in ortum pomorum suum. De isto
dicitur descendi in ortum nucum
ut viderem poma convallium
et nux a nocendo dicitur quia umbra
vel stillicidium eius proximis
arboribus nocet. habet aliquando
morem per glandem vetatum qui
primus glandem sub eius specie
pictatis. hec arbor consecrata
Jovi et dicitur nuces quare
omnia pomorum tecta etiam du
ricie ut nuce nuces casta
nec avellane glandes amig
dala hinc et auxilia dicitur est
quod sub dando anno nupti
lecti unde in dulcia arida
virga nucis ut ligna virga domini
est ut dicitur ypolitus et numero XVII
virga aaron protulit nuces po
mum habuit duorum hic ut nuntia
nunc suppositos herbarum vel
surgentes cibos nuces mens
invidebat est ostendat capit
etiam cetum gratis et fructus quia
autem dicitur virga aaron produxit
cum naturaliter nuces credidere
virgo non potuit tamen gratia
unica dei filium generare et
subditur cum hec virga nuces
peperit ymaginem domini con
stituit. nux cum trina sit
in sua corpore invenit eorum
corium testam nucleum
coro tantum in testa ossa in
nucleo intelligitur anima. patet
de isto ista 6 dilectus meus
descendit in ortum suum ad
areolam aromatum ut ibi
vescatur. Ipsius sponsi desponsi

sed in alia parte tertio ignis
regnit. ordinis in penitenti dece
dat. cedula i. nux a sua pa
testa confracta separatur. Illic
aromata morbum tollunt
primi sunt penitentes sed
exteriore sanare queat bonarum
quasi pauperum sanctorum ab
ricientes. etiam sunt confessionem
applicationem voluntarie sustinentes.
nentes certi sunt illatis pas
sionibus sustinenti sicut scriptum
ipso penitentes ut alibi habitus unde
sancte luxurientes primi desi
derium. suma peccata diminutes
cum dicitur penitentia cum pluribus
nobis inquire etiam incipe mag
forma hanc et ubi virge penitentie sicut
alia disciplina quibus sunt subditi XIII
omnis disciplina videtur in
presenti non esse gaudium sed me
roris postea autem fructum pa
catissimum exercitatis per eam reddet
iustitie propter quod remissas
manus et soluta genua
erigite et gressus rectos fa
cite pedibus vestris. Tertius ignis
de quo dicitur ps. XXV ure renes
meos et cor meum. glo. ure
scilicet igne tribulationis utrique scilicet vel
an gustiando et purgando.
ure renes meos quo ad pur
gationem delectationum. et cor meum
quo ad purgationem cogitationum
nec aliter temptat deus nec aliter
homo. aliter dyabolus. deus ut
probet. homo ut sciat. dyabolus
ut decipiat. temptat deus
ut temptatum inveniat gaudium
probat autem ut formet ad sustinendas
temptationes efficaces
ecce XXXVIII in bestijs agnus
vasa probat et deus ut aurum
suum invenit probat. unde
homo sedens suscipiat gratiam sa
nitatis in parvula per se ut de

ps. cxiij. Non nobis domine non nobis
sed nomini tuo da gloriam. Glosa: non
nobis ab errore redemptis
vel non nobis fide ac [illegible]
vel non nobis [illegible] aut laude
[illegible], da gloriam. [illegible] qui ne
[illegible] non nisi [illegible]
ad nos modo [illegible] peccavit de
[illegible] gratiam dei est. Cor. iiij. quid
enim habes quod non accepisti
si accepisti quid gloriaris quasi
non acceperis. Item de xº [illegible]
hoc aut [illegible] xxviij. Si glorificabo
me ipsum gloria mea nihil est.
Non nobis da gloriam ut pecca-
toribus. Item de [illegible] glosa [illegible]
et da gloriam nomini tuo domine ut
[illegible] omnes qui audiunt
[illegible] mala, et qui glorian-
tur in domino glorientur. Vide quod
[illegible] testamentum. De qua
[illegible] habet is qui fuerit
.i. capitulum [illegible] homo [illegible]
qui [illegible] venerat de
[illegible] in die [illegible] a [illegible]
[illegible] quid [illegible]
[illegible] dulcedinem [illegible]
[illegible] tenentes [illegible]
[illegible] adhuc [illegible]
[illegible] attigit
[illegible] in [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] cum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] gaudentes [illegible]
[illegible]
[illegible]
[illegible]
[illegible] grande [illegible]
[illegible] ubi [illegible]
[illegible]

[illegible] regna in qua [illegible]
[illegible] et [illegible]
[illegible] Ecce sto ad hostium et pulso
et pulso [illegible]
quis audierit vocem meam
[illegible] illi [illegible]
apparuerit [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] cum illo [illegible]
[illegible] Et ipse [illegible]
[illegible] angelus
[illegible] ad [illegible]
[illegible] hominis [illegible]
[illegible] in [illegible]
[illegible] in uno homine
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] temporalia [illegible]
[illegible] illa [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] a me quia [illegible]
[illegible]
[illegible] audit [illegible]
[illegible]
[illegible]
[illegible]
[illegible] audit vocem [illegible]
xij [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] audit [illegible]
[illegible]
[illegible]
[illegible] vobis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

quid sit nectare tribulatio ipso
sed sicut [illegible] in [illegible]
et hec est auxilium domini
quod quasi innuit hec sponsa
tribulata dicens veniat dilectus
meus in ortum suum
in me. et in hac condicione
[illegible] sponsi [illegible] ad
[illegible] [illegible] [illegible]
[illegible] [illegible] ad auxilium
in [illegible] ut eius consolacione
[illegible] tribulacionum [illegible]
[illegible] [illegible] [illegible]
respondet glossa [illegible] audiens
sponsa se temptacionibus temptari
[illegible] [illegible] dilecti
[illegible] [illegible] ne succumbat
auxilium eius querit [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] illud ad [illegible]
sed faciet cum temptacione
[illegible] vel auxilium ut possi-
tis sustinere temptacionem
[illegible] [illegible] si [illegible]
dicit sponsa veniat dilectus
meus in ortum suum glossa qui
[illegible] se [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] magis
[illegible] [illegible] [illegible]
[illegible] peto ut [illegible] [illegible]
me [illegible] quia [illegible] [illegible]
[illegible] visitat eam [illegible]
sicut [illegible] [illegible] [illegible]
[illegible] et si [illegible] [illegible]
de [illegible] suos [illegible] illos
in [illegible] [illegible] [illegible] visitat
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] visitabit [illegible] [illegible]
et cum quibus [illegible] [illegible]
[illegible] [illegible] 88 si filii eius de-
reliquerint legem meam et
in iudiciis meis non ambu-
laverint et visitabo
in virga iniquitates eorum et
in verberibus peccata eorum glossa

Si [illegible] [illegible] visitabis in
[illegible] [illegible] sicut [illegible]
[illegible] sicut pater visitat
filios et hec in virga [illegible] in
[illegible] et [illegible] [illegible] ut non
recedant a me sed [illegible] a [illegible]
[illegible] [illegible] custodiant non [illegible]
Job x visitacio tua custodivit
spiritum meum et [illegible] si [illegible]
et noli [illegible] disciplinam
quis enim est filius quem non
corripit pater [illegible] xxiiii [illegible]
[illegible] [illegible] [illegible] filium et in
[illegible] [illegible] [illegible] [illegible] [illegible]
ut ab [illegible] peccatorum et
[illegible] [illegible] flagellorum
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est ne [illegible] [illegible]
[illegible] et [illegible] [illegible] sibi [illegible]
qui diligit filium suum assiduat
illi flagella ut letetur in novissimo
suo ut non palpet proximorum
hostia [illegible] in [illegible] [illegible]
visitat ut consoletur et [illegible]
illud [illegible] [illegible] amici Job [illegible]
[illegible] sibi visitare et con-
solarentur eum et ideo [illegible] [illegible]
[illegible] per tribulacionem visitantur
[illegible] per consolacionem et vidi
[illegible] [illegible] [illegible] [illegible]
[illegible] que acciderunt vobis in
Egypto a pharaone vel a dyabolo
[illegible] et dixi ut educam
vos de terra Egypti et [illegible] xvi
[illegible] [illegible] visita me in tua
[illegible] [illegible] [illegible] ut [illegible]
ad [illegible] operis bonum
stimulet sicut paterfamilias
visitat operarios laborantes
[illegible] [illegible] visitavit [illegible] [illegible]
vel etiam in angustia [illegible]
[illegible] et [illegible] et [illegible]
[illegible] vel operis [illegible] [illegible]
[illegible] [illegible] [illegible] angustia
[illegible] [illegible] Job x vitam et
[illegible] tribuisti [illegible] [illegible]
[illegible] ad illud me stimulando
[illegible] ut [illegible] [illegible] [illegible]

Sic eum visitavit venerabiliter pro
sepe Eccli xx Sicut ros per-
fluentibus. ros tam pater sanc-
titatis scilicet corporis et custos sim-
[illegible] nisi ab altissimo fuit
emissa visitatio i. gratia illu-
minans ad distinguendum
malum a bono [illegible] a vi-
tiis [illegible] a sanctis [illegible] honorabilis
fuit per sapientiam data [illegible]
[illegible] visitationis [illegible]
[illegible] [illegible] et [illegible]
[illegible] in [illegible]
[illegible] dominus adveniat
dilectus meus. Et ipse vidit
illum dicens veniens veniam
et non tardabo [illegible]
[illegible] geminatur [illegible] veniens
in [illegible] quod geminat adve-
ntus [illegible] primus est in
[illegible] et hic est geminus
scilicet per incarnationem et [illegible]
[illegible] [illegible] in [illegible]
[illegible] ut [illegible] ad [illegible]
[illegible] ut [illegible] Joh 16
Exivi a patre et veni in mundum
et iterum relinquo mundum scilicet [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible] qui [illegible]
et ad patrem veniat per [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] exempla [illegible] Joh
16 ego sum via veritas et vi-
ta nemo venit ad pa-
trem nisi per me. [illegible] ego sum [illegible]
[illegible] in manu sacerdotali
sicut pellicanus venit
ad pullos suos ut eos suo
sanguine imbuat Joh 6 caro
mea vere est cibus et sang-
uis meus vere est potus
et in [illegible] [illegible] [illegible]
[illegible] sedentis [illegible] [illegible]
in [illegible] [illegible] est [illegible]
[illegible] [illegible] grandi [illegible]
[illegible] philistiim [illegible]
[illegible] [illegible] [illegible] venit
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] de ma-
[illegible] [illegible] [illegible] [illegible]
hec archa diligenter [illegible]

[illegible] [illegible] Jn velo ego
[illegible] in archa urna au-
rea in urna aurea man-
na fuit, per velum species
sacramentales, per archam corpus
Christi per urnam auream
animam Christi, per manna di-
vinitas signatur, hanc archa
timuerunt philistiim i. demo-
nes ut dicit Crisostomus ubi
viderint sanguinem domini
in fugam [illegible] demonibus
[illegible] aut angeli. Ad hanc
manna vocat dominus Math
xi venite ad me omnes
qui laboratis et onerati
estis et ego reficiam vos [illegible]
[illegible] [illegible] per vos scilicet [illegible]
et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et omnibus [illegible]
[illegible] [illegible] [illegible]
est ad [illegible] et [illegible]
est geminus [illegible]
[illegible] baptismalem [illegible]
[illegible] venit ad puerum ma-
[illegible] cum aqua Joh v
hic est qui venit per aquam
[illegible] in baptismo
et per sanguinem redemptionis
in vestibulo et iste ad
[illegible] [illegible] [illegible]
veniat dilectus meus in
ortum suum. [illegible] est per
[illegible] finalem sicut
[illegible] venit ad [illegible]
[illegible] [illegible] [illegible]
ego veniam et curabo
eam. [illegible] venit et curavit
et [illegible] vii [illegible]
venit in [illegible] sapientie
sed quia ad [illegible]
[illegible] [illegible] et obedien-
[illegible] Joh xiiii° Si quis
diligit me sermonem meum
servabit per [illegible]
[illegible] [illegible] in [illegible]
per aquam Jordanis baptismi
et [illegible] per [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et restitutio

Tercius est ad iudicium, et hic
est geminus, unus ad iudicium
particulare in morte cuiuslibet
hominis, in quo in textu fit mencio
specialiter. Sicut paterfamilias
in fine diei ad pagandum
operariis Math. 20. Vos estote
et parati quia qua hora non putatis
filius hominis veniet
Math. 24. aut tercius morte vel
mercius hora mortis Math.
25. Veniet autem dies domini
illius in die qua non spe-
rat et in hora qua igno-
rat. Alius ad iudicium uni-
versale in fine mundi ventila-
bitur ad aream iudicii in
fine messis triticum ponetur
ad horreum paleas in igne
comburentur inextinguibili
Math. 3. et Ysaie 66. quarto
ad iudicium generale in fine
omnibus prelatum et principibus
cunctis Quartus est in regnum
et hic est geminus quia
in duobus est regnum dei
preterea. Primus est meritum
et angelus in quibus est
regnum dei preterea, veniet ergo
dominus regnare in animabus sanc-
torum de inferno liberatis
in die resurrectionis sue etc.
de hoc interrogavit Iohannes
Baptista Christum Math. 11.
Tu es qui venturus es an
alium expectamus. Alius est
in celo per quem regnaturus
est in eternum ad quod venit
in ascensione tamquam super
angelos regnaturus Ysaie
63. Quartus est iste qui
venit de Edom tinctis
vestibus de Bosra. Edom
enim interpretatur iste talis
sanguineus terrenus rubeus
vel insaciabilis de quo
Iob 2. omne quod est in mundo

aut est superbia aut concupiscentia
carnis et est vero sanguineus
peccatum luxurie, aut concupiscentia
oculorum que est avaricia et
ideo terrenus et insaciabilis
et de isto mundo venit sponsus
Christus quia dimittit ad terram venit
per humilitatem relinquit mundi
superbiam, venit per viam castitatis
relinquit carnis luxuriam
venit per viam paupertatis relinquit
mundi avariciam. Ecce quo venit
de Edom. Venit etiam de Bosra
tinctis vestibus quod ostendit
sponsi nostri caritatem erga
ad istum 63 huius interpretatur
humiliter, caro est nostre
mortalitatis. Amen ergo
Bosra nisi similitudo mutationis
de qua nullus esse posset ad vitam
ordinatam, et sic quod in se fuit
Iob 1. qui descendit ad inferos
non ascendet. Sed autem
Christus vivus descendit, sicut ipsa
non habuit spolia accepit, nec
ipsum esse potuit tenere quia
destruxit portas erreas et
vectes ferreos confregit
et in mundum alia dignitate
egit. Ecce quomodo venit de Bosra.
Sequitur ergo hic sponsa ut veniret
ad eam, Quis venit dilectus
meus in ortum suum dilectus
vocat inventionem suam sponsus
beatus venit Salomonis invitantis
quia ut comederet fructum pomorum
suorum et tangit hic tria
primum est quod invitatur
ad dilectum suum invitans
nec est adventus eius
secundum est locus ad quem invitatur
et quod locus est ortus
tercius eius dilectum invitare
ad stabulum est tamen dilectus
locum in fine, nempe que
vita fuit ipsa, familiarius
et primum visitatum. In primo
hic secundum affectus sponse in
secundo locus sponse in tercio
locus invitans sponse dicit ergo

Veniat dilectus meus ad amari-
tudinem ut tribulacio tradatur in
oblivionem. Et veniat ad pulveri-
zationem ne tribulacio pulchritudinem aliqui
adimat, veniat ad simplicem
ut tribulacione perturbata ex
altero, veniat absque dubio
ad sponsam hanc preparatam pro
sustinendo sponso suo. Non isto
sic similiter ponitur hec questio
ad cuius questionis dilectus a
sponsa devote invocatus venit
absque dubio in quantum sum debite
preparata. Hec questio patet ex notabili.
Et quia actualiter sic de-
vota hec misericordia tua cor tua
cor meum primum. Tunc sponsus venit
ad sponsam ad eam venit hec cor
est tibi angelis super iubilatio et gloria
[illegible] dicit hic eius [illegible]
venit sponsus tu ad eam sponsa
venit, ille venit confirmando
ne cadat, venit illuminando gra-
tia ne erret in via, illa venit
proprie firmando, obediendo, sus-
cipiendo, implendo, et saliendo
gradum super gradum. Venit super
tecta domus super domum, sed ad
ostendendum quod dilectus in quibusdam
cordibus hominum venit sed manere
non facit, quia per temptacionem
amicus dei respectum perdit sed
temptationis tempore hec ipsi
per temptacionem faciunt oblivis-
cuntur, surgit ad peccandum parati
videntur, aliter hec primo pla-
cere Christum. Ego ut sponsum
diligit qui eius mandata
custodit in eius corde dilectus
et venit et mansionem facit
sine per graciam perseverantem, quia
sed eam amor divinitatis conve-
niat ut absque amore temptacionis
tempore non recedit. Sic ego
sponsum ut amat nunc videt
mente ipsa delectacio ex tu
sibi non separat nec tantum
quantum a superno amore dis-

iungit. Amando miseria delectat
maxime in superbia luxuria
avaricia et hec non sinunt
permanere dilectum apud hominem.
Et hec tria causa ponit angelis tria
que non sinunt hominem manere:
domus sive fumus stillicidium et
mala uxor. Per fumum qui oculos
ledit et gravat, intellige superbia;
per stillicidium quod tota domus
deficit et dissipat, intelligitur
lascivia carnis; per uxorem
malam que garrit et liti-
gat, intellige cupiditas seu
avaricia. Istis ergo vitiis
totus mundus plenus est
et non sinunt manere dilectum
apud animam racionalem. Non ista
vicia omnia mala distinguit
in tria tempora, et mansionem
dilecti impediunt in Christi sup-
plicium. Unde Iohannes Boetius ex-
plicat. Et alia esse vicia ...
pulchritudinem avariciam, tolle hanc et
nulla erit discordia inter Chri-
stianos. Tertium autem hoc vitium
repellit a se sponsum Christum.
Signa autem adventus dilecti
et mansionis sunt tria ut dicit
Bernardus in sermone de adventu:
primum est dolor de
culpa peccata quam sunt de gloria
dilecti adit (?) ... ante habitat
sicut in corpore subito quelibet
cum ipsum peccata repellit
ipse peccatum est peccata abiicit
nec cum uno domicilio
possunt morari. Secundum vero reliquum
expellit ut de luce et te-
nebra que non compatiuntur
se in uno contemplacione, sed potius
se mutuo expellunt. Tertium
signum est firmum propositum
cavendi futura peccata in effectum
per vigilantiam se hic pro bo-
natu sed dilecto misericordiam te-
nebris adiuvante et per
graciam assistente. Unde Augustinus
in libro retractationum: Voluntas
mea nihil nisi gracia spiritus sancti

liberalis aspirantis liberat a s
ruitute qua secta est fruc
pus Ioh 8 qui facit peccatum
seruus est peccati Eccli est prop
titudo boni viri [illegible]
amor dei est spiritus sanctus cuius
est augustinus optat cum magna
se vite hic tota petiam sanctus
aduentus dilecti ut veniret
cui se anticipare [illegible] est
sanctus spiritus saluatoris petit
Quod hic sponsa spiritualiter ut
tam dignaretur venire dicens
veniat dilectus meus / veni
ergo ihesu querere seruum tuum de
viantem / veni querere lapsam
animam tuam / veni pastor que
re sicut ante Ioseph / Erra
uit ouis mea dum tu in minimis
dei dispersis in montibus / et
relicta nonaginta nouem oues
tuas et veni ipsam queris que
errauit / veni sine canibus
veni sine malis operariis ve
ni sine mercenario qui pro
anima mea non ponit / ve
ni dilecte mi sine adiutorio
veni sine nuncio iam dudum
te ex precepto requirunt oculi mei
te [illegible] quia mandata tua
non sum oblitus / veni non
in virga sed in caritate spiritus
sancti et mansuetudine / noli
dubitare relinquere nonaginta
nouem oues tuas que in mon
tanis castitatis lupi rapaces
incurrere non possunt / hic enim
venientes securas in terris salutes
et in celo gaudebit / veni ergo
et quere animam meam iam non
per seruulos, non per mercenarios
sed per temetipsum / suscipe me
in tergo quia in cena lapsa
est / suscipe me non ex pena
sed ex mana sua incorrupta
sit virgo sed virgo per gratiam
ab omni integra labe peccati

veni et porta me ut ibi me sa
lutaris erratibus ubi est in qua
sola est requies fatigatis in
qua sola viuent quiescunt ino
vinculis / veni insufflare bonos
ut dicat ecce venio / i. non ra
pina arbitratus est esse se equalem
deo / venio formam serui accipiens
venio spem suscipiens humane
in vitate [illegible] mortis humiliter
obediens usque ad mortem ut maledicta
deleat / venit ergo saluator ad
presens ut saluos faciat quemadmodum
sanctus Bernardus in sermone de aduentu scribit
inquiens In aduentu domini est alte
do ad quas venit dignacionis
magne expressio est quod
est quid ampliorem cum possit
inestimabilem latitudinem caritatis
est modo [illegible] exaltacionis [illegible]
[illegible] [illegible] / venit [illegible]
iniusticias creator et deus / venit
ad angelos venit per homines / venit
medicus ad egrotos / redemptor
aduenit [illegible] ad errantes via
ad mortuos vita / venit non
perdere sed saluare / [illegible] non loquitur /
o inestimabilis dignacio et
[illegible] incogitabilis quod in
[illegible] [illegible] tanta
dignata est descendere celsitudo
maiestatis / [illegible] dubitet
magnum ad quod in causa fuisse
ut maiestas tanta de longin
quo in locum tam indignum descende
ret dignaretur / plane aliquid tam
magnum quod in via magna et
ampla [illegible] nichil est virtutibus
[illegible] ad quid venisse tanta
dicis esse deus nisi ad ~~tradendum~~
[illegible] [illegible] [illegible] que
[illegible] [illegible] deus [illegible]
[illegible] ille Ioh 3 Ecce quem
animas [illegible] peccatoris non
amasset de celo non descendisset
[illegible] non peccasset deus [illegible]
non assumpsisset nec [illegible] domini [illegible]
[illegible]

Tercium sermo. Sponsus advocata sponse
non venit in carne nisi quando venit
plenitudinis tempus a patre prefinito
hac racione est apostolus ad Galatas iiii
dicit at ubi venit plenitudo
temporis misit deus filium suum, factum
ex muliere factum sub lege ut eos
qui sub lege erant redimeret.
Vocat autem tempus incarna-
cionis plenitudinem temporis multiplici
de causa. Primo quia implecionem
temporis a patre prefiniti complectitur
est enim tempus quod prefinivit
pater, quo mitteret filium suum quia
implecionem figurarum de Christo que
extiterunt, quia plenitudinem gracie
in Christo extitit, et quia plen[illegible]
[illegible] etatum ut sicut homo
in sexta die est consummatus
sic in sexta etate que incepit
in Christo, sic novus homo [illegible]
reparatus. Secundo quia venit cum
plenitudo misit deus filium suum
quem affectat hic sponsa, id est ecclesia
dicens veniat dilectus meus in
ortum suum. Habuit scriptum christiani
videlicet sancta mater ecclesia in simbolo
[illegible] ubi dicitur qui propter nos
homines et propter nostram salutem
descendit de celis et incarnatus
est de spiritu sancto ex Maria virgine
et homo factus est. Tercio quia sic [illegible]
[illegible], cessante causa cessat
dicitur effectus. Sed si homo
non peccasset nulla causa incar-
nacionis fuisset ut patet per
glosam super illo verbo [ad Thi j]
Venit Christus in hunc mundum
ut peccatores salvos faceret. Tolle
morbos tolle vulnera nulla est
causa medicine. Et sic deus
non assumpsit naturam humanam propter
dignitatem quia sic potius assumpsisset
angelicam naturam que est humana
dignior quam propter medicine [illegible]

que fuit propter peccati satisfaccionem
et hominem redimeret, et
ad placandum offensam divinam.
Et hoc apostolus videtur sentire
ad Colossenses in tercio super [illegible]
[illegible] ubi talem ponit
distinccionem facto adventus in
carne propter causam secundum differ-
enciam causalitatis. Est enim causa
quadruplex causa: causa movens
sive efficiens, bonitas ad reparandum
creaturam, cuius racio fuit caritas
Dei. Vel considerando causam
efficientem racio fuit demonstracio
potestatis. Si considerando causam
formalem racio fuit conformitas
[illegible]. Si autem considerando causam
finalem incarnacionis racio
fuit nostra redempcio ut
satisfaceret deo pro peccato nostro
[illegible] autem causa
que fuit est considerandi
attendit [illegible]
intelliguntur quibus aliis
[illegible] et una [illegible]
Deus delegat [illegible] ut filium
suum unigenitum daret ut omnis
qui credit in illum non pereat,
sed habeat vitam eternam. Hec
[illegible] incarnacionis
hoc pulcre concludit [illegible]
in sermone [illegible], o mira
et ineffabilis [illegible] caritas
que deum ad terram inclinavit
hominem elevat ad regnum
dei et eum conglutinat
ad gloriam dei. Facit hominem
et hominem facit deum et
temporalem facit eternum
[illegible] et mortalem immortalem
facit, [illegible] exclusum constituit
[illegible] facit amicum, servum
facit filium et abhominabilem
facit gloriosum, frigida facit
[illegible] facit, ita
et dura facit liquida, causa
quare principalis incarnacionis
est hominis liberacio [illegible]

Et in isto operationis fructus
est venire ad actum similem
spiritui sancto. Et ex quibus ad talem
actum dispositionem dona spiritus
requiruntur, una aut alia secundum
convenientem formam dispositionis
antecedentis: est enim via vir-
tutis et concordia que continuam
dilectionem includit, ut patet
tamen de discipulis qui spiritum sanctum
acceperunt, dicitur Actuum 4º: erant
omnes discipuli pariter non solum
quantum ad corporalitatem loci
sed etiam quo ad contemplationis
affectum et unitatem volun-
tatis. Unde et in summa concor-
dia alter pace et caritate
et in ipsa dilectione receperunt
spiritum sanctum qui est donum patris
et dilectionis filii, ut Apostolus.
Ex quo sequitur quod illi qui diversi
sunt odiorum dissensionibus ipso
esse dispositionis sunt spiritus sancti
sit in eis et ut dilectionis ac-
tus veniat in sunt indispo-
siti ad eius adventum. Circa
dispositionem autem ad devotionem re-
cipiendum adventum dilecti
est humilitatis et emundando
mentis ipsius velut [illegible] alia-
rum [illegible] imprimat
spiritus mentis nisi super humilem
et quietum et trementem sermo-
nes meos. Attendat hic
qui [illegible] clamosis
et clamoribus et [illegible]
arrogant suas opiniones
et affirmatis obtinere nituntur
et respiciendo [illegible]
humilitatem et quietem perdunt
ut dicitur [illegible]
[illegible] habentes [illegible]
[illegible] est convenientis que
[illegible] includit ac septem dona
spiritus sancti de quibus legitur
Ysaie xi que apud in
die pentecostes plenarie

requirunt. Hic autem de ea quod
donum sapientie et intellectus in
filii fratribus donis boni et probatus
et humanus dicitur. Donum sapientie
et diversorum cognitio cum experimentia et
experimentali dulcedine quia et [illegible]
sentiat, ut dicitur. Dicitur enim sapientia quasi
sapida scientia de qua psalmus David
instigans in psalmo dicit: gustate
et videte quoniam suavis est dominus.
Hoc in viris perfectis non nisi
habetur [illegible] statim vite prius lux
modica et brevi tempore durans
sed in futura vita perfecte complebitur.
Respondet autem septime beatitudini
de qua Mathei 5 dicitur: Beati paci-
fici quoniam filii dei vocabuntur.
Unde datur intelligi quod beatos
et [illegible]
[illegible]
Donum intellectus est quoddam
spirituale lumen quo invisibilia
mediantibus spiritualibus visibilibus
cognoscuntur, secundum illud Apostoli
ad Romanos: invisibilia dei per ea
que facta sunt a creatura mundi
intellecta conspiciuntur, ut in
magnitudine [illegible] vel corporum
magna potentia patris, et in
decore rerum vel cognoscitur sapientia
filii, et in utilitate rerum vel
conspicitur bonitas spiritus sancti.
Et hoc sonat nomen; dicitur enim
intellectus quasi intus lectio
quia per intellectum interiores
rerum naturarum veritates dei
inspicientes et interiores
scripture sensus capiunt. Cor-
respondet autem mundicie cordis,
que est sexta beatitudo de qua
Mathei 5 dicitur: Beati mundo corde
quoniam ipsi deum videbunt. Unde
constat quod fidelibus [illegible]
et [illegible]
nati hoc spirituale lumen
in se extinguunt. Donum con-
silii est mentis inclinatio

ad aliquod gradum assumendum vel sicut
ad excellentem finis assecutum
sub quo intelligitur omnis sapiencie
gradus adquirere civitatis non
diligite. qualem habuerunt apostoli
qui dicebant christo mathei xix ecce
nos reliquimus omnia et secuti
sumus te. Vel qualibet rapiendo
capellum est industria proximo
indulgendi sicut sibi vellet
indulgeri sicut in luce vi di-
mittite et dimittetur vobis.
Et orat nos petrus in oratione
dominica dicentes dimitte nobis
debita nostra sicut et nos dimittimus
debitoribus nostris mathei vi Et cor-
respondet quinte beatitudini in qua
dicitur beati misericordes quia ipsi misericordiam
consequentur mathei v Donum forti-
tudinis est spiritualis mentis
constantia sive firmitas roborantis
ut nec prospera mundi corrumpant
nec adversa frangant. sicut amo-
rem iustitie quod habebat apostolus
Cum uidebis crucifixus tantum et ipse
uideo et correspondet quarte beatitudini in
qua dicitur beati qui esuriunt et sitiunt
iusticiam quoniam ipsi saturabuntur. Do-
num scientie est lumen discernens in
actualibus et vsu temporalium cognitionem
verorum bonorum et malorum. Et unde
per hanc clarescit quod bona spiritua-
lia esse maxime desideranda
temporalia vilia et perpendenda
mala culpe pessima et per se
lugenda si commissa sunt. et
per tanto hoc donum luctui cor-
respondet quia est una beatitudo de
qua mathei v dicitur beati qui lugent
quoniam ipsi consolabuntur. Donum pie-
tatis est quedam mentis inspectio
dormiendi ad ingerendum mentis
tamquam auditus manifesti dei
que sola sunt ab honorari et
correspondet secunde beatitudini de qua dicitur

mathei v beati mites quoniam ipsi
possidebunt terram Donum
timoris est spiritualis fuga
mali ne offendat deus quod amat
quod paupertas mentalis et spiri-
tualis consistit in quo sibi
de mundi paupertate huius dum
et correspondet prime beatitudini in
qua dicitur beati pauperes quoniam
ipsorum est regnum celorum. hec
septem dona sunt septem
stelle quibus spiritus sanctus
mentis qua visitat illu-
minat in nocte presentis
vite de quibus apocalypsis primo
et 3 capitulo quod tenet in
dextera sua septem stellas qui est
de firmamento etiam quando
Cum dilectus visitatur
a sponsa tribulata ad vescendum
comedit fructus pomorum
suorum precipue illius. Et iste
dilectus tangitur in cantico
de ut comedat fructum
pomorum suorum et magnum
istorum fructum aut apostolis filius
dei nuntio Ego habeo cibum
quem vos nescitis. Et hec
in spiritu ex voce affectum dicit
qui se similiter devotione
deo fruitur sicut veniat
dilectus meus in hortum suum
ut comedat fructum pomorum
suorum atque ipse dicit. De-
inde primus dilectus ut in
verbum uobis visitat et
in visitatione et dat aut
primo. dicit: comedere
fructum pomorum suorum dicit
glo. causa quia hunc modum
pugnus est utilitatis me-
no quod sum cerevisiam quod hoc
pomum de quo hic loquitur
est fructus. hoc pomus
arbor est. potest quia te
degustasse ut comedat po-
ma sua quia maluit fructum

pertinentium fructuum ut intelligatur
quod arbores sunt in celo, que
numquam sunt sine fructu, hii
sunt beati completi et perfecti, de
quibus scriptum illud Eccli xi
Benedictio dei in mercedem
iusti festinat, et in hora
veloci processus fructificat.
Vita iusti utique est arbor
bona fructificans cuius radix
est fides formata, stipes spes
rami caritas extensa ad
amicos, folia sunt bona verba
fructus sunt bona opera. Iste
arbores non sunt succidende
secundum illud Deut. xxiiii°. non
succidas arbores de quibus
vesci potes, de quibus ait Christus
Matth. vii non potest arbor bona
facere fructus malos. Sunt
et alie arbores que quamvis
sint sine fructu non tamen
sunt sine spe fructus, hii sunt pec-
catores occulti vel manifesti
de quibus Luc. xiii° arbo-
rem fici habebat quidam plan-
tatam in vinea sua et venit
querens fructum in illa et
non invenit, dixit autem ad
cultorem vinee ecce tres
sunt anni ex quo venio que-
rens fructum in ficulnea
hac et non invenio, suc-
cide ergo illam ut quid et-
iam terram occupat, et ille respon-
dens illi dixit, domine di-
mitte illam et hoc anno
usque dum fodiam circa illam
et mittam stercora, et si
quidem fecerit fructum, sin autem
in futurum succides illam.
Ubi suspensa fuisset fossio
et stercoratio, nisi infor-
masset pacta i. promissio
hec una species de fructu

hec est de fructu bonorum operum
debet hic bona species (quia in-
super sunt et alie arbores que sunt
sine fructu. et tamen sunt sine
spe fructus, hii peccatores sunt iam
dampnati de quarum pena Job
xix quasi evulse arbori
abstulit spem meam. sed ut amplius
fructum non faciant, de primis
arboribus earum fructibus
comedere delectatur i. delectari
in operibus suorum. tunc sunt accepti
accepit enim de pedibus non comedit
sed comedere appetit, comedere
hoc proprie sicut dicit Augustinus
aliud est quam delectari, tribu-
latum pati, ideo est ad at-
tendendum diligenter quod semper sancti
ante tribulatus et pauca
vincitur sicut patet quod diligens
custodia sua Deut. xxiii° cum
egressus fueris adversus hostes
tuos in pugnam custodies te
ab omni re mala. bonum est
studium sed humiliandum in ipso
ps. ego autem cum mihi molesti
essent induebar cilicio,
glo. ego autem cum mihi mo-
lesti essent sed me impugnan-
do et persequendo induebar
cilicio i. virtute humanitatis
sub carne sub carne mor-
tali celando et occultando,
Abacuc iii° ibi absconditus
est fortitudo eius et Ysaie
xlv vere tu es deus abscon-
ditus, nulla enim arma no-
cuit hostis impugnatis nisi
mea humiliatio, sed omnibus
cum resistit deus humilibus
autem dat gratiam sed resistendo
i. pet. v. Circa istud fabula meo
via passionis xpi est hic
signatum est, et habetur ubi
legitur incensio carnis passionis

fugabatur demonium, per psalterium prout
refert glossa super Regum; in quo
vero amor est, demon vero psalterium
intendit, cum ex filio amore
Christus passus est, ad memoriam
revocatur, et tunc vero fugatur
demonium quia respectus dominice
passionis cum sit terror demonum
carnis et mundum, et facit vic-
tore quo audacter hoc bene
signatur i Machabeorum 6 ubi dicitur
quod elephantibus ostenderunt
sanguinem uve et mori ad
acuendos eos in prelium, in eo quod
ferocius pugna animantur, ideo
huius sanguine aspersit. Et
apostolus ad Hebreos xii Recogitate
eum qui talem adversus semet-
ipsum sustinuit contradictionem ut
non fatigemini cordibus vestris
deficientes, nondum enim usque
ad sanguinem restitistis adversus
peccatum repugnantes, et obliti
estis consolationis, que vobis tamquam
filiis loquitur dicens, fili mi
noli negligere disciplinam
domini neque fatigeris dum ab eo
argueris, quem enim deus diligit
castigat, flagellat autem omnem
filium quem recipit. Et Apocalypsis xii
hii vicerunt eum per sanguinem
agni. Octavo est modeste
exultantibus cordibus Ysaie 31 in
cytharis et tympanis, et bel-
lis precipuis expugnabitis eos.
Nonum est [illegible] [illegible] [illegible],
ita est periculosa quod in tali bello
est causa, ita qui secularibus
ante suum [illegible] de cadendo
cogitur nescit. i Machabeorum
xii precepit Jonathas suis
vigilare, et esse in armis
paratos ad pugnandum tota noc-
te et posuit custodes per
circuitum. Sextum est plena co-

[illegible] in deo. Luce x
dedi vobis potestatem calcandi
super serpentes et scorpiones
et super omnem virtutem inimici
et nil vobis nocebit. Glossa
dicit serpentes i. demones qui
sunt venenum in ore ut serpen-
tes, et in cauda ut scorpio-
nes quia actiones bona inficiunt
utrumque in principio et in fine,
in principio intencionem cor-
rumpendo, in fine vanam gloriam
suggerendo. Et Apocalypsis ix potestas
equorum in ore eorum et in cau-
dis eorum. Et Genesis iii ipsa con-
teret caput tuum et tu insidia-
beris calcaneo eius. Et super omnem virtutem
[illegible] quia nullis aliis modis
nocebit, et nil vobis nocebit
scilicet eius suggestio. Et ii Thessalonicenses iii
fidelis deus qui confirmabit
vos et custodiet vos a malo.
Et Romanorum viii si deus pro nobis
quis contra nos. Et Job xvii
pone me iuxta te et cuiusvis
manus pugnet contra me.
Septimo est respectus eterne
remuneracionis. Apocalypsis ii vin-
centi dabo edere de ligno vite
quod est in paradiso dei mei.
Glossa id est Christus qui est lignum vite
quo fruuntur beati [illegible] sunt
dulce [illegible] [illegible], et
cuius [illegible] [illegible] et
hec est quod dicit angelus super
illo Johannis x ingredietur et
egredietur et pascua inveniet.
[illegible] est si sponsus [illegible]
[illegible] tribulata, ut
tandem tribulatis consoletur
[illegible] [illegible] [illegible] signatum est
per [illegible] [illegible] [illegible] de
[illegible], per Jericho quod interpretatur
defectus signatur [illegible] qui
deficit ab omni bono [illegible]

eius est scribendo ymis bene
in septimo tertii minii quis
ascendit, quia qui bene
septem custodivit, et hec septem
habentes in omni sancti ut
angeli mundissimi sint. Et
ideo veniat dilatio diebus
sit comedat fructus portus
suorum, cum adiutorio me
custodiat, sanus necessitatem
habitam; quod est gaudia
vana gratiarum abiciam
vera sufficientia obtinebam
cellam bibi necem poculis noctis
poena et c in tribulatione
vincitur fiam, verum vagari
lectum comedit de hac sancti
bus predicis in primo articulo
gaudeo bene non sum ignis
beati Augustini in breviarium de arbore
videtur fructus ipsi. Cibus
quos nobis deus largitus
est ad necessitatem nobis non
sunt mali sed boni. Et qua
se amplius consumantur per
iniuriam sunt et naturam
vero nulla gaudenda est de
ceterum quam nocte, aut aliquid
predicata est, sed quicumque
in primam salutis sine am
plius consumantur et quid
deus quando qui largitus
est. Item notum est bene
aliquos nullo vino et cibo
esse preparatos et procuratos
nunquam in vino aut in cibis
sunt morbis abscit, sed intemp
erantia sicut tales in morbo
cadere, ideo libro 16 de civitate
dei c 3182 pervertendo
non tibi quia sed immoderata
aviditate quisque culpandus
est. Vnde ipse videtur non cibo
animal sed quia corpora ledunt
plurimum et delectabilitate
producitur dolet cum per nimia
ciborum aviditate et poculi
nimia impatientia frangit stomachi
fortitudo, nocivum et habundantia
sanguinis et ciborum et plurime
egritudines vitiorum longitatem
animi obruit cum die et tempo
ista sunt dura, ita medela est
utrisque temperantia et non omni
tempore saltem perfectissimas
diebus veniam quam possumus
cum dei adiutorio deserat anim
et ciborum opulentia sufficiam
necesse est civitas dentes ad cu
riata clamat ignorantia quilibet
aque et nullum refrigerium to
separatum. Exercitatur cum homo
de die in diem corrupte
incidat exterioris corporis et
in sua corruptione secum videt
in ipso vos quem pulex, et co
rumentum corpori leviter et
corrumpere, admiratur quam
in homini sibi totalis alime
nta sed carnis que in corrupta
alia forma sibi induit
et ulterius eius denigratur
et fedatur, ideo cibaria suspecta
vitanda sunt quia in proximo
corpus dediti et in ipsis
cibis dilatio non delectatio
sed potius in cibis spiritualibus
sicut dicit Augustinus in homelia C. beati
enim esuriunt et sitiunt iustitiam
quia ipsi saturabuntur. Si ergo primus
pastus iustitie, et in primis
furiarie non videt se in
satiabilibus corde pastum
cibo iniquitatis, cum adeam
in libro de saturatione, derivatur
bene ipse duo penitentia se
mergunt. I. penitentia in corpus
et dic, quare esse ab ira te
fundit et deliratur et blas
phemia et ira abstinentes
sed et tali cibo liberalis pastus
delectat et quia isti sunt
mortiferi cibi dic qui pascant

carni. in malis et occidunt morte
perpetua. Isti sibi corporis sunt et
anime. Isti sunt voracitatis [?] somp-
nolentia fornicatio malicia
... adulterium homici-
dium. Isti sunt sibi corporis sunt
et anime qui passant cum scorpi-
one [?] cum et ... [illegible]
[illegible] iste [illegible] [illegible]
quod sponsus non delectatur i. ...
... celestes [?] [illegible]
que ad celum [illegible] [illegible]
sponsus delectatur in ... et de
[illegible] separatam [?] sed [illegible]
fidem robustam in [illegible] be-
nignitate benivolentiam
[illegible] humilitate [illegible]
[illegible] [illegible] ut ...
[illegible] et optimi [illegible]
[illegible] [illegible] ad ...
[illegible] [illegible] [illegible]
dei et xxiiii [illegible] [illegible]
lex pendet et [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] in quo delectatur
sponsus. est [illegible] [illegible]
[illegible] qui dicitur [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in
natura prudenda [?] [illegible] [illegible]
magis [illegible] [illegible] et
corporis [illegible] ad [illegible]
deo [illegible] [illegible] est [illegible]
[illegible] [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] hoc [illegible] ad [illegible]
[illegible] comedit sponsus de fruc-
tibus pomorum suorum et de-
lectatur in operibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sponsa [illegible] [illegible]
[illegible] delectabile [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quod sponsa [illegible] [illegible]
[illegible] delectatur [illegible] [illegible]
suum i. in me descendat

per incarnationem et humanitatem se
delecta per gratiam contemplationis
et caritatis fructu i. delectatur
in fructu pomorum suorum i.
in operibus christi quasi in
me plantavit et nota
quod dicit Ego ad fructum
invitat filius suus [illegible]
[illegible] quod parvulus natus
est nobis et filius datus
est nobis Ysaie ix et invitat
ad eum quasi [illegible] introeas
ut veniat [illegible] ad pran-
dium nobiscum [illegible] qui
[illegible] sub meditatione [illegible]
[illegible] contemplationis
[illegible] invenit [illegible] que
inventa invitat humilitatis
que inventa adducit ut
[illegible] sponsa comedat fructus
pomorum suorum. unde et [illegible]
i. Canticum [illegible] rex in accubi-
tu suo nardus mea dedit
odorem suum i. humilitas
infundit [illegible] ut [illegible]
[illegible] et adducit sponsum
ad convivandum [illegible] [illegible] mi
[illegible] [illegible] [illegible] et
angelis convivabatur in
celis et nota quod duo fer-
cula libentissime comedit
sponsus iste que sunt vite
iustitia et vera [illegible] de
qua [illegible] [illegible] pascit-
ur inter lilia i. inter iustitiam
vite et hoc ferculum debet
[illegible] omnia alia fercula
sine quo cetera non sapiunt
nec possunt [illegible] de secundo
dicit Rebecca filio suo Iacob
Gen xxvii affer michi
duos hedos optimos [illegible]
quibus libenter vescitur
pater tuus [illegible] haec
duo fercula [illegible] in
[illegible] duobus aliis ab
ipso cibabitur sed [illegible] [illegible]

et gloria in sinu delectamenti
maneat gaudens se inuenit
tamquam senectutis statim
adesse et tamquam de bona
refectione se commendat dicens
veniat in ortum meum paradisi
meum ut comedat fructum pomorum
suorum Ex qua se deductam in
fructum hec terra terra flumini
deum in vera vite virginis di
lectus commedit fructum pomorum
suorum tempore incarnacionis sue
Et hec caro mea que generis de quo
de lecto est verum vite virginis.
O beatum et amenum ortum cuius
flore mirabili venustatem, o
beatum fructum a personis religi
osissimus collectum et custodi
tum et regi summo in aula
sua portatum ad cuius orti vi
rendam venustatem, et redicionem
personarum clauastrate nobis per
claruitate celia caruit vir
te animalis matris dicit cu
repit hoc mirabilis ygnara
refectum ad salvatoris eius
oblacionem. Quatuor venerabiles per
sone coluit Joseph Maria
Anna Symeon Joseph portat
videt gubernatorem seu guber
naculum. Anna offert oraculum
Cum anna Symeon suscipit
acceptatum spectaculum. Gubern
aculum quod dirigit viam vitalis
spiritualem secundum dignitatis
oraculum. monitum in Christo
infirmitatis spectaculum in
carnali dignitatis seruit aufert
a passione eterne. Oraculum aufert
natiue stuparem. Quis portat
redemptorem, cum ascendit
salvatorem de primo ro 89 Cum
regnis usque intende qui deduxit
velud ouem Joseph de sedo
ubi super videte miraculum, at
dum accepit illi ygnara corporum

de vita huius qui cecus positus est
hic in ruinam et in resurrectionem
multorum in Israel. De Christo dicit iam
diuitibus dicit sicut dixi in prae
cipua videntur ecclesiam meam sanctifi
cantem. Joseph ergo stetit iuxta gu
bernaculum quod regit nauigantes
per mare, peregrinantes in terra, vola
tiles in aere. In mare nauigant
qui in fluxibus voluptatibus
carnis voluptuant ut sunt
carnales homines qui viuunt car
naliter velud bestie in terra am
bulant qui in vicinis homines
assumuntur ut sunt auari cupidi
diuiciarum in aere volant qui
sursum cordi leuantes in
celestibus delectantur et ex hiis
de sublimis mercede sanctum celeste
sunt plantant in illis Sed omnia
opera voluit dicit fecit in
celo et in terra in mare et
in omnibus abyssis. In primo
saluauit petrum in mari labo
rantem. In secundo fecit paulum
in vite damasci euntem. In
tercio suscepit heliam in aere
ascendentem. De cuius est angelus
de quo apocalipsis x capitulo posuit pe
dem suum dextrum super mare
sinistrum super terram, et leuauit
manum suam ad celum iurauit
quod iam tempus non erit per
primum pedem calcat carnis vo
luptates per secundum mundi vani
tates per manum leuantem inuitat
ad celestis ascendentes iurauit
quod iam tempus non erit. i.
mora uel motus vere mu
tabilitas quia in celo non est
transmutatio nec vicissitudinis
obumbratio sed ubi clamat
surge propera amica mea iam
enim hiems transiit imber
abiit et recessit flores appa
ruerunt in terra nostra. carnalium voluptatum

Sedes dicat S. 4 veni de libano
sponsa veni de libano coronaberis.
i. de mea candore, libanus enim
de albatio dicitur. Item clamat illud
S. i. Revertere ut videamus te. cum
in corde virginitatem suam i. [illegible]
tu vt exemplum. Ista secundum [illegible]
illum sponsum portat Joseph in
vlnis suis. // dicit Augustinus // 2m
secundum [illegible] cum [illegible] [illegible].
Maria [illegible]. miraculum
Duplex eius miraculum primum
ab angelo salutata salutatione
mirabili. Ave gratia plena dominus
tecum. Ubi Eve [illegible] nomen
mutatur quia illa dicta est Eva [illegible] qui
nos portimus. [illegible] aut dicit Ave
quia gaudium portavit [illegible] [illegible]
in [illegible] [illegible] extinguitur [illegible]
[illegible] [illegible]. Primum quod
angelus dicit spiritus sanctus
[illegible] filius dei de [illegible] S. 2
invenerunt me custodes [illegible] vel
percusserunt me. vulneraverunt me
tulerunt pallium meum, custodes
civitatis i. celi. Iste angelus
ut spiritus sanctus. Iste filius dei
Angelus percussit quando tur-
bavimus stupore. Ipsa enim tur-
bata est in sermone angeli
et cogitabat qualis esset
ista salutatio. Spiritus sanctus
vulneravit amore mirabili.
Xpus tulit pallium i. velamen
ignorantie ut virgo credens
dicto angeli. De secundo S. 2
Sicut lilium inter spinas sic
amica mea inter filias Ierusalem.
De tertio in vltimo venter tuus S.
acervus tritici. S. fetus [illegible]
[illegible] dei in quo sunt [illegible] the-
sauri de quo [illegible] ecce [illegible]
[illegible] in [illegible] est panis
filius et vocabitur altissimi
filius. [illegible] liber i.
[illegible] [illegible] quibus
[illegible] [illegible] in [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quia passio a nobis
sunt imitanda. Primum quod ha-
bemus studium angelice sancti-
tatis. Secundo fugamus pec-
catum [illegible] possibilitate
nec infirmitate. Tertio [illegible]
[illegible] et patientiam Xpi in
mente et corpore [illegible] [illegible]
[illegible] [illegible] [illegible] de
vita [illegible]. Secundum [illegible]
nata temptatione [illegible]
[illegible] [illegible], hoc enim
ordine egit vxor Manue.
Primum // videns angelum [illegible] // 3m
[illegible] est ei dicens [illegible]
ut faciamus tibi edum de
capris Iudicum xiii° Secundo
concepit Sampsonem qui dicitur
sol eius. Maria ut sancta
[illegible] vxor Manue que
[illegible] [illegible] de [illegible] [illegible]
[illegible] in quo requiescimus
[illegible], [illegible] [illegible] a [illegible]
[illegible] [illegible] sua [illegible]
que ascendit [illegible]
ad alta [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] nobis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]. Primum habemus [illegible] de
[illegible] [illegible] [illegible]
Thobias habuit angelum
sibi familiarem. ait angelus
ei [illegible] [illegible] et [illegible]
[illegible] ego obtuli deo orationes
tuas. De secundo Paulus [illegible]
[illegible] aliam legem in membris
meis repugnantem legi
mentis mee ~~[illegible]~~
et captivantem me in legem
peccati que est in membris meis.
Infelix ego homo quis me
liberabit de corpore mortis
huius. gratia dei per Ihesum Xpum
dominum nostrum. igitur [illegible] [illegible]

homo legi dei rogante aut-
legi petri ad ros vero ne-
lavit hoc multo gestes et di-
lacerans xpm turpia lec-
tulus in flandus d(?) i. ista
sit nuda et corpus unum sit
castum et iurius sola sit rad-
lerata ubicumque sic ipsi castita-
tis adhuc sit istud flavia ne
leo delictum ait deus iohannis
et quis diligit me sermonem
meum servabit et ad eum
veniemus et capiat cum una
sancti pater per potentiam ne
esset sancti corde omne nullum
consilium per sapientiam ut esset
sapiens cum velle suggestionem
demonis et carnis spiritus sancti
per bonitatem et clementiam
ut peccatorum dulcior et intellectu
in illas et vitaret omnium
humilitate eius. Symeonis
dixit oraculum luce ii. Ecce
positus est in ruinam et
in resurrectionem multorum in israel
et in signum cui contradicetur et
tuam ipsius animam pertransibit
gladius / in ruinam de ruina
tenens in resurrectionem in re-
parationis et in signum contradictionis
animam tuam pertransibit gladius
passionis / Sed triplex est
ruina prima fuit de celo
in quo aliam religiosi si
bene de paradiso in mundum
terra et mundo in infernum
prima de angelis etc de
protoplastis. Tria de destruatur
de prima apoc. xii. Cum pug-
naret michael cum dracone
facta est ruina magna in
celo. De secunda ad ... ysaias
ysaie xviii ... ... ruinas
illius. Et ps. cix indicabit
in nationibus implebit ruinas
conquassabit capita multorum

gloriose indicabit in nationibus i. ad
gentibus ut in illis sit dator-
dotis xv in nationibus gratia spiritus
sancti officia vestra et implevit
sic post baptismum in gentilibus
ruinas illarum i. restaurabit re-
novando a ruina ydolatrie
in opera ... ysaie lx la-
collocabit deus Syon i. ecclesiam
et omnes ruinas eius reparabit
et in triumphante quantum ad angelos
et in militante quantum ad homines
et conquassabit s. humiliando ca-
pita multorum s. plurimos superbia
erecta luc xx omnis qui ceciderit
super lapidem istum conquassabitur
de ista xviii xvi ante ruinam
exaltatur cor / et ante tempus
dominus servus sapientie ut declinet
a ruina mortis quia est incompara-
bilis et insanabilis quia est
irremediabilis de prima ruina
de apoc. xii. ubi nec est amplius
locus eorum inventus in celo
De secundo ps. cxliiii allevat deus
omnes qui corruunt / et erigit
omnes elisos glo. allevat
deus omnes qui corruunt s. in
culpam / quia nullus levatur
a ruina culpe nisi per deum
Iohe xiii Sublevabis de
terra ... manum meam et
super ... En tradentes ... ubi
dei quia deus supponit ma-
num suam et erigit omnes eli-
sos s. sanando alium leprum
hic est samaritanus qui
alligavit vulnera sauciati
de quo luce x. et Job v.
posuit humiles in sublimi
et merentes sic per sua elisarum
erigit sospitate de hoc omni
describit in mundo nec ascendet
celum nec veniet amplius
in locum suum Job vii. Christus
est qui in sapientia plus fecit
cum quis in ruina quia

non dubitavit equalitatem cum
superbire appetere. Ceterus quia vo-
luit post superbiam similitudinem
cum eo, dicens illud Isaie
xiiii° In celum ascendam
super astra dei exaltabo so-
lium meum. Secundus dicit [illegible] quia
in signa [illegible] [illegible]
mei et caracteres meos
neglexistis Ego quoque in interi-
tu vestro ridebo et subsannabo
cum vobis id quod timebatis ad-
venerit, cum irruerit repentina
calamitas et interitus quasi
tempestas ingruerit, quando
venerit super vos tribulacio et
angustia, tunc invocabunt et non
exaudiam, mane consurgent
et non invenient me eo quod habuerunt
exosam disciplinam meam et ti-
morem domini non receperunt. Cuius
et eciam suscipit me non ambu-
labit in tenebris Joh viii° Ma-
gis sicut dolus est quod aperi-
tur unde dolus est [illegible] hic
[illegible] est in anima et in
[illegible] viciorum est autem
[illegible] spiritualis est [illegible]
est [illegible] signa est [illegible]
[illegible] secundum [illegible]
[illegible] [illegible] [illegible]
signa [illegible] [illegible]
ad [illegible] tercia ad [illegible]
[illegible] quarta ad [illegible]
De prima [illegible] confessionis [illegible]
xpo [illegible] [illegible]
De secunda [illegible] [illegible] mor-
tui resurgunt De tercia [illegible]
[illegible] [illegible] [illegible]
[illegible] De quarta alia est
claritas solis alia claritas
lune, alia claritas stellarum
sic erit resurreccio mortuorum. Se-
cundo et in signum [illegible]
dicitur, est autem signum triplex
est enim signum dei vivi est et
signum [illegible] est et signum

regni iustificati. Signum est
[illegible] mundicie [illegible]
[illegible] disciplina religiosi
[illegible] [illegible] paciencie
hoc est signum gracie que
vel primo xpistus [illegible]
dei [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
Apoc vii° vidi angelum ascendentem
signum dei vivi et clama-
vit [illegible] [illegible]
[illegible] [illegible] in narra-
cio [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
signa [illegible] [illegible]
[illegible] [illegible] [illegible] de
[illegible] Apoc viii° [illegible]
[illegible] xii [illegible]
signis [illegible] religionis et [illegible]
[illegible] nos [illegible]
[illegible] religionis
[illegible] dei et [illegible]
xix signa [illegible] signa
[illegible] et [illegible]
[illegible] signum [illegible]
[illegible] [illegible]
[illegible] ix signa [illegible] in
[illegible] [illegible] [illegible]
[illegible] et postea [illegible]
in [illegible] sanguine agni
[illegible] et hoc signum
[illegible] in celo [illegible]
[illegible] ad [illegible]
[illegible] [illegible]
[illegible] Joh xii in [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] sic [illegible] paulus
[illegible] [illegible] xpi [illegible]
[illegible] [illegible]
[illegible] est. Sequitur [illegible]
[illegible] [illegible] glaciis

gladius sed passionis [illegible] vul-
neravit et pertransivit quia non
solum ad animam salvatoris
pertransivit usque ad animam
piissimae matris, pertransivit animam
virginis, sicut enim Christus
animam suam expendit in [illegible]
[illegible] animam suam rependit
[illegible], sic beata anima Maria
sua suspendit. Suspendit
passione, rependit passio-
nem compassione. Suspendit
ab omni consolatione, quia
vidit quem suspendit flagel-
latum spinis illusum clavis
confixum lancea perforatum
et inclinato capite emi-
sit spiritum. Vidit rependens
[illegible] dulcem [illegible]
quae retribuit ei salutem
salvatoris gratiam et [illegible]
[illegible] invitatio, unde Stephanus
morte qua salvator et alibi
dignatus est pati. Habuit
ipsa quam rependit. Suspen-
dens Maria poterat
id dicere: O vos omnes qui
transitis per viam attendite et
videte si est similis dolor
sicut dolor meus. Et
merito [illegible] magna sicut mare
[illegible] desolavit
[illegible] sequitur
de [illegible] spectaculum quod
accepit [illegible]. O beata
vidua quae spectaculum videt,
o beatus senex qui salutem
vidit, lumen portavit, gloriam
agnovit salutem omnium [illegible]
praedicavit, lumen gentium
quos fide illuminavit, gen-
tem israeliticam de qua carnem
assumpsit. Unde ipse ait: Nunc
dimittis servum tuum in pace
[illegible] quia viderunt oculi mei
mei salutare tuum. De secundo

lumen ad revelationem. De primo et
gloriam [illegible] plebis tuae Israel. [illegible]
[illegible] parte recognoscebat [illegible]
eius [illegible] dum cantabat Nunc dimittis
servum tuum in pace. Erat [illegible]
viderunt oculi mei salutare tuum
[illegible] portabat lumen de quo
dictum est: senex puerum portabat, puer
autem senem regebat. Simeon
[illegible] quem senem regebat gloriam
ipsius agnovit quod dictum est [illegible]
[illegible] accepit
in manibus per maiestatem
eius [illegible] ipsi
dicitur: vidimus eum, gloria quasi
[illegible] quem videmus [illegible] per
speculum [illegible] facie ad
faciem, quae quidem visio est
[illegible] in quo delectatur
[illegible] sanctis
[illegible] in [illegible]
[illegible] in
qua [illegible] concedit est ortus deliciarum
mirabilis [illegible] filio in se
est mirabilis [illegible] in flore, [illegible]
in fructu [illegible] in tempore qua
ortus [illegible] Maria [illegible]
[illegible]
[illegible]
[illegible] peperit [illegible]
[illegible] quia virgo peperit [illegible]
ad hoc enim intelligendum [illegible]
[illegible] non sufficit, unde ex-
clamat Ysaias 64: Quis
audivit unquam tale aut
quis vidit huic simile
[illegible] de spiritu sancto de
[illegible] conceptus est [illegible]
[illegible] de carne autem [illegible] de
spiritu [illegible]
Joh. 3°: Quod natum est ex
carne caro est, et quod natum
est ex spiritu spiritus est [illegible]
[illegible] nomen
[illegible] mirabile [illegible]

Cuius generatio quod divinis ancillat
quia quod virgo sine dolore peperit
generavit natus non reprobavit
sed potius appositum unde dicitur
ecce nunc matri post partum
in dolore pariens filios et
ideo. exclamat ysaias venite
et videte opera domini que po
suit prodigia super terram sic
dolor. mirabilis est quod in
utero virginali quem prefigurat
arca designat terra mirabilia
facta sunt, primum mirabile quod
ibi deus factus est homo anti
quus dierum puer parvulus in
fans, eternus temporalis, im
mortalis mortalis immensus
parvulus leo agnus, creator crea
tura etiam fecit hoc quod sequitur
Job 1 verbum caro factum est Jere
xxxi creavit dominus novum
super terram mulier circumdabit
virum perfectum sola et virtute
secundum mirabile quia qui fecit
terram mirabile factum est in eadem
ventre fuit in tempore sunt mirabilia in
carnationis hec est magnum
mirabile sicut si aliquis faceret
domum et post nasceretur
in domo ideo dicitur in psalmo
gloriosa dicta sunt de te civitas
dei homo natus est in ea
et ipse fecit eam. tertium mira
bile quod venter ille maius
se continuit quod deus quem totus
non capit orbis ysaie xlv
vere tu es deus absconditus
in utero virginali, de mag
nitudine eius dicitur Job xi
excelsior est celo sublimitate
quia verus deus. ysaie xl
dat quantitate [illegible]
homo, longior terra mensura
eius per longanimitatem

latior mari per caritate angeli
cuius omnia ideo clausus subter
ranea ad despectus virtutem
aut ad [illegible] mirabilis
in flore quia in singulis
herbis et arboribus sunt
florem et fructum
perfectus, nec prior fructus
flores amittentis ut mirabilis
de his in anno fructus sit
et mirabile ut in flore non
crescant, sic fructus ma
turescunt ut in flore non
marcescant ideo de floribus
suis et fructibus dicit maria
ecclesiastici xxiiii° efflorescunt mei
fructus honoris et honestatis
admirabilis in fructu eius
fructus christus iesus ut propter
eius sequitur que in sola est
in sola nulla accepta est.
sine ventri et fecit eam
in nulla alia unde designat
per lapidem excisum de monte
sine manibus de maria sine mari
sine opere virginali sunt
corporale eius. Dan ii° sicut de
monte, id est de altitudine
generationis in qua fuit
ante prima, creator est
statu hominis simul ante primus
hominibus post primum ante extra
[illegible] sub gratia quibus in gloria
de singulis statibus ipse aliquid
accepit christus de primo
immunitatem de secundo penalitatem
de tertio gratie plenitudinem de
quarto peccandi impossibilitatem
et quemadmodum vidit [illegible]
tamen quod in ipsa acceptione
formata est in corporibus
quod caro illa non infecta animam
infudit unde de christo dicitur
2m ingreditur fuit marie
ideo dicitur ze xxxiii suscitabo

david [illegible] inter i. xpistum iustum
in [illegible] i. in comparatione sing
[illegible] sunt [illegible] originali
unde dictum est marc luce i
quod nascetur ex te sanctum vocabitur
filius altissimi dei, i. quod nascetur
nativitate [illegible] et ex utero
[illegible] [illegible] virginitatis et [illegible]
dignitatis dicit caro xpisti u
[illegible] a [illegible] [illegible]
[illegible] dicitur [illegible] gloria [illegible]
[illegible] gloria [illegible] et quia in
[illegible] [illegible] vicit et nos ab
eius [illegible] liberavit
singularem [illegible] in qua
statim habuit animam [illegible]
[illegible] [illegible] quia de
virgine natus est porta clau
sa [illegible] [illegible] quia
ipsa iste [illegible] [illegible] i. sine
[illegible] [illegible] [illegible]
quia [illegible] [illegible] factum est [illegible]
[illegible] [illegible] [illegible]
et ei pater [illegible]
[illegible] i. in [illegible] [illegible]
[illegible] iste ortus est [illegible]
[illegible] hoc est ortus iste [illegible] in
[illegible] [illegible] vel [illegible]
istius ortus est [illegible] quia
[illegible] in [illegible] [illegible]
[illegible] [illegible] contemplatione
[illegible] [illegible] que [illegible]
[illegible] unita et immediate
[illegible] et quodam a gloria dei
absorpta, cui [illegible] ad
[illegible] unus spiritus ~~[illegible]~~ una
persona unus deus est effecta
[illegible] [illegible] [illegible] potestatem
[illegible] bonitate et gratiam [illegible]
et [illegible] [illegible] ut habuit ab [illegible]
[illegible] totum [illegible] et [illegible] ple
nitudine se [illegible] illi di
vinitatis ad participandum nulla
[illegible] [illegible] [illegible] assumpto

nos dederit unde [illegible] [illegible]
in [illegible] [illegible] iste deo ha
bitat in eo etiam [illegible] [illegible]
tabit [illegible] [illegible] i. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] i. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
i. [illegible] [illegible] que [illegible] in
[illegible] incarnatione. [illegible] sibi
[illegible] [illegible] in [illegible] [illegible] iste
[illegible] [illegible] angelus magni
consilii qui de celo [illegible]
ingressus est in eam, s. virginem
Gabriel [illegible] missus ad virgine
[illegible] [illegible] ingressus [illegible] [illegible]
ad eam luce i xpistus [illegible] [illegible]
ingressus est [illegible] [illegible]
xliiii de porta [illegible] [illegible]
[illegible] ingressus est per eam, et
[illegible] de [illegible] ipsa porta quod erat
clausa principi i. [illegible] archan
gelo, vel principi i. ad honorem
principis s. xpisti, vel principi i.
[illegible] qui [illegible] principis [illegible]
[illegible] xiiii angelus [illegible]
venit ab [illegible] [illegible]
ingressus in [illegible] [illegible] [illegible]
xliiii [illegible] obvians ab [illegible]
venienti [illegible] [illegible] principi i. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ysaie [illegible] angelus
faciei salvavit eos quia filius
[illegible] [illegible] iste [illegible] dicitur
angelus faciei vel xpistus angelus
Job xxxiii dicit si homini [illegible]
fuerit angelus [illegible] loquens [illegible]
[illegible] angelus i. xpistus [illegible] [illegible]

Veni in ortum meum soror
mea sponsa mea messui
mirram meam cum aroma
tibus meis. Hec est via
per quam vocatur sponsa ad
curiam eius aliorum et princi-
pue. Una quando vocatur ad curiam
aliorum sicut accidit contra sui
curiam habet aut quod hoc sit ex
insulta [illegible] aliorum. Ego
dormio et cor meum vigilat
Cant. v. quod licet curam sui a
[illegible] sollicitate tamen instanter
vocatur ad curiam aliorum ubi
vox dilecti mei. In paradiso
[illegible] [illegible] vocatur sponsa per
[illegible] ad curam aliorum [illegible] accidit
quod utilis est cura aliorum sicut
Iohannes [illegible] [illegible] [illegible] [illegible]
quod sanctus est cum talia
[illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] ad [illegible]
[illegible] ubi [illegible] amici
mei [illegible] [illegible] [illegible]. Veni
s. [illegible] in [illegible] meam
quia hec [illegible] nullo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], infirmitates ad
[illegible], dubitationes in fide
[illegible] et sic [illegible]
[illegible] pastor [illegible] [illegible]
[illegible] designatur. Hic enim [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible]
[illegible] et alias [illegible]
[illegible] [illegible] [illegible] [illegible]
ab hac vita [illegible] et ad
vitam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] veni s.
[illegible] [illegible] [illegible] [illegible]

et veni [illegible] malas
[illegible] [illegible] [illegible] ma
las ad [illegible] [illegible]
ad [illegible], ad [illegible] la
borantes, [illegible] et [illegible]
ad gloriam. De prima [illegible]
venite filii et audite me
de [illegible] Ysaie xl [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible] Math.
xi venite ad me omnes
qui laboratis et ego [illegible]
[illegible] de [illegible] Math. xx
venite benedicti patris
mei [illegible] regnum ad [illegible]
et [illegible] [illegible] audiet
veni in ortum meum s.
a me [illegible] [illegible] [illegible]
[illegible] [illegible] in vestibulo
orti et [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible], a me purgatum mea
purgatione [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] a me [illegible] arbo
ribus repletum [illegible] [illegible]
[illegible] [illegible] et [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible], a me [illegible]
a mea [illegible], [illegible]
[illegible] ortum plantatum
[illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] plantule
[illegible] [illegible] [illegible] [illegible]
[illegible] synagogam, [illegible]
plantulas rigavit [illegible]
[illegible] [illegible] doctrina [illegible]
in [illegible] [illegible], a me [illegible]
[illegible] mea [illegible] [illegible]
[illegible]. ortus [illegible] [illegible]
[illegible], a me [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] volebat

Iuxta humanum per moraliter sponsus venit in orto venit cum Christus 297
de orto spiritualis mentis fervencius inebriatur, et consurgit uterus in
virtutis et compassionis salte mentis [con]fundet et in vitellina
hominis prelati aromata metit cum valentes in virtutibus
ad vitam colligit, offerunt cum melle comedit cum dulces in
[illegible] et operibus assumit, vinum cum lacte bibit cum [illegible]
peccatis cum simplicibus ad gloriam elegit. Iuxta anagogiam
autem Christus venit et aromata de orto metit in electis
in celo quosdam tribulacionibus incantatos hinc abeuntes
in orto celesti colligit, favum cum melle comedit cum electorum
dulcedinis in dulcedine vite eterne collocabit, vinum
cum lacte bibit cum perfectos patri [illegible] humanitatis de tor-
rente voluptatis sue inebriabit dicens comedite amici
mei et bibite et inebriamini carissimi quia est gaudete de
vestra societate sicut epulantes letantur de dulce ubi et
solus sanctitate [illegible] qui a quibusdam [illegible] esset adventus
[illegible] angelus non [illegible] putantes cum [illegible] angelorum
[illegible] [illegible] [illegible] [illegible] [illegible]
et per auctoritate [illegible] [illegible] in celo angelorum
[illegible], [illegible] [illegible] in terra [illegible] esset et sicut angelus

et sicut angelis in numero sed sicut homo ita homo an integre sit
sicut sequitur tota scriptura clamat sicut enim propter homines factus est
si homo non esset creatus consequenter et sic videtur non esset factus
quod absurdissimum est [...] ipsius providens et prescienciam
preuidit. Quod autem creatio angeli et hominis [...] clamat
in principio deus creauit celum et terram. Sed celum autem et terra est uidelicet
ad quid factum celum nisi ut esset habitatio angelorum ad quid terram nisi
ut esset habitatio hominum. Quod autem restaurande angeli causa sit facti sunt
dicitur [...] uehementer quod fuit terra quod est dicit qui fecit
angelum fecit et hominem. Scriptura autem postea quod sit scilicet clamat
dicens omni manente nichilum creauit omnia simul. Igitur ideo non propter angelum
sed propter peccatum factus est. Mundus autem propter ipsum factus est et lapsum
angelorum per hominem reparatus est. Quoniam deus factus homo factus
consequenter et homo deus factus est. Dicit quidem nisi filius dei fuisset
incarnatus si homo non fuisset lapsus ~~[...]~~ casu hominis fuisse
non incarnatus. Sed cum non fecisset, quod tamen manifesta clamat
et sacrosancte auctoritatis [...] quod quia homo in paradyso peccauit
~~[...]~~ propterea deus humanam assumpsit. Alioquin quippe apud deum erat
predestinatio quod homo deficiat sicut autem deus est immutabilis
ita predestinatio eius est immutabilis. Ergo deus non incarnaretur
homo non deficiat ut predestinacio dei immutaretur. Unde in alia cedula [...]

298

✠ Sed hec nimis mirabile ipsum optimus deum contemplari ut
eo possit describere. Quia vacuum videtur auctoritate
apostoli ~~apostoli~~ sequitur autem. Patet deus per adam plasmavit
christum de carne adam incarnandum et ideo ei eius
inspirandum ita dicens erunt duo in carne una. Hoc
apostolus sic exponit dicens. Sacramentum hoc magnum est
et ego autem dico in christo et ecclesia. Erat autem primus
et ergo autem incarnacio dei. Sancta ergo homo
primus prolatus est incarnacio dei gratia ergo homo
primus prolatus est ultra christus immortalis factus est mortalis
prevaluit. Ultra christus immortalis factus est mortalis
vel si in statu immortalis nasceretur magnus mirabile
et hoc sine interemptione mortis eius describeret quod
fieri non potuit quia christus in illo statu mortalis est
quo mori posset. Ideo mori voluit. Christus vero
ad vitam resurrexit mortem totam abstulit et vitam
a principio reddidit. Et propter illo statu mortis omnes
mortui sunt in illo statu vite omnes in christo vivi
ficabuntur, et hanc immutabilem predestinacionem dei dei
sapientie sicut apostolus. Elegit nos in ipso ante
mundi constitucionem quasi dicat antequam mundus esset
statuit deus filium suum incarnari et nos omnes
in ipso deificari, quod dei fuerit apostolus angelus
in celo in pura claritate ingenuitate invicem cum
in natura ... germina ... per se ... veritatem

Dicta quaestio. Si homo in paradiso perstitisset utrum [illegible] ex eo nascerentur. Sed videtur dicendum quod si homo in paradiso mansisset iustus 297

in et immortalis esset, et ceteri qui in illo statu nascerentur iusti et immortales essent, filii ergo iusti nascerentur; postquam autem homo peccavit iniustus et mortalis factus est et ceteri qui in illo statu nati sunt iniusti et mortales. Per solum Christum [illegible]. Est autem Christus deus et homo. Ex quibus [illegible] iustis quidam per Christum iustificantur et in ipso decesserunt. Cur autem ceteri non iusti fuerunt et non decesserunt? [illegible] ~~[illegible] est qui elegit~~ novit qui elegit quos voluit et abiciat quos vult, quousque plenitudo gentium intrante absque [illegible] ad ingressum [illegible] tempus partis [illegible]

actibus usurpat, i. canalis in terris
et me cum melodia repleret
ypat [illegible] ponitur desertum cuius
deliciis et salutudine cuius
quasi ortu dei gaudium et letitia
invenitur in ea. Soror mea
in carne per consimilitudinem nature,
in spiritu per conformitatem gratie,
in virtute in studio per conformi
tatem glorie. In primis est ado
lescentula, in processu adulta,
in termino perfecta. De primo
dicitur in alio: Soror nostra parvula
ubera non habet, de secundo Matthei
xii: quicumque fecerit voluntatem
patris mei hic est meus
et soror et frater meus.
De tertio hic: veni sponsa propter
desponsationem fidei Osee ii: des
ponsabo te mihi in fide, propter cuius
lectuli [illegible] dicitur lectulus
noster floridus, propter spiritualem
[illegible] Ecclesiastici xxiiii: ego
mater pulchre dilectionis, propter
mutuam caritatem in a
more ad opera viri: diligite
uxores vestras sicut et Christus
dilexit ecclesiam, propter multam
fecunditatem Osee ii: sponsabo te
michi in [illegible], et propter per
petuam [illegible] ut iudicium
de [illegible] et [illegible]
ad [illegible], et loquar
sponse mee, propter inseparabilitatem
Osee ii: sponsabo te mihi
in eternum. Messui myrrham
hec est [illegible] pene
in qua dicitur [illegible] est sua
[illegible] et hec [illegible]
colligit [illegible] idem de.
Messui myrrham i. collegi

et rogavi [illegible] actionem qui
laborant cum aromatibus i. cum
viris contemplativis. Messui
myrrham i. martirium [illegible]
magnam de [illegible] cum
aromatibus i. cum confessoribus
meis qui in bona opinione
redolebant. Lira vero sic exponit:
Veni in ortum meum soror mea et
sponsa [illegible] ibi in honore habundantia
[illegible] Messui
myrrham meam, i. paravi tibi [illegible]
cum aromatibus meis
i. cum fructibus [illegible] vero
exponit sic [illegible] o
ecclesia soror mea [illegible]
sponsa [illegible] in spirituali [illegible]
que [illegible] filios in [illegible]
per [illegible] (Ego iam
veni [illegible] per incarnationem
in ortum meum, i. in [illegible] et
iam messui myrrham meam
cum aromatibus que collegi ad
[illegible] myrrham [illegible]
[illegible] cum aromatibus i. cum confesso
ribus fide et opere [illegible]
tibus (Beda vero sic exponit:
Veni [illegible] in [illegible]
per [illegible] que fuit [illegible]
per incarnationem cuius tempore de Christo
[illegible] ut [illegible]
[illegible] infirmitates [illegible]
dubitantes in fide corrigam,
et bene agentium fructibus
[illegible] quasi [illegible]
dapibus pascam, et [illegible]
[illegible] ad [illegible] descendam
ab angelis et [illegible]
[illegible] mee [illegible]
[illegible] messui
myrrham meam cum aromati
bus per myrrham [illegible]
qui vel [illegible]
finiuntur, vel [illegible]

confixerunt cum vitiis suis et cum
cupiditatibus per animalia [illegible]
qui corpus [illegible] carnem suam firma
in pinguedine [illegible] macerant
fratres cum aromatibus suis qui
in deliciis suis cum teneris [illegible]
vel maturitate [illegible] sancti de
natura fuerunt, qui quidem
fratre mortis ab hac vita
sublati, alii ad aliena [illegible]
[illegible] villana per [illegible]
quasi qui [illegible] meum messui myrrham
meam. Sponsa vero tuo spi-
rituali ex affinitate spiritua-
li, sum dignitate, et mat[illegible]
ma sum [illegible] sponsa
mea cum fide et [illegible] mi-
sericordia et misericordibus
in iudicio et iustitia in tempo-
ribus messui, collegi mir-
rham meam, hoc est [illegible]
[illegible] clara de [illegible]
tate [illegible] ab ea [illegible]
[illegible] alienata cum anima-
tibus meis [illegible] et do-
nis suavissimis. Ergo vo-
let veni in ortum meum et
messui myrrham cum aromatibus me-
is, qui [illegible] mortificatione
vite ad [illegible] cla-
sa sunt ab hac vita [illegible]
ad celeste [illegible] cum [illegible]
[illegible] ergo veni
[illegible] in [illegible]
[illegible] per misterium incarnationis
mee. Vocat ergo sponsus ad se
[illegible] aliquos [illegible]
[illegible] angeli [illegible]
[illegible] sponsus
vocat in ortum suum triplicis
status homines scilicet existentium
infirmantium et iustorum.

Dilectus

Et quia dicit Apostolus 22 multi sunt
vocati pauci vero electi [illegible]
[illegible] cum
[illegible] vocat [illegible] in
ortum suum vel in cellarium [illegible]
[illegible] sponsus [illegible] infirmos
in suum ortum [illegible] qui [illegible]
[illegible] in [illegible]
[illegible] angeli
[illegible] ad illam ce-
nam [illegible]
[illegible] qui vocati
sunt voluerunt venire, nec illi
qui venerunt venire possent
nisi vocarentur, [illegible] nec illi
[illegible] sibi tribuere quod venerunt
quia vocati venerunt,
nec illi voluerunt venire alteri
tribuere [illegible] sibi quod non re-
nuerunt vocati [illegible] in libera
voluntate, [illegible] ergo autem
[illegible] voluntate [illegible]
si quisquis sibi tribuere [illegible]
venit, vocatus non sibi [illegible]
tribuere quod vocatus est [illegible]
[illegible] vocatus non venit [illegible]
non habuit [illegible]
[illegible] vocaverit [illegible] inchoat
[illegible] vocatus
venire neglexit ita quod
[illegible] et iudicium
[illegible] ad [illegible]
[illegible] vocatur ad iudicium [illegible]
[illegible] qui venerunt
vocati, et ad supplicium [illegible]
[illegible] venire noluerunt [illegible]
[illegible] ergo [illegible] ad suum ortum
vel ad ortum [illegible] ad [illegible]
[illegible] 22
[illegible] ad me [illegible]
[illegible] et ego [illegible]
[illegible] ad nos vocat ergo
[illegible] in
[illegible] et [illegible]
[illegible]

[illegible] se [illegible] sancti [illegible]
[illegible] [illegible] [illegible]

sunt in triplici differencia [illegible]
cum sit. Qui recusauit nec ex-
cusauit, quidam accusauit et
excusauit, quidam vero recusauit
nec excusauit. Primi nullum
habent timorem dei aut amorem
[illegible] dei filialem. Primi
non excusauit quia hoc [illegible]
[illegible] reputat felicitatem
[illegible] excusauit deum [illegible]
[illegible] [illegible] modo [illegible]
[illegible] non recusauit nec excu-
sauit, seculares [illegible] [illegible]
[illegible] et [illegible] [illegible]
Primi dabit illud ysaie xxii Co-
medamus et bibamus cras enim
moriemur. Secundi in excusacionem
pretendunt carnales voluptates
mundi dignitates sensum curio-
sitatem mundana occupaciones
hec de inuitatis ad nupcias
de luce xiiii quorum unus dixit
uxorem duxi et ideo non
possum venire, ecce voluptas
carnis. Alius dixit iuga
boum emi quinque et [illegible]
illa est curiositas [illegible] mun-
dana occupacio. Alius dixit villam
emi et necesse habeo exire et
videre illam ecce mundi dignitas
vel vanitas. Illi qui se non
excusauit nec recusauit di-
cunt [illegible] ergo [illegible] [illegible]
[illegible] aut quod [illegible] [illegible]
[illegible] [illegible] aut tantum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] primo quod [illegible]
a dyabolo qui posuit [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] quo [illegible] [illegible]
quo frangat et rapiat [illegible]
aut claude ianuam [illegible]

[illegible] [illegible] et claude ianuam [illegible]
[illegible] [illegible] [illegible] et [illegible]
de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]
in qua ille [illegible] intrauit [illegible]
qui ciuitatem [illegible] [illegible]
[illegible] [illegible] cum [illegible]
difficile quam finire [illegible] non so-
lum ille [illegible] qui [illegible] [illegible]
[illegible] sed et ille qui [illegible]
[illegible] non [illegible]. Et ut in libro
de agone christiano [illegible] [illegible]
putat se ciuitatem posse [illegible]
[illegible] ad hoc [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nobiles [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] ab [illegible] et [illegible] ab
[illegible] ab [illegible] [illegible]
est [illegible] [illegible] [illegible] ad
intellectum sicut [illegible] de [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] sicut [illegible] [illegible]
sed [illegible] est [illegible] ad [illegible]
et [illegible] [illegible] [illegible] [illegible]
est [illegible] voluptatis [illegible]
ad affectum sicut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
sicut omnis qui [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] quo
se [illegible] [illegible] [illegible]
[illegible] babilonis [illegible] [illegible]

tamquam deum adorando. Danielis xiiii
ne crederet rex iste eum intus [illegible]
et farinis [illegible] [illegible] dicit
xxx Si deceptus erat adorando
deum alienum et Jeremie xiiii errant
[illegible] qui agunt male, et a
malitia recedunt [illegible] a via veritatis.
Sed ab [illegible] [illegible] vera
[illegible] [illegible] [illegible] [illegible] sic
[illegible] qui [illegible] mala [illegible]
[illegible] [illegible] mali [illegible] [illegible] in
[illegible] errantes et in errore
[illegible] En ego [illegible] in [illegible]
que [illegible] et [illegible] [illegible] tibi
[illegible] [illegible] [illegible] et [illegible] ab
infantia [illegible] [illegible] nostri
que te [illegible] [illegible] ad salutem
[illegible] eius [illegible] [illegible] que
est [illegible] [illegible] [illegible]
[illegible] errarunt [illegible] [illegible] viam
Balaam [illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sic er-
[illegible] qui [illegible] in viis [illegible]
sic qui in [illegible] [illegible]
xiiii errant [illegible] [illegible] et
nolentes [illegible] [illegible] [illegible]
ergo erravimus a via veritatis
et sol iustitie non illuxit nobis.
Alia similitudo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ut [illegible]
sic [illegible] [illegible] [illegible]
[illegible] remissionem [illegible]
[illegible] [illegible] [illegible] 28 [illegible]
[illegible] [illegible] absorpti sunt
a vino, et [illegible] [illegible] in no-
vissimis temporibus discedent
quidam a fide attendentes er-
roribus [illegible] falsis [illegible],
errantes [illegible] aliquando [illegible] [illegible]
a suis [illegible] [illegible] ad [illegible]
[illegible] ad quam [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] remissio [illegible] [illegible]
[illegible] penitentie est [illegible] [illegible] actus
[illegible] et actus [illegible]
absolventis et satisfactio in-
iungentis et illi actus [illegible]
[illegible] [illegible] [illegible] alter [illegible]
[illegible] [illegible] [illegible] [illegible] que est
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
sacramentum [illegible] [illegible] [illegible]
[illegible] [illegible] sacramenta [illegible] [illegible]
sacramentum est [illegible]
[illegible] ut in baptismo [illegible]
quibus sacramentis sola [illegible]
[illegible] ut in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
est sacramentum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sacramenti que est [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible]
est [illegible] remissionis peccatorum
[illegible] male [illegible] [illegible] [illegible]
actus [illegible] [illegible] [illegible]
penitentis, [illegible] [illegible] ad actum
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
ad [illegible] satisfactionis, [illegible]
male [illegible] [illegible] absolutus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] remissio
[illegible] [illegible] ad penam
et [illegible] ad culpam, et
[illegible] ad culpam [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] ad remissionem [illegible]
[illegible] [illegible] [illegible] [illegible],
Ad talem [illegible] [illegible] [illegible]
[illegible] errantes [illegible] [illegible]
[illegible] sic [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
errantes aliquando [illegible]
[illegible] [illegible] et [illegible]
ad [illegible] [illegible] [illegible] [illegible]

et reddere, secundo quia prima
intelligitur sub ratione esse et
sacramentum et oris satisfactio
sed quia ipsa est sacramentum vel
de numero eorum cuius tamquam
in parte est signum, ut est oris
sufficienti respectu actus exterioris
tamquam dispositivum quo absolutus
et sed ex declaratione recte confessionis
attendamus. Ideo etiam in uno casu
peccatores errantes debent addu-
ci ad remissionem peccati quae
est oris satisfactio hic sed tali
ratione quod prima est secunda
tabula post naufragium sicut
baptismus prima, sed ultima
unde baptismus est remissio
peccatorum sed et prime generationem
Deum in ipsa errantes aliqua
ipsa reducendi sunt ad penitentiam
quae est tempus gratie sed et
prima exterior quam confessio oris
et absolutio sacerdotis est secundo
gratie ipso. Sic homo accedat
a spiritus infundit ei nova
gratia. Sic virtutibus tunc data
gratia augetur quae prius deleta
fuerat ob culpam peccati, quod
dixi in primo articulo quamquam
cum infirmans sponsus revertitur
ad suum ortum, confortans tales
qui venerunt ad ortum confortatione
sponsi secundum illud Matthei xi
Venite ad me omnes qui
laboratis et onerati estis
et ego reficiam vos, tollite
iugum meum super vos et dis-
cite quia mitis sum et hu-
milis corde, isti qui in summa
difficultate confitentur ut exi-
rent de infirmitate carnis
eius, assignat eis illa [illegible]
et fructibus et confortavit in
triumphantibus est, hic quod
secundum [illegible] angelicos de confortatione
habenda in confitentibus hic

Ideo de libris dicit Seneca 6, Bonum
si scit qui tibi post multitudinem
bonis est et infirmitatem ab illo
libenter accipe, et intemptionem
applicas tuo animo. Attende quod
est tamquam fornacem artificis
in uno angusto loco terra sunt
aurum palea et ignis, ad illa
duo ignis [illegible] palea urit
et aurum purgat. Sic una tempta-
tione aut confessione unius urit
ut cadat in criminale, et ponit
alius purgatur [illegible] et
cumulat vicium, aurum et salvatur
in summa infirmitatis in peccato constans
recessit, nescio quibus vinculis peccati
impeditus et adductus est ad ydo-
la ut mechi, quia peccatum pla-
go [illegible] [illegible], non recessit
Animus [illegible] recessit tenebris
neque confitentibus adductus ad in-
dicium stetit in confessione sua
tamquam in orto confortatur sui sponsi
[illegible] est flexus ad ydolum neque
ad aliquod peccatum quod [illegible] [illegible]
ydoli, quod stannum facit nunc
aurum pingat, nunc [illegible] et
[illegible] [illegible] [illegible] constat in
[illegible] [illegible] [illegible] est ani-
mus [illegible] ad suum ortum
confortatione, animus inquirens
ne timuerit [illegible] patiuntur
habent [illegible] [illegible], non vos
[illegible] nunc quod [illegible] sunt, quod
statim respuebant, si invenirent
vias confortantes, State ergo in
fide, [illegible] estis, animo
crucis si [illegible] stabiles,
[illegible] non [illegible] [illegible] quod tota
vita nostra in infirmitate est
[illegible] [illegible] est, vita
[illegible] [illegible] in [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
sustinet ad [illegible] sponsi con-
[illegible] [illegible] [illegible] est ab
[illegible] [illegible] spiritu

quia impedivit velut intellec-
tia de morte corruptionis [illegible]
quia te advocavit quia sollicitudi-
ne mentale te torquet, cuius im-
pellant que turba fantasmatu-
um ipsi suggestionum, totum hoc
in corde sentiens tanquam de ver-
minibus corporalibus sive scatens
ex aggravatione morbum [illegible]
et medicum, sic ergo te sanabit
qui fecit talem omnibus non
egrotantis, si legem sanitatis
acceptam voluisses, nunc tibi
disposuit, et medicinam quid
tangeres, et quod aut tangeres
ad retinendum salutem, noluisti
audire ad retinendum, audi ad
recuperandum, languore tuo exper-
tus es quod ille [illegible] cum
tamen [illegible] sanus est sic te
nunc manibus audivit [illegible]
[illegible] esse, [illegible]
[illegible], sic ergo te sanabit
qui talem fecerit, ut mandata ego
tamen si eis accepta observare
voluisses, sic te sanabit qui
fecit angelos et te affectum
equalibus esse angelis, sic sana-
bit factum ad ymaginem suam
qui fecit celum et terram et sa-
nabit te opus esse ut sanari
velles, sanabit quod ille omnium
magnitudo sed non sanat nisi
[illegible] ad medicum pro-
fiteri, et sanabit te in futuro
sicut enim infirmitatis est in omnibus
militantibus alia dux est
infirmitatis, alia corporis et alia
dam est anima, et quedam
substantia sic infirmitatis alia
alia consuetudo alia substantia
consuetudo infirmitatis in alia est
ta assidue in peccatis [illegible]
[illegible] deo deformis apparet
secundum substantiam [illegible]
temptatione [illegible] culpa augea-
tur sed statim per confessionem [illegible]

pravitatem [illegible] eorum esse indignus
sed in [illegible] non [illegible]
corporis [illegible] epistulis [illegible]
[illegible] finit indigne in
[illegible] sibi manducat et bibit
ipse [illegible] ad istud
aliud [illegible] infirmum [illegible]
per [illegible] ad eorum sive constantie
sive [illegible]
[illegible] ad [illegible] istum
est augustinus de infirmitate anime
123 dicitur [illegible] infirmitatis
[illegible] in medijs
temptationibus [illegible]
demonibus [illegible] in medijs
gemitibus et [illegible]
molestiam, [illegible] infirmitatis
[illegible] salubritati et
[illegible] in templo dei
unde [illegible] et
libro [illegible] pellagia
maria [illegible] abluit
[illegible] amica
factum dictorum [illegible]
sive [illegible] sive addita
sive que ignoravit sive
sive sciens commissa sunt
sed [illegible] infirmitatis
cum [illegible] resistit [illegible]
sanum [illegible]
[illegible] aut [illegible]
in aliquo delicto [illegible] // hoc
[illegible] gaudens in alle-
luia [illegible] ubi dicitur
[illegible]
que [illegible]
[illegible] delicta [illegible]
[illegible] aliud deus
diligam te domine virtus mea
[illegible] miserere mei ps 6
domine quoniam infirmus sum
sana me domine quoniam conturba-
ta sunt omnia ossa mea
glo. [illegible] mihi
[illegible]
[illegible] xxxix [illegible]
[illegible] quoniam infirmus

sed ex nec flagelli ex vero sapre
X domo fustis et virgu
lis. Si igitur deum diligis ideo
patris sicut diligis disciplinam
dei flagellantis te diligis
flagellum dei diligis et sustine
bis, tussi laboras, pulmo
ne deficis, ubi stomachus
appetit, cum fastidis multo
multimodo morbo anguste
afficeris, sed et hic si tamen
fidem habes, si tribulatus es
tamen dei sub disciplina eius
es, nec abnuas filii, nemo
filius quem non corripit pater
sed noli deficere a disciplina
domini, et ne fatigeris dum
ab eo argueris. Unde cantat
ecclesia in antiphona laudum de
sancta Ecclesia, ipsa celesti rivo
alluit, vero nunc immobilis
confirmat, sed diligit quos ...
flat? argui, dicite eum dominus
corripit, et quasi pater in
filio complacet sibi, quia sicut
per infirmitatem corporis salutem
anime confert, Audi dominum apostolum
dicentem virtus in infirmitate
perficitur, at si dicat aplicetur
cum pateris infirmitatem in
corpore, sit virtus de virtute in
virtutem, sed in infirmitate
virtus augmentatur, virtus
autem salus est anime. Infir
mitas corporis est quasi per
virtutem anime parit salutem,
donum dei est, non est a
laude nisi ex deo salus anime
per flagellum quod dei ne contemp
nas, sed flagellantis dei
deo gratias diligere corripientes
diliges corrigentem diliges
arguentem non in furore neque
in ira sed in nimia affectione pa
terni devotus esto, vocavit
gratias age, miseravit vedi ad
te cogita pauper, cogita de
deo. Pensa si patris quam sua
omnia opera sua ... misera
cordia ipse deus est ipse sapiens
est, ipse caritate ad suum ordi
nem nichil est, nec vult dam
nare, non vult te male inde
terri nec vult miseriri velle
te sanare ideo flagellat te
misericorditer quoniam in eo dilexisti
spiritualiter, flagellat te benigniter
dic te flagellante in spiritu et
na... neque ... despicias fla
gellum ... magis gaudeas
suscipe, flagellat te quod necessaria
nec iniuste, iuste cum est
... ... huius
corporis medicina est spiritualis
verbo recto ... ... morbus
...us ut ... medicina in
... est ... ...
... cum si ... deus per
... ... et mor
bum velis ... ...
... ... sanabitur
... ad debilitatibus ... flagellatissimus
... ... magnificentissimus
... in ipso flagello
... ...
... ... in
innumerabilibus, ...
iste ... ...
... ... mala ...
... . est ... de
infirmitatibus, ...
pale fiat tibi antidotum spiritale
... cum si in flagello ...
... ... si ...
flagellabunt, ... cum deus
flagellabit ... ...
... ...
... ... debes ...
... si ... totus ...

infirmitate medicinale tota
debilitatis vocibus amicorum expectat
ne sanitas corporis infirmi
talis prestet aut ante deterior est
et periculosior, aqua venit hec
sanis [illegible] vel eciam [illegible]
debilis ad actum constantie sic
ego [illegible] [illegible] [illegible]
[illegible] hec tria [illegible] [illegible]
pa Sanitas infirmitatis [illegible] diffi
cultas ad [illegible] [illegible]
[illegible] hoc [illegible] [illegible]
infirmitati est [illegible] [illegible] debilis
nec [illegible] in manu [illegible]
[illegible] [illegible] de peccato mor
tali de quo in difficultate
[illegible] [illegible] et hoc [illegible] que
offendit [illegible] [illegible] in [illegible]
est [illegible] in homine [illegible]
et [illegible] offendit primo [illegible]
[illegible] [illegible] [illegible] offendit [illegible]
[illegible] [illegible] [illegible] offendit
[illegible] sunt ab ipso [illegible]
ideo [illegible] a [illegible] [illegible]
[illegible] [illegible] [illegible] longe
a peccatoribus salus [illegible] [illegible]
ad [illegible] [illegible] vel
[illegible] sicut [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] sicut [illegible] sunt adulteri
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] ubi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] infirmitatis [illegible]
ad sustinendum [illegible] [illegible]
[illegible] [illegible] magna difficultate vix
potest sufficere [illegible] in [illegible] et [illegible]
[illegible] [illegible] Job 6 [illegible] [illegible]
[illegible] [illegible] ut sustineam
[illegible] [illegible] tria infirmitatis diffi
cultas ad [illegible] [illegible] de qua
[illegible] 31 in [illegible] [illegible] [illegible]
velox [illegible] [illegible] [illegible] infirmitas

[illegible] difficultas ad [illegible]
de qua ad [illegible] [illegible] [illegible]
[illegible] [illegible] in fide [illegible]
[illegible] [illegible] [illegible] firma debet
esse fides [illegible] sit fundamentum
[illegible] [illegible] bonorum [illegible]
[illegible] sua fide vivit abacuk [illegible]
infirma est in illis [illegible] ad
[illegible] credunt et tempore
temptationis recedunt talis
[illegible] [illegible] luc [illegible]
ego rogavi pro te ut non
deficiat fides tua [illegible]
[illegible] habuit constantiam [illegible]
fide usque ad mortem ut [illegible]
martires [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
de constantia ad quam vocat [illegible]
[illegible] et [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de constantia [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
que constantiam [illegible] [illegible]
usque ad consummationem [illegible]
XX consummabo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] constantia [illegible]
[illegible] [illegible] usque ad con
summationem [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
omnis consummationis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
in quo [illegible] [illegible] [illegible]
quod extendit se usque ad [illegible]
[illegible] qui diligunt [illegible] [illegible]
[illegible] constantia est [illegible]
que vocatur consummatio [illegible]
[illegible] [illegible] consummatio in [illegible]
ad [illegible] in [illegible] ad [illegible]
ideo [illegible] [illegible] [illegible] [illegible]
[illegible] tribulationibus
et [illegible] ut sunt mar
tires confessores [illegible] doc
tores [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quos
[illegible] mortis [illegible] [illegible]

celestis et sceptri in celesti regni
honore collocavit, et mitra
martirum glorie vicissim vel sal-
te morti ab hac vita presidi
et in altissimis collocavit coroni
mitra glorie vel martirum a
merito passionis perpetis et
omnes quos virtute sua sanc-
tis quippe virtutibus [illegible] et
aromatica confessoris qui bona
[illegible] fragrantia ad poste-
riores [illegible], nempe
lucernis ardentes in manibus
suis tenebras totius mundi
illuxerunt et illuminaverunt et
cuius ipsi dicit dominus Ecce odor
filii mei Gregorii Augustini
Jeronimi Benedicti Bernardi Do-
minici Francisci sicut odor agri ple-
ni, et illud [illegible] cogitat
qui [illegible] in dextris [illegible]
Et commendatur hic sponsus a tribus
primo a sanctitate in exaudiendo
[illegible] gloriam
mortis meae, sponsus [illegible]
desiderio videns et quod petebam
se iam sensisse testatur [illegible]
mei in amore eius multi-
pliciter accendi secundum desiderium [illegible]
[illegible] exaudivit dominus sponsam
cordis eius secundo commendatur
a benignitate in [illegible]
[illegible] glorie [illegible] con-
gerendo infirmos [illegible]
[illegible] agentes [illegible]
[illegible] in regnum
collocando [illegible] Erravi
sicut ovis que periit quere
servum tuum quia mandata tua
non sum oblitus et ad Rom.
ut quid adhuc cum infirmi
essemus in [illegible] pro impiis
Christus mortuus est. Tertio com-
mendatur a largitate re-

munerando [illegible] largitate
regis mei in hoc desiderio
quod tu magna promisisti et
magnus [illegible] oblivisci
non potuit, et non [illegible]
[illegible] est cum [illegible] gau-
dii in hoc articulo [illegible]
[illegible] sponsus [illegible]
in [illegible] vide quod isti
[illegible] magno desiderio [illegible]
[illegible] illud [illegible] sponsi [illegible] Matth.
25 Venite benedicti patris mei
percipite regnum quod vobis paratum
est ab origine mundi. Istis [illegible]
[illegible] dicitur hic [illegible]
[illegible] dicit [illegible]
[illegible] humilitatis [illegible]
[illegible] dolor cordis [illegible]
[illegible] passionis laudem et
gloriam sicut in Ysaia legitur
Dabo eis coronam pro cinere.
oleum gaudii pro luctu pallium
laudis pro spiritu meroris [illegible]
[illegible]
[illegible] et aromata [illegible]
[illegible]
[illegible]
[illegible] celeste [illegible]
[illegible]
[illegible] celesti [illegible]
filii dei [illegible]
[illegible]
[illegible] reposita [illegible]
[illegible] caritate [illegible]
[illegible]
[illegible]
[illegible]
[illegible] in [illegible]
[illegible] dei et proximi amore
[illegible] audiamus sponsum
audiamus sponsam audiamus
[illegible] sponsum [illegible]
[illegible] imitatur

Ortu ad que vocat in primo conditionis
libertate, in sponsa affinitate,
in orto amenitate, libertate
vna sponsus quietat sua
gaudia, affinitate qua dicit
soror et sponsa amenitate
vbi veni amica et veni
ter ve libertas est que donat
egentibus, donat laborantibus
donat peccantibus egentibus refectio
est, laborantibus consolatio est
peccatoribus remissio est, et hinc
signauit abraham sub tabernaculo
hospicio suscepit. in figura primi
dedit tibi cibaria, secundo tollo
ramis tuis sub ilicis vmbra
tertio lauit pedes aqua,
3 Unde rex de samuel ad saul
cum veneris ad arborem thabor,
occurrent tibi tres viri vnus
portans tres edos, alius tres
tortas panis, tertius lagenam
vini in eodem cap. intelligitur
peccatorum remissio in panibus re
fectio in vino ad letificandum con
solatio, de primo dicitur in ps. qui
cxlvi dat iumentis escam ipsorum et
pullis coruorum inuocantibus
eum glo. i. ipse est qui dat pec
catores inuenientes i. simplicibus
in ecclesia escam ipsorum spiritualem
sicut dictum est mathei xi absconderas
hec a sapientibus et prudentibus
et reuelasti ea paruulis i. humi
libus et Ione vlt. non parcam
niniue in qua sunt plus quam
centum et xx milia hominum
qui nesciunt inter dexte
ram et sinistram, et iumenta
multa. et cui dat escam pullis
coruorum. i. peccatoribus filiis peccatorum
nigrorum horribilium inuocantibus
eum. Caro sunt peccatores nostri
qui mouentur in peccatis
in gloriam reuertunt ad archam
id est gratie iii regum xix filii
qui sunt qui ante retardat
et reconstituit. Zacharie vii vox
in fenestra cantantis. coruus
in superliminari. Ieremie vi et luce v
ne tardes conuerti ad dominum
et clamatores verbo spirituali
Iob 38 quis preparat escam
coruo quando pulli eius ad ipsum
clamant eo quod non habeant
cibum Luce xii considerate cor
uos qui non seminant neque
metunt quibus non est cella
rium neque horreum et deus
pascit illos, de secundo quod si
nat dolorem corde et alli
gat contritiones eorum ps. cxlvi
ezechiel xxxiiii sanabo contritiones
eorum, et alligat fracturam appo
nendo contritiones eorum ecclesie
vincula illorum alligatur
soluimus et ezechiel 30 ad fractum
sunt alligabo de tertio ii cor. i
et primo benedictus deus et
pater domini nostri iesu christi pater
misericordiarum qui consolatur
nos in omni tribulatione nostra
Notandum quod triplex est panis
iste, panis ille qui de celo
descendit qui dicitur sapientia contra
eum efficit, deficiente repat
panis vaboreat, esuriente in
satiat, refecit ad currendum robo
rat ad pugnam satiat dul
cedine gustatur psalmorum celestem
panem designat ille panis
quibus panis turba in
deserto Ioh. vi vnde ait si
dimisero eos ieiunos de
ficient in via, de secundo
panis ex helias confortat
in fortitudine cibi illius
ambulauit vsque ad montem
dei oreb de tertio frango

esurienti panem et egenos et
vagos induc in domum
tuam cum videris nudum operi
eum et carnem tuam ne despexe
ris ysa lviii° hunc panem
dedit in nuptiis sacerdos ad
tum esurient fugiens a facie
saul regis uxorem. Secundum
confortatum quod est lagena
vini, vinum mediante gratia
tua facit hominem sobrium
audacem hilarem, sic caritas
homines tribulantes, debet
enim esse sobrius erga deum
in matrimonia ... audax
contra temptationum spiritualem
letus sustinendo illata fla
gella in primo quod habemus
est deligentia in secundo auda
cia in tertio letitia, de primo
dicitur esto vigilantes sicut ebri
etatis vino, et maior est
sobrietas castitatis quam
veritas, sobrietas que vino
temperatur, secundum exhibeat
gratias inducto ipso fit, vi
num cum mixtum est aqua,
et audacia sua pusillanimitate
de tertio vinum letificat cor
hominis. ratio confortatum secundum
creationis que minus eius
designatur aqua eius petit
designat. Duo sunt que
quia est peccatum originale,
est actuale, est debitum mor
tis eterne, primum in natiuitate
christi interruptum est. secundum
pena destruitur, tertium passio
ne relaxatur, primum est ille
eius qui amaritudinem ...
nature peregrinantis angelorum
significat. Secundus qui a
iudea christus visitur clamauit

permittebat ... ...
vestimentum ... ... tinguit
unde aspersus est sanguis eorum
super vestimenta mea, unde psalmus
xxv ... conscidisti
... ... et tibi sacrificabo
hostiam laudis. Audi paulum dicentem
ad Romanos vi vetus homo noster
simul crucifixus est cum christo ut destruatur
corpus peccati ut ultra non seruiamus
peccato. Qui enim mortuus est
peccato iustificatus est a peccato.
cum christo enim destruitur in passio
ne eius nos conformatos ...
diluimus. O quam liberalis est
qui restituit perdita, donat gra
tuita, confirmat tradita in
primo incurrenti indulgentiam
in secundo ... beniuolentiam
in tertio ... diligentiam
in primo peccatoribus veniam
in secundo habitanti dabitur et donat
in tertio debitum retinet. primum
nobis reputat pater ille bonus
luce xv suscipiendo filium. Secundum
homo ille qui abiit in regionem
longinquam et tradidit bona
bona sua. Tertium mulier illa
que abscondit fermentum
in mensuris satis farine. quam
hoc est sapientia diuina hec abscon
dit fermentum, et caritatem in
nostre pietate confirmat secundum
... est peruenimus quod fecit
pater ille prodigo filio cum a
longe videt. Secundo ei occurrit
tertio super collum eius ruit
quarto in osculum patris suscepit
quinto stolam primam
cum anulo et calciamento
dedit, sexto attendit vitulum
saginatum septimo audiuit
symphoniam et chorum. primo
... pena remouetur, unde

a lumine per primam oritur per
providentie gradum tenuit super
bellum per primum. Postea dedit
veniam confitentium; tertia que
salutis ad finem pertinet, scilicet dona
spiritualia, reddit eam pater palatio
sicut ad munimen primum
vel affectum ne participiat tam
quam caro mala; dedit et primam
stolam, vel aliam ministrationem ut
sit in virtutibus ornata; dedit
et anulum in manum ut habeat
perfectum ad opera; tertio quo reddit
debitum quod dat gratia [illegible]
eo confirmat [illegible] primo
in adversitate dat patientiam
secundo in prosperitate firmat virtutum
conformatia ne discordet per
voluptatum concupiscentie et superbie
tertio amore sui infundit
ut ascendatur in diligendi
proximum ad faciendum in eum
vitium; quarto facit vitulus
saginatus, id est corpus Christi quod in
cibis spiritualibus laboratis ad
tolerantiam [illegible] symphonia
que dicitur a sin quod est simul et
phonis quod est cantus, vel simul
cantus, quod vocatur statu [illegible]
nationem; [illegible] chorus quod ex
duabus vocalibus, scilicet superiorem
[illegible] respondet sicut
[illegible] [illegible] semper
[illegible] qua dilectio dei et
proximi [illegible] ad veritatis
custodiam, tali dicitur veni in
ortum meum [illegible] [illegible]
dilecti, sequitur vaginatio
scilicet soror mea sponsa ecclesia
est soror sponsi primo [illegible]
secundo spiritualis [illegible] regularis
primo per [illegible] secundo per religio
nem; tertio adoptionem primo cum
Christo [illegible] [illegible] de gentibus
[illegible] [illegible] [illegible] religiosi

Stam accepit et misericordiam [illegible]

virginum et viduis nomine
in domo [illegible] tertio in
regno [illegible]; prima soror
est causa secundo adulta tertio
perfecta primo [illegible] affectu per gratiam
per [illegible] secundo facit de
voluntate tertio pervenit ad
[illegible]; de primo soror mea
[illegible] est et ubera non habet;
de secundo qui facit voluntatem
patris mei ille meus frater
et soror et mater est; de
tertio hic dicit veni in ortum
meum soror sponsa mea; de
primo apostolus [illegible] tamquam
parvulis in Christo lac vobis
potum dedi non escam. De secundo
in [illegible] [illegible] [illegible].
De tertio omnia [illegible] quia [illegible]
[illegible] autem Christi. Anima habet
quinque sorores. Prima est [illegible]
[illegible] temptatio secunda ratio
tertio [illegible] conscientia
[illegible] post [illegible] ad [illegible]
pascit ut [illegible] examinet
[illegible] que illuminat pascit
ut [illegible] alleviat de primo
[illegible] dixit pater meus
es mater mea soror mea
[illegible]; hec est Maria
soror Moysi que [illegible]
[illegible] de secundo qui [illegible]
soror [illegible] in die [illegible] alloquitur
de [illegible] alloquium [illegible]
[illegible] hec est
Sara cui dixit Abraham
descendens in Egyptum dic
[illegible] quod soror mea es,
de tertio [illegible] dixit soror
mea es, hec est Martha que
ministrat, et Lazarum [illegible]
[illegible] [illegible]
[illegible] [illegible] ad [illegible]
ad [illegible] [illegible] ad
[illegible] [illegible] ad [illegible]

ex gaudiorum · Secundo enim studiosa ego
sponsa cum tua voluptuosa secun-
dum ut tristitias omnes studui
sponsa sive sponso temporalium pro
voluptuosa [illegible] celestium de sp(irit)o
sanctus salvabitur velut et filiorum
gaudium / hec est illa sancta mulier
que sentem manuum suarum
plantavit vineam de qua de-
scendit sponsus in quibusdam
ut videret poma convallium
et inspiceret si floruisset
vinea et germinassent mala
punica. Cui obviat illa quasi
mater honorificata dicens
Ego mater pulchre dilectionis
et timoris et agnitionis et
sancte spei etc. Dicit ergo tibi
generose diligentes timentes cognos-
centes et sperantes et tales
vocatos ad aliud studium scilicet celeste sive
et sponsi vide et dicit tota
pulchra es amica mea et ma-
cula non est in te temporalis
scilicet sollicitudinis. Est enim illa
mulier de qua xxi capitulo vidi
civitatem sanctam Jerusalem descendentem
una de celo a deo paratam sicut sponsam
ornatam viro suo et audivi
vocem magnam dicentem de throno
ecce tabernaculum dei cum hominibus
et habitabit cum eis. Admittitur
ergo ad secretum cognitionem ut
Paulus et Johannes ewangelista
per gratias spirituales speciales
cum revelata facie speculantes
gloriam dei unde est delitiosa
Unde Cant. viii. Que est ista
que ascendit de deserto affluens
divitiis. Hec est illa mulier a-
micta sole et luna sub pedibus
eius [illegible] affinitatis [illegible]
[illegible] eam sponsus sic veni
ad [illegible] ad amicitiam

sapientie ipsi inventi [illegible]
sua cum aromatibus meis
ubi amaritudine prime gra-
tiam accepi et aromata
celestis dulcedinis electis
meis preparavi quam dicunt hic
iusti quos vocat ad curiam
suam. Que cum magno desiderio
expectavit illa hic in patria
ut in futuro accipiat coronam
glorie cum suis sanctis
[illegible] hec accedit ad ipsum celum
sponsus Christus parat iustos celi
ad curiam sive glorie patet ex probatis
quia illos iustos vocat quos
[illegible] bonos probos viros
ad senectutis maturitate et
decursum vite huius ultima mune-
rat iustos [illegible]
dus et [illegible] in [illegible] virtutis
quia iustus si a prima iustitia
recesserit in qua diu vixit
et in ea [illegible] fuit de-
[illegible] quia [illegible]
[illegible] eum [illegible] [illegible]
[illegible] in penas [illegible]
[illegible] hec [illegible]
ut refert [illegible] de
predestinatione iustorum et [illegible]
et iustitia [illegible] illa iustitia
[illegible] sibi [illegible] quia
nulla virtus [illegible] sufficit
[illegible] sine iustitia, [illegible]
[illegible] iustus [illegible]
fide iustus [illegible]
[illegible] [illegible] [illegible]
[illegible] ipse [illegible] ut puniat
[illegible] [illegible] hominis iustus [illegible]
ut puniat te malum. Faciet
te [illegible] bonum / et ipsa sit
via deo ut vocaverit te ad fide-
[illegible] te ad regnum. [illegible]
iustitia [illegible] via qua [illegible]
deus ad homines et homines
ad deum [illegible] [illegible] [illegible] in
confessione peccatorum [illegible] [illegible]
[illegible] in illo iudicio invenient

omnes enim non fallaciter dicunt di-
mitte nobis debita nostra sicut
et nos dimittimus debitoribus
nostris. Et hanc eius dimissionem
isti invenerunt [illegible]
[illegible] hic habebant peccata elemosi-
nis deleverunt. Unde dicitur
date elemosinam et ecce omnia
sunt munda vobis Luc. 11. Et hic dicitur
dicitur esse nobis esse iustitiam
amplius, non est ista iustitia
superbis sed superba praesumptione
etiam quia sic nullus iustus
ipse nimis sit iniustus. Apol-
lo cum se faciat iustum quem Deus
se non habet peccatum aut quem se
putat non gratia Dei sed sua
voluntate sufficere esse
iustum, nec recte vivendo
iustus est sed potius inflatus
putando se esse quod non est.
Refert enim Augustinus li. de ci. Dei
iustitia non sic diligitur ut peccati
cupiditas eius delectatione vincatur
ut autem diligatur et delectet
vera iustitia non nisi divina
subveniunt gratia. Requiritur ergo
infusio gratiae dirime ad remissionem
culpae. Dubitatur quia hic utrum re-
missio culpae naturaliter praecedat in-
fusionem gratiae. Et videtur quod sic
quia super illud quod dicit in psalmo quod
parum recedit, dicit Glossa, nisi quis
prius desistat in malo nunquam
surgit ad bonum. Sed remissio
culpae facit desistere a malo,
infusio autem gratiae facit resurge-
re ad bonum. Ergo prius naturaliter
est remissio culpae quam infusio
gratiae. Sed contra agentis infi-
nitae virtutis non exigit dis-
positionem in materia in qua operatur
sed gratiae infusio est ab

agente infinitae virtutis, sed a
Deo qui non exigit aliquam
dispositionem. Hic agens naturaliter
est prius patiente. Sed in
iustificatione impii gratia est
ex parte agentis, culpa ex
parte patientis seu recipientis.
Ergo prius est naturaliter infusio
gratiae quam culpae remissio.
Dicit secundum sanctum doctorem in 4o
de veritate quaestione de iustificatione
impii quod in generibus
quattuor causarum causa naturaliter est prior
causato. Contingit autem secundum
diversa genera causarum idem respectu
eiusdem esse causam et cau-
satum. Sicut purgatio est
causa sanitatis in genere causae
efficientis, sanitas vero est
causa purgationis secundum genus
causae finalis. Similiter materia
est causa formae aliquo
modo inquantum sustinet formam,
et forma autem aliquo modo est causa
materiae inquantum dat esse materiae
actu. Et ideo nihil prohibet
aliud altero esse prius et
posterius secundum diversa genera
causae. Illud quod est prius in
ratione causalitatis secundum finis
et causa efficientis, et a causa
finali omnes aliae causae [illegible]
[illegible] quod finis causa est efficientis
[illegible] non agit nisi propter finem
et ex actione efficientis [illegible]
[illegible] ita una suscipit
formam [illegible] utrumque
[illegible] a materia una forma
expellitur et alia inducitur
expulsio formae praecedentis
est prior naturaliter in genere causae
materialis, omnis enim dispositio
ad formam reducitur de
inducendo autem materiae a for-
ma [illegible] quaedam dispositio

ad forme susceptionem, secundum eos
i. simul est dicitur in [illegible] prima
naturaliter est, simul enim [illegible]
[illegible] negativi in eo [illegible]
[illegible] inveniunt [illegible]
[illegible] que se tenet ex parte materie
et subiecti secundum rationem cause mate
rialis, ipse prior naturaliter in-
ductione forme que similiter
efficit subiectum et expellit
[illegible] et quia sicut ex hiis
in quo non incidunt, forma
[illegible] effectivis in quo ipse
[illegible] forma est similitudo
agentis ideo ex forme in-
ductio prior est naturaliter secundum
ordinem cause efficientis
et finalis. Ex hac patet
secundum predicta quod ordine nature
sit simpliciter loquendo
secundum ordinem [illegible] prior est gratie
infusio quam culpe remissio
[illegible] secundum ordinem cause materialis
est econtra ad secundum quod dicitur quod
glossa illa loquitur quantum ad
[illegible] operis mali et
operationem operis boni, cuius
est causa dimittere malum
quam operari bonum, et ideo naturaliter
prius est, vel non [illegible] loquitur
[illegible] ad habitus qui in-
funduntur vel expelluntur
ad tertium dicendum quod in operibus dei
non acquiritur dispositio prior
[illegible] agentis secundum prior
[illegible] effectivis et propter
talis dispositio [illegible] generatio
[illegible] quia sicut esse [illegible]
ad quartum dicendum quod si deus [illegible]
[illegible] operatur iustificatio
expulsio culpe est prior ipse

[illegible] prior nature, ordo enim temporis se-
quitur ordinem [illegible] et [illegible]
[illegible] prius dicitur quod in tali
[illegible] ipse prior [illegible]
[illegible] prior quam [illegible] aliud dicitur
esse simpliciter [illegible] quod est
[illegible] ordine cause final-
is [illegible] est, et ideo [illegible] dicit
quod ad [illegible] duo
requiruntur scilicet [illegible] et [illegible]
[illegible] dono [illegible] est
[illegible] ergo [illegible] que
in iustificatione [illegible] est ex
parte dei [illegible] prior
[illegible] est ex parte
[illegible] recipientis. Sed quia [illegible]
[illegible] sequitur quod ille iustificatur
[illegible] cum [illegible] rectitudine
[illegible] cupiditate [illegible]
aliquid ab ipso [illegible]
[illegible] in ipso cum
solo [illegible] alius [illegible]
est et cum [illegible] est
[illegible], sicut solet
[illegible] in hac [illegible]
[illegible] sequitur quod [illegible]
se examinare et si [illegible]
in se bonum invenerit quod [illegible]
ad iustificationem [illegible]
[illegible] dedit et [illegible]
[illegible] de eo [illegible] dedit petat
et quod non dum dedit [illegible]
et [illegible], non enim [illegible] in
[illegible] et ille in
[illegible], [illegible]
[illegible] caritatis [illegible]
[illegible] affectus [illegible]
[illegible] ergo [illegible]
[illegible] ex [illegible]
[illegible] in
ipsa [illegible]
iustitia ideo iustificatio est in-
iusti [illegible], non [illegible] sibi [illegible]
[illegible]

Comedi favum cum melle
meo bibi vinum meum
cum lacte meo. Hec est
tercia pars capituli. In qua ostendit
quod fratribus est honor curato
et dicitur hic quod primo dicit
quod desertum sibi incommendauit
ibi comedi favum predicatores expositores. Secundo predicatores
auditores ibi cum melle meo.
Tercio quod predicatores contemplatores
ibi bibi vinum meum. Quarto in
predicatores auditores ibi cum lacte
meo. Ita favus sunt illi qui
scripturas intelligunt et aliis
exponunt. Aut dicuntur illi qui
expositores sibi explanant ubi se
legunt eis consultant et instruunt
ab illis desiderant. In primo sen
tes ac favum celestem propina
bant in lacte instituunt adhuc
auditores accipiuntur. Qui cum duos
filios [illegible] studiis [illegible]
comedit favum cum melle eo
predicatoribus amaris dulci commixtio
delectando et alios ad plenam
inuitat predicacionem cum fodit co
medite amici mei et inebriamini
amici carissimi. Dicat ergo continue
sic veni ad curam meam
fratribus meis et potus amica
tam comedi .i. interpretatum
intellectui vel spirituali amabile
intentio vinum [illegible] vel in
corporibus nichil tam [illegible]
favus .i. collacionem doctorum
vel expositorum. Debent esse
expositores favus illuminatis
in expositione scripture ut vult
primo dicit ut dixit me in
favum mellis et illuminati
sunt oculi eius. Ut favus
dulcis in de contemplacione

[illegible] Comede fili mi mel
quia bonum est et favum
dulcissimum gutturi meo
ad literam in terra promissionis
in qua regnabat Salomon
mel habundabat, unde in
pluribus locis veteris testamenti
dicitur terra habundans melle
et lacte et eo [illegible] nostri
intellectus corporalis hic dicitur
sapientie cum sue dulcedine
sit aperta [illegible] vel per
favum .i. [illegible] confessorum pabu
lum diuinis vasa dulcedinis
exempla virtutis cum melle
meo .i. cum predicatorum concordia
[illegible] collegio, mel enim est
liquidum et sic predicatores audi
tores enim debent liquefieri
ad exposicionem doctorum et
[illegible] homo sola
est anima mea. Mel est
dulce per [illegible] dulcedine delect
[illegible] et mansuetudine lucis
in [illegible] conspice vinum
[illegible] tenax
[illegible] au
[illegible] debent ut
possint satisfacere animas suas
[illegible] dei
[illegible] templi
[illegible] cum melle
.i. cum aqua. Dulcedine omnia
implebat [illegible]
[illegible]
.i. interpretatum vinum meum
.i. ardore [illegible]
[illegible] vinum tam proprie
tates intelliguntur [illegible]
[illegible] alias
exemplis inebriantibus
[illegible] odore

favus

bone fame et opes habentes
incaluit in fugare calore sue
concupiscentie zach. ix. quid
bonum, et quid pulchrum eius
nisi frumentum electorum et
vinum germinans virgines. Item doctrine
ipse sapientie fervente lactis
fluentis alios doctrina nutri-
entes. Bibi lacte meo id est cum
impletorum auditorum refectio
qui habent per lac intelligitur.
lac enim ex uberibus exprimitur
sic illi ex predicatoribus per
predicacionem spiritualiter emulgentur
et exprimuntur a delatoribus
[illegible]. Item lac est candi-
dum et facilis gustus sic illi
candidi sunt per simplicitatem
et de facili mutabiles
de malo in bonum. Vel cum
lacte meo id est cum infirmis
predicatoribus adhuc. Vel hoc
ad simplices et minores
doctores pertinet, et quod inside
est ut saciato dulci in sola
mensa [illegible] femine.
Honorius vero sic exponit.
Comedi .a. inebriavi me illa
que sunt favus cum melle.
nam favus est mel in cera
ut christus anima in corpore humano.
et ipse in corpore ecclesie quem sic
incorporate [illegible] mistico
fide et caritate. Mel autem est
[illegible] [illegible] [illegible] corpus
ideo per favum exprimitur. Hoc
quod corpus cum deo [illegible]
[illegible], et cum eo corpus [illegible]
[illegible], per mel autem [illegible]
de inferno per christum liberatorum
per vinum [illegible] hoc quod in
primitiva ecclesia alios doctrina

inebriavit per lac bonum qui lacte
doctrine sunt nutriti. Bibe arde-
ntes electorum possunt amoris
ad gloriam perfectorum per dilectionem.
Bernardus comparat [illegible] qui
perfecte est perfectorum dominus.
De quo comedi favum cum melle
meo, quia quos corpore sancti-
ficavi iam in gloriam [illegible]
cum animabus quas de inferno
liberavi. Bibi vinum cum lacte
meo quia de [illegible] cum [illegible]
iam angelis in celestis [illegible]
[illegible] angeli [illegible]
[illegible] et [illegible] archangeli
[illegible] et [illegible]
[illegible] quod sunt [illegible] qui [illegible]
dulcedine spiritualis intelligentie
[illegible] et alios [illegible].
Aliter sunt [illegible] qui [illegible]
[illegible] [illegible] [illegible] libenter
gustant, et [illegible]
[illegible] gustant desiderant, vinum
sunt fortes [illegible] doctores
alias in [illegible] [illegible]
lac sunt [illegible] adhuc [illegible]
qui lacte doctrine nutriuntur
ad [illegible] [illegible] [illegible] [illegible] ut
dulcedinem cibi [illegible] [illegible]
et ut [illegible] potus in [illegible]
[illegible] [illegible] amicos in gloriam
[illegible], nunc alloquitur [illegible]
[illegible] in [illegible] epulantibus
hac amicos cum [illegible] de [illegible]
[illegible], [illegible] sic exponit.
Comedite favum cum melle [illegible]
[illegible] [illegible] habundantia
[illegible] vini et lactis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]. Comedite amici
id est [illegible] [illegible]
per [illegible] et [illegible]
habebatis [illegible] [illegible]
habundantia [illegible] [illegible]
[illegible]

Alia glossa dicit comedi, id est comedere dedi favum cum melle meo, quia ex benignitate mea et dulcedinis [illegible] animos et delectos cumulavi et potius vinum [illegible] cum lacte [illegible]. Beda pro- sic exponit: comedi favum [illegible] qui favo comparantur hii qui in hiis sunt dulcedinem sensuum spiritualium investigare in salute audientium delectantur. predicando [illegible] melli assimilantur hii qui apparatus sibi epulas ubi libeant gustare [illegible] desiderant id est cum vino fortes ac summi celestium contemplatione, in lacte autem [illegible] adhuc auditores exprimuntur. Et cum harum [illegible] vita diversis [illegible] studiorum modis distantem [illegible] una [illegible] ipse communicem [illegible] gratiter approbat quia favum cum melle comedit, vinum bibit cum lacte, [illegible] [illegible] actionibus delectatur sed ad [illegible] mentis devinitur, [illegible] ad [illegible] [illegible] [illegible] desideriis fideles quoque suos hortatur dum continuo subiungit: Comedite amici mei et inebriamini carissimi. Glossa sic exponit: Comedi favum cum melle meo. Comedite sponsi mei favum cum melle, [illegible] [illegible] in sanctis operibus latentem [illegible] et [illegible] [illegible] sanctarum [illegible] delectacionem [illegible] [illegible] cognoscit vinum quod sumi cum lacte bibit

qui et exterius [illegible] [illegible], et in [illegible] aliorum [illegible] pietate diligentibus [illegible] ad [illegible] [illegible] ad [illegible] [illegible] plus [illegible] [illegible] in [illegible] [illegible] subiungit: Comedite amici mei et bibite et inebriamini carissimi sic exponitur per favum et mel doctores qui favus sunt qui studeant [illegible] alios [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] apertis glo. per favum signantur illi qui in [illegible] dulcedinem spiritualis intelligentie querunt, [illegible] [illegible] [illegible] [illegible] tanto dulcius [illegible] [illegible] glo. [illegible] [illegible] epulas [illegible] [illegible] alius [illegible] illud quod [illegible] [illegible] [illegible] [illegible] possidebant per vinum vero prelati qui temperata austeritate [illegible] [illegible] [illegible] in subditis efficiunt [illegible] [illegible] calore [illegible] [illegible] [illegible] [illegible] et purgant [illegible] vinum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per lac sunt signati subditi. glo. per lac [illegible] [illegible] [illegible] [illegible] intelligit qui [illegible] [illegible] studiis et [illegible] discrepent [illegible] [illegible] [illegible] ipse [illegible] [illegible] [illegible] [illegible] [illegible] ad prelatum. Cum [illegible] sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bene [illegible] et [illegible] [illegible] [illegible]

dulcedo devocionis que per sanctam
humanitatis nutricis que per
mel. Austeritas contricionis
que per vinum. benignitatis
consolacionis que per
lac notatur. Nonne quando
Iohannes apparet Christus filius
dei in monte Syon convi
vium pinguium, convivium vin
demie, pinguium medulla
torum, vindemie defecate.
Hec sunt quatuor affectus quos
habemus erga deum explora
tam Iericho. s. filium et spiritum
sanctum. Illius affectus est
convivium pinguium quem ha
bemus erga Christi humanitatem
que sit similis dulcedini. Convi
vium pinguium medullatorum
est affectus quem habemus erga
Christi divinitatem que hic mel
appellatur. Convivium vindemie
est affectus erga spiritum sanctum propter
affluenciam consumati amoris
[illegible] largitur. Circa Christi
humanitatem tres habemus affectus
primum circa Christi nativitatem
secundum circa passionem tercium
circa resurreccionem. Primum humilitatis
secundum compassionis tercium exulta
cionis. humilitatis quia semet
ipsum exinanivit formam servi
accipiens. Compassionis
quia factus est pro nobis obediens
usque ad mortem mortem autem
crucis. Exultacionis quia liberat
a servitute corrupcionis omnis
creatura ingemiscit et parturit
[illegible]. Per nativitatem conformamur
passioni conformamur resur
reccioni reformamur in for
mam amicicie quia deus

[illegible] consistat humilibus ante deum
[illegible] Iacob [illegible] conformari
et Christus passus est pro nobis
vobis relinquens exemplum ut
sequamini vestigia eius. Paulus
reformabit corpus humilitatis nostre configuratum corpori
claritatis sue. Cum vero [illegible]
convivium pinguium in quo [illegible]
medulla [illegible] comedimus
et [illegible] convivium medulla
torum pinguium hic est affectus
erga divinitatem Christi qui triplex
affectum erga eius divinitatem
dominacionem propter veritatem propter li
bertatem. propter dominacionem quia
humanitatem nostram assumpsit
et assumendo semetipsum exina
nivit. propter veritatem quia nos
reconciliavit. propter libertatem quia
regnum celestis nobis [illegible]
[illegible] Habemus et lac hoc est
convivium vindemie i. affectus
erga spiritum sanctum propter simplicitatem
consolacionem quam est triplex
[illegible] innocencie simplicitatis
De primo Canticorum 3 lac [illegible]
sub lingua tua [illegible]
potatus intelligere [illegible] et
[illegible] patet adhuc [illegible]
carnales estis. Cum enim [illegible]
sit zelus et contencio nonne
carnales estis et secundum hominem
ambulatis. De secundo Petri 2o
Quasi modo geniti infantes
racionabiles sine dolo lac con
cupiscite ut in eo crescatis
in salutem. De tercio ut patet
a lacte. De hoc triplici lacte
[illegible] ipse nutrice
[illegible]
[illegible] comedat lac [illegible]
[illegible] lactis [illegible]
[illegible] solent [illegible]
[illegible] est [illegible] simplicitatis
[illegible] duo [illegible]

Circa

humanitas

divinitas Christi

affectus erga spiritum sanctum propter hoc triplex

dat lac imagoetic [illegible] simpli-
citatis et idem temperat gus-
tum. i. pinguedo de caritatis
in spiritu sancto sine qua nullus
non placuit in nobis Unde
dicitur in li° Sap. Spiritus sanctus
disciplinae effugiet fictum hoc est cum sim-
plicitate, et auferet se a cogita-
tionibus que sine sunt intellectu
hoc est cum caritatem/ et corri-
pietur a superveniente iniqui-
tate [illegible] et dicit [illegible]
corripietur s. talis fictus qui per
suam malitiam fugat a se spiritum
sanctum, et non evadat similiter
impunitus immo corripietur
et per carentiam iusticie damnabitur
et hoc a superveniente iniqui-
tate i. a sequente quod peccatum
sequens est pena precedentis
i. criminis quia dicitur in ps.
iniquitates mee supergresse
sunt caput meum, et sicut
[illegible] cum iniquitate sunt super-
ne [illegible] quod peccatum pre-
cedens sequens est pena pro
[illegible] Vere quia
per peccatum precedens tollitur gratia
dei et iusticie. ab homine cuius
quidem carentie subtractio est pena
et per quam illa que sequitur
Bibamus vinum dulcissime
descendentem s. affectum in spiritu sanctum
cuius triplex est quia vinum
[illegible] calefacit letificat
et inebriat sic et spiritus sanctus
calefacit adveniendo letifi-
cat visitando inebriat
se habundantia [illegible]
[illegible] spiritus [illegible]
[illegible] visita imple superna
gratia que tu creasti pectora
[illegible] Calefacit ad dilectionem.
letificat ad devotionem inebriat

ad gratiarum actionem [illegible]
ob [illegible] de [illegible]
[illegible] contra
[illegible] in inebriatione quia
[illegible] regnum. De secundo
ad Ro. xiiii° non est regnum dei
esca et potus sed iusticia
et gratia et pax et gaudium
in spiritu sancto Tertio [illegible]
inebriabuntur ab ubertate domus
dei [illegible] est corpus Christi
quod comedimus, mel dulce
de [illegible] quia [illegible]
vinum cum lacte notat sanguinem
Christi [illegible] intellectum seu
[illegible] Hec [illegible]
[illegible] in conceptione sua cum
melle [illegible] corporis
Christi et in bibendo vinum cum
lacte [illegible] sanguinis et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in melle [illegible]
in [illegible]
[illegible]
de [illegible]
corpus et sanguis Christi [illegible]
[illegible] designatur in
[illegible] cum melle [illegible]
[illegible] sanguis Christi designatur
in vino cum lacte

de vario

Dixi in prima articulo quinti
de forma consecrandi sacramenti
corporis et sanguinis Christi quod
sicut hoc vel de forma consecra-
cionis corporis Christi conveniunt omnes doctores
ita concordant dicentes quod
est illa quam Christus [illegible]
dicitur tradidisse romane
ecclesie quia dicitur hoc est corpus
meum et habetur in canone
misse in Innocencii tercii
de celebracione quod scilicet habetur
et in canone misse ita a
Christo apostolis et ab ipsis ecclesie
[illegible] sacramentis [illegible]
[illegible] de calice autem
ut habetur in glossa [illegible] forma
consecracionis corporis Christi simpliciter
talis sicut continetur in missa
Basilii quia dicitur angelo
accipite est istud accipite et
comedite hoc est corpus
meum quod pro vobis tradetur
in remissionem peccatorum / ad formam
autem consecracionis sanguinis quo
ad sua verba doctores lati-
ni sunt diversificati quia quidam
dicunt quod sicut prima forma con-
secracionis corporis Christi consistit in
his verbis hic est calix sangui-
nis mei / alii dicunt quod debent
addi novi et eterni testamenti
misterium fidei alii dicunt quod
debent addi hec qui pro vobis
et pro multis effundetur in re-
missionem peccatorum ad hoc aliqui
videntur velle quod addendum
sit / hec quocienscumque feceritis
in meam commemoracionem facietis
una forma pragensis archiepiscopus
quod illa verba debent dici ante
elevacionem calicis sed statim
videtur [illegible] velle apponenda
et dicenda sua est / quia non magis

hec ad sanguinem quam ad corpus
pertinet cum Christus ita sibi consecravit
corpus sicut sanguinem sed ista
verba non pertinent ad consecracionem
corporis [illegible]
nec ad consecracionem sanguinis sed
sed consecracionem sanguinis aperte
[illegible] est talis bibite ex eo
omnes hic est sanguis meus novi
testamenti qui pro vobis et pro
multis effundetur in remissionem
peccatorum [illegible]
distinguendi / Eukaristia vero
ab aliis sacramentis distinguitur
[illegible] ut dicit [illegible] de ecclesia.
[illegible] in hoc est [illegible] spiritualis
[illegible] sive institutionis
quantum ad [illegible]
hoc quia continet ipsum Christum
quantum ad veritatem carnis [illegible]
in forma [illegible]
designans Christum [illegible]
[illegible] in persona Christi, et [illegible] in
persona ministri sed in aliis sacramentis
[illegible]
[illegible] ad designandum
[illegible] vel melius
[illegible] hoc est corpus meum [illegible]
hic sit corpus meum [illegible] est
esse sine [illegible] ut [illegible]
[illegible]
[illegible] ut [illegible]
debent cum [illegible] forme [illegible]
[illegible]
[illegible] subdita et sine [illegible]
non [illegible] in [illegible] / Unde aut
[illegible] esse quia [illegible] esse est
[illegible] / [illegible]
una sunt duo [illegible]
[illegible]
forma [illegible] duo
[illegible] sunt [illegible]
[illegible] esse
et [illegible] / panis
non manet ubi [illegible] esse [illegible]

sed in esse accidit, similiter ad quod
sz corpus ponitur mem̄ sig-
nans maius speciem s. corporis
et dicuntur significans illa
species ipse quo mali s. micu et
illa hic soli quar vba to
venientia permitur de sua
formu sz hoc est tota meus
istis statuit ponitur h̄t̄ aliq
ad istud quam alio afforma
consecrandi corporis et sanguinis
xpi quid sicut in canone
misse tradite a romana
ecclia sint bene et aquo
de eadem eccla habente officium
consecrandi obseruande quibus
quib in officio publico et
maxime respiciente sit
iuxta eius rationem quo
ad formam meam, et modo
dicendi tradendi debet sic illius
ecclie consuetudinem et doctrine
conformare tamquam bene apposite
sz p̄dicte sint apposite a roma-
na eccla l3 sic obseruande
sed d vider q̄ forma conse-
crationis non valeret si ep̄ magis
sta breuius de q̄ scripsit vba
consecrationis et non addit sz eius
nec aliquis cantatorum addit
h3 enim l3 non est addendum h
non licz addere ad vba legibus
nisi de iure in̄ et non est ad
dandum aliquid ad ea que in
sacris eloquiis sunt expressa
ut dr dum in prim̄ de diuisione
no. resp̄ q̄ h3 cum non est
de necessitate forme sic q̄ sit
de necessitate consecrandi quia
si obmitteretur addendum sz alia
vba sint consecrando tempus
de necessitate consecrandi q̄ sz si
aliquis consecraret et h3 eius
sicut obmitteret ille peccaret mor-
taliter ex statuto uel usu rationali
eccle. illa quidam est apposita
que usu videtur alio a sancto
petro apostolo ipse. verbo aut illius
addictionis est, quia sacerdos h
dicta vba quasi in persona
xpi. ergo oportet addere illa
quanto ad exprimendum personam
eius et ordinem illarum verborum
ad precedentia vba qui adiunc-
tum est scriptura et duorum dicta
q̄ debet dicere intelligi quod
textu sacre scripture uel est additum
q̄ narrat sermonem eius tale
enim addens maledictum apostolus
apostolicum ubi q̄ sit additio pro
textus declaratione in ecclia romano
de sacra scriptura de se quod quidem
operatur in me non peccabit
qui clarificant quod ante etiam
[illegible] [illegible] sed utrum d. an
h3 hoc demonstrat ibi aliquid
prius [illegible] non sumit, non prius
est an[illegible] actu [illegible] h3 hoc
nec ibi sic esse corpus [illegible]
nec forma nec enim quia
h3 esse additum h3 hoc non
admittetur ipsum stat pro
ut scilicet sed restringit ad
prius tempus, et q̄ esse
prius sic dicitur intelligi prius
in tempore in quo [illegible]
demonstrato, alio tempore
in quo [illegible] demonstrato, et
non demonstratur tempus [illegible]
prius. sz prius demonstratur
prius quia temporis prius
demonstrato est tempus quod
immediate sequitur ultimum
instans ad quod terminatur.
tempus in quo [illegible] quod
[illegible] quo d3 hoc est eum
corpus meum in illo eum

sidq ytr e[illegible]

instituti sit transmutatio panis
in corpus Christi et corpus Christi
praesens esse sub speciebus remanen
tibus in tempore concomitanter
copulato ad illud instantis
Secundo utique quod habetur illorum verborum
sit transmutatio, ~~licet alia non~~
~~[illegible] addantur~~ quae debent
exprimi cum illo simultate actum
sacerdotis seu operationem et non
solum [illegible] quia quaecumque dicuntur ali
quorum verborum sit transmutatio
vel mutatio licet alia magis conve
nienter addantur [illegible] verum solum
sed aliud est ex fide dicere quod verba
praedicta non conveniunt a ministro
Romanae ecclesiae sicut fit in
aliis sacramentis secundum tamen ex ipso
Christo et haec forma illorum verborum
in duobus differt a forma verborum
ceterorum sacramentorum prima quia nota
trinitatis [illegible] non ponitur
in ista forma aut verba, nam
cum haec verba in persona Christi pro
ferantur [illegible] esse [illegible] ad
hac [illegible] non fit ibi aliqua
invocatio [illegible] Secundo quia verba in
aliis sacramentis proferuntur in persona
ministri [illegible] talia verba debent
exprimi actum ministri, et [illegible]
debet ibi [illegible] operationem, hic
vero verba proferuntur in persona Christi
[illegible] sufficit [illegible] solum
[illegible] quod est [illegible] actum
ultimum sacramenti perfecti quod est corpus
Christi [illegible] panis [illegible]
[illegible] deducta [illegible]
[illegible] ergo non
sit de necessitate consecrationis corporis
Christi est tamen de necessitate consecrationis
secundum ritum Romanae ecclesiae [illegible]

patet quod si obmitteretur ly enim ad
huc fieret consecratio et alia verba
quae sunt de forma consecrationis
ut doctores tenent. Secundo [illegible]
patet quia si aliquis de ritu Ro
manae ecclesiae consecraret et ly
enim scienter praetermitteret ipse
mortaliter peccaret ut dicunt doctores
quod [illegible] est addendum [illegible]
quod ly talis in forma verborum
consecrationis sanguinis Christi non
debet capi [illegible] transumptive
[illegible] calix ipse
non esse de forma sacramenti
Secundo dicitur [illegible] talis debet
sumi [illegible] in ipso ut
[illegible] magna [illegible]
[illegible] sanguinis Christi [illegible]
[illegible] in Romana
ecclesia [illegible] aliquid obmittendo
de praedictis formis quae continentur
[illegible] celebrare [illegible]
non omnia verba in praedictis
formis contenta sunt de esse
seu de necessitate consecrationis
[illegible] patet quia talis non
[illegible] Romanae ecclesiae tenetur
[illegible] verba quia
[illegible] non est de esse seu
de necessitate formae et ponitur
in utraque forma [illegible]
doctorum an hac via [illegible]
et [illegible] quia in formis [illegible]
non ponitur ly enim nec [illegible]
[illegible] aequivalentur et tamen ibi
[illegible] consecrare est quod enim
non est [illegible] aliud est [illegible]
[illegible] non [illegible]
[illegible] ly enim [illegible]
[illegible] addendum quod [illegible]
[illegible] intentio [illegible]
[illegible] est attendendo [illegible]
formae [illegible] consecrantis [illegible]
[illegible] quod debet intendere
illa verba velle proferre sub

illa intencione qua ipsius insti-
tuit ea esse consequenda ut que
per institutionem Christi sunt de forma
consecrandi dicuntur ut verba substancie
et que ad reverentiam dicuntur ut
[illegible] [illegible] est enim [illegible]
Secundo dicitur in illa forma consecrationis
sanguinis Christi non dicitur hic est
aliquid preter quod non est de
forma sacramenti sed calix non est
de forma sacramenti cum sit materia
eius sicut prius quod calix continet
sanguinem in [illegible] suo. Secundo dicitur
[illegible] non dicitur sanguinis mei
sicut dicitur calix novi testamenti
per convenientiam dicitur calix
sanguinis meus quia ibi datur
sub specie potabili sanguis
enim [illegible] valeat non dicat
aliquid potabile sed magis
illud quod [illegible] [illegible] ideo
ibi aliquid ponitur convenienter
quia homines utuntur ad potandum
alias calix sumitur metaphorice
pro passione sicut enim calix
inebriat ita et passio sua
amaritudine hominem ine-
briat et gravat [illegible] pat-
[illegible] [illegible] [illegible] replevit
me amaritudinibus et in-
ebriavit me absinthio. Secundo
utrumque dicitur id est videtur esse novum
et eternum / id est implicat [illegible]
[illegible] id est [illegible] quia [illegible]
[illegible] [illegible] sed novum habet
principium [illegible] quod [illegible] illud
testamentum sunt [illegible]
[illegible] ad [illegible] [illegible]
[illegible] sunt [illegible] [illegible] ad eternam
hereditatem quia sunt [illegible]
testamentum tale testamentum
corporis et sanguinis Christi

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Secundo utrumque dicitur
sanguinis Christi effusus est pro nobis
sicut corpus Christi traditum esse pro nobis
[illegible] Luce 22 [illegible] [illegible] [illegible]
[illegible] corporis Christi non [illegible] sit men-
tio de traditione corporis Christi
[illegible] passio Christi magis [illegible]
[illegible] in forma consecracionis
sanguinis quam in forma conse-
cracionis corporis, quia sanguinis
effusio magis videtur pertinere
ad passionem Christi quam corporis
traditio [illegible] [illegible] in prima
forma non fit mencio de tra-
dicione corporis Christi [illegible] in 2ª de-
buit fieri mencio de sanguinis
effusione.
[illegible] in [illegible] articulo quod quedam
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] sunt.
figure principales sacramenti
corporis Christi sed sacrificium vel
[illegible] in lege [illegible] agnus
pascalis et manna in lege
[illegible] / et sanguinis [illegible]
tempore passionis de latere Christi
in lege gratie [illegible] [illegible] de gratia
[illegible] [illegible] [illegible] [illegible] quod
plura signa sive figure precesserunt
sacramenti eukaristie primo
oblacio [illegible] Abel ad quem
[illegible] Deus [illegible] quia
hoc sacramentum nos Deo accep-
tabiles facit. Secundo in vino
quo Noe inebriatus est [illegible]
[illegible] hoc factum est in calicis
Christi quo inebriamur. [illegible] [illegible]
in oblacione Melchisedech
qui Abrahe panem et vinum
obtulit [illegible] quia in hoc
sacramento Christus semetipsum

Sub specie panis et vini obtulit
de quo dicitur Ego benignam [illegible]
in [illegible] ipsa quod in morte
Joseph tibi Egipti Gen. xli quia
hoc sacramentum prefuit agnus [illegible]
in Egipto .i. in tenebris [illegible]
unde de gentibus. Ecce quod in canone
ne fit mencio de sacrificio abra
he et abel, et sicut illa sic
omnia alia fuerunt figure huius sacramenti
ergo plures fuerunt figure quam alii [illegible]
quia omnes oblaciones et omnia sa
crificia reducuntur ad agnum paschalem
et omnia illa sacramentalia veteris
legis preter [illegible] ad manna sic
et farina [illegible] reducuntur ad
manna. Notandum quod quidam heretici
fuerunt qui dixerunt quod in hoc sacramento
corpus Christi est tantum ut signatum
et non contentum [illegible] contra hoc
est [illegible] sicut dicitur per
[illegible] Capitulum xi Ecclesia [illegible]
[illegible] quod ibi [illegible] verum
corpus Christi non [illegible] signatum
contentum. [illegible] sacramenta
[illegible] et [illegible] sit [illegible]
[illegible] esse essentiale
[illegible] ut [illegible] esse [illegible]
oportuit esse [illegible] in quo
[illegible] in essentiali [illegible]
et non tamen in essentia sicut in
aliis [illegible] esse in
hoc vero sacramento in quo est [illegible]
corpus Christi [illegible] quod per nobis
[illegible] est de [illegible] passum in
[illegible] et modo sedet in dextera
patris in celo secundum esse reale na
[illegible] esse [illegible] esse corpus
Christi est reale secundum esse personale
[illegible] esse sacramentale, [illegible]
[illegible] est tum localiter

ipsum [illegible] sicut stat in
celo [illegible] ultra sacerdotum [illegible]
esse sacramentale [illegible] secundum esse
naturale uno loco tum [illegible]
ut in dextera dei, secundum esse
personale nullo loco [illegible]
secundum esse sacramentale in multis
locis [illegible] de quibus tribus
modis essendi habetur
in canone in apparatu [illegible]
de celebratione missarum [illegible]
[illegible] ubi dicitur sicut dei filius
per naturam [illegible]
essendi in rebus est [illegible]
omnibus rebus per essentiam quia
nulla res [illegible]
[illegible] est [illegible]
[illegible] assumpta [illegible]
in altari. Sed corpus cum
Christi [illegible] secundum esse naturale
tantum est in uno loco ut
in celo secundum esse personale
non est in loco. Sed secundum esse
sacramentale est in pluribus
locis [illegible] speciale
in hostia sicut anima in corpore
sicut est tota in toto corpore
et tota in qualibet parte corporis
Ita corpus Christi est totum in
tota hostia et in qualibet parte
hostie, et quibus manducantibus
corpus Christi totum manducatur
Iste status patet. Hec alio ad
[illegible] sciendum [illegible]
[illegible] fuerunt figure principales
sacramenti Eukaristie scilicet sacrificium
Melchisedech in lege nature,
agnus paschalis et manna
in lege scripture, et [illegible]
[illegible] de [illegible]
[illegible] in lege gratie [illegible]

Cuius memoria aut recordatio
favus in melle. Manna in figura
signabat panem vivum de
celo qui ut est cibus an-
gelorum quos deus habundanter [illegible]
[illegible] incorruptibiliter
pascit quia ut quadam
[illegible] caro factum est et ha-
bitavit in nobis. Ipse enim
panis ex [illegible] carnem [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
celestibus [illegible] non [illegible]
[illegible] et [illegible] [illegible]
[illegible] si [illegible] et in illo
[illegible] [illegible] celi [illegible]
et [illegible] quia [illegible] manna
datum est in deserto patribus
[illegible] nobis [illegible] [illegible]
[illegible] aut [illegible] in ista
[illegible] vite [illegible] et
[illegible] [illegible] manna
[illegible] [illegible] quibus dicit
[illegible] [illegible] gustate et videte
quoniam suavis est dominus. [illegible]
favum mellis. Gustate [illegible]
[illegible] et videte
[illegible] [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et panem [illegible] de celo [illegible]
[illegible] illis sine labore, et man-
na dicitur panis angelorum non
quia angeli [illegible] illo [illegible]
[illegible] quia descendebat ministerio
angelorum [illegible] [illegible] [illegible]
[illegible] non [illegible] angeli [illegible]
[illegible] et in [illegible] panem angelorum
[illegible] [illegible], ad [illegible]
[illegible] vero [illegible] verum man-
na corpus Christi [illegible] [illegible]
[illegible] celesti [illegible] [illegible]
[illegible] [illegible] [illegible] favum
[illegible] caro Christi quia [illegible]
mel dulcedo salutis [illegible]

quid expectamus. Ipse bona [illegible]
[illegible] [illegible] [illegible] [illegible]
et quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] favum [illegible]
melle. Quia quid comedit
favum [illegible] melle [illegible] salu-
te [illegible] [illegible] melle non [illegible]
[illegible] [illegible] melle [illegible] [illegible]
[illegible] [illegible] qui comedunt corpus
Christi [illegible] non [illegible] [illegible]
[illegible] vitam ad salutem. [illegible]
[illegible] christiani qui in [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] in [illegible] esse salutem
et esse [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
non salute. [illegible] [illegible] christiani
in [illegible] [illegible] [illegible] et in
[illegible] salute [illegible] [illegible]
[illegible] [illegible], et [illegible] quia caro
Christi est favus mellis [illegible]
melle, [illegible] [illegible] [illegible] mel est
[illegible] de celo descendit [illegible]
[illegible] [illegible], [illegible] matre [illegible]
[illegible], et est mel ut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quia si Christi cor
[illegible] [illegible] illo [illegible]
et est dulcedo dulcedine [illegible]
[illegible] [illegible] descendit
[illegible] mel [illegible] de [illegible] ad
[illegible] et a [illegible] celi [illegible]
[illegible] quia de apotheca [illegible]
[illegible] hoc est de [illegible] [illegible]
[illegible] in [illegible] apothecam
in [illegible] et [illegible] matris [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] et [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible]
[illegible] [illegible] mel [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] hic caro Christi
[illegible] favus in melle.

vocatur pater mittendo quem
genuit. vocatur spiritus sanctus
inspirando eum unimit quia
Christus a patre est genitus et
de spiritu sancto conceptus et nec de...
...bus ad mandatum [illegible]
[illegible] ... et [illegible] corporalem
[illegible] corpus Christi est [illegible]
[illegible] prefigurata hoc [illegible]
est ... x [illegible]
[illegible] spiritualem manducabat
[illegible] et omnes eundem potum
spiritualem biberunt et [illegible]
[illegible] contingebant
illis in figura, et [illegible]
hoc sacramentum fuit figuratum
per panem et vinum, quem obtulit
Melchisedech Abraham [illegible]
et [illegible] qui [illegible] Abra-
ham ad [illegible]
[illegible], et hoc fuit prefiguratum
de corpore Christi et sanguine quod
debet [illegible] in altario. [illegible]
[illegible] Christi per modum [illegible]
figura Eucharistie fuit [illegible]
[illegible] Christi [illegible] quod in hoc
sacramento Eucharistie [illegible]
[illegible] illud quod
est sacramentum [illegible] est pa-
nis et vinum [illegible] illud quod
est [illegible] et sacramentum [illegible]
Christi [illegible] illud [illegible]
[illegible] effectus sacramen-
ti in [illegible] ad [illegible]
[illegible] et [illegible] figura fuit
oblatio Melchisedech quam obtu-
lit panem et vinum [illegible]
[illegible] ad [illegible] sacramenta
legis veteris et [illegible]
sacramenta que fuit [illegible]
[illegible] pontifex semel intrabat
in [illegible] cum sanguine [illegible]
sanctum et illa fuit [illegible]
[illegible] figura [illegible]

ad istud pertinent figure sunt
manna que fuit [illegible]
[illegible] agnus
autem paschalis [illegible] ad hoc
[illegible] figurabat hoc sacramen-
tum ad [illegible]
[illegible] Christus
[illegible] ad [illegible]
ab [illegible] filiorum Israel
[illegible] ad [illegible] figura
passionis Christi [illegible] ad [illegible]
[illegible] sicut per sanguinem agni
paschalis [illegible] filii Israel
a devastatione angeli sic per
effectum [illegible]
diabolo qui [illegible]
devastare [illegible]
[illegible] in [illegible]
[illegible] sanguinis Christi prefiguratum
in [illegible] lacte [illegible]
[illegible] vinum
cum lacte [illegible]
[illegible] legis et [illegible]
[illegible] lex [illegible]
[illegible] per sanguinem [illegible]
[illegible]
[illegible] quia et sanguis
per [illegible] ab ipso [illegible]
diffusus in toto corpore
[illegible]
[illegible] ita [illegible]
[illegible]
[illegible] ipse per
[illegible]
[illegible]
[illegible]
[illegible] quod [illegible]
[illegible] prevalet
sanguinis Christi [illegible]
[illegible]
[illegible] potest
[illegible]

per vinum intelligitur sanguis
ma et per vinum reficitur. Placet
autem quod iste rationes et [illegible]
tent [illegible] peccatorum
et nutrimentum [illegible]
ipse sunt per sanguinem Christi
sed [illegible] per corpus Christi [illegible]
[illegible]
liquor est et [illegible]
per eo scilicet vino [illegible]
ipse per dilexit nos et la
vit nos a peccatis nostris in
sanguine suo. Sed quia [illegible]
lac non [illegible] nisi per carnem
ut parvulum pascat qui
panem edere non potest sic [illegible]
sapientia dei que panis est
angelorum ad homines [illegible]
venire per carnem [illegible] in
[illegible] divinitate
posset [illegible] quia [illegible] lux
a tenebris non potest [illegible]
[illegible] lux mortalitate
[illegible] tenebris [illegible]
[illegible]
[illegible]
[illegible]
nitur quia Christus hoc sacra
mentum instituit sub speciebus
panis et vini et non
aliis speciebus [illegible]
hoc sacramentum instituit
sub illis speciebus [illegible] similitu
dinis [illegible] utraque
enim similitudo inter has spe
cies et illa significata possunt assig
nari, et quia [illegible] species panis
et vini et carnis et sanguinis
Christi qui est similitudo sicut
enim corporalis cibus a deo
sanat et confirmat [illegible]
hic panis et cibus [illegible]
[illegible] confirmat ut vinum

ita [illegible] spiritualis cibus a deo [illegible]
firmat et confortat hominem
fidelem ut corpus et sanguinis
Christi quia hanc similitudinem
panis habet cum corpore Christi et
vinum in sanguine Christi ideo
hoc sacramentum sub speciebus
panis et vini instituit
unde non miretur hoc sac
ramentum significatum est [illegible]
[illegible] qui [illegible]
[illegible] ad caput helie [illegible]
[illegible] surgens comedit
et bibit et ambulavit in
fortitudine cibi illius usque
ad montem dei [illegible]
[illegible] in responsoriis
[illegible] de corpore Christi et
[illegible]
[illegible] illud sacramentum sub
speciebus istis instituit [illegible]
[illegible]
[illegible] totus Christus sub
[illegible] panis [illegible]
[illegible] ab
[illegible]
[illegible]
[illegible] in [illegible]
carnem [illegible] comedere
et sanguinem [illegible]
bibere [illegible] in [illegible] car
nem et sanguinem nobis
comedendum [illegible]
[illegible] ab incredulis religioni
christiane [illegible]
[illegible]
[illegible]
[illegible]
[illegible] similitudine [illegible] ita
[illegible]
[illegible] a paganis
[illegible]

istis sic paratis ponitur hec potio
ad istud dictum convivium similis
sine vinum. Sanguinem
Christi vere bibit vinum cum lacte
suo / patet hec potio ex mixtio-
ne vini nobilius cum vinum hic
notatur sanguis Christi quia ex vino
conficitur. Et fit in remissionem
peccatorum in eo / quia [illegible]
et [illegible] lavantur [illegible] /
et fit vel augmentatio virtutum
seu intrinsecarum et hoc notatur
in lacte quod in se est candidum
et nutrit parvulos i. debiles
in fide vel in virtutibus /
lac enim est in se proprium can-
doris in quo notatur intima
mundicia que venit ex sangui-
ne Christi / et est etiam eximie
dulcedinis in quo notatur pie-
tatis et summe benivolentie
quia corpus Christi cum lacteum
candorem habuit in integritate
summe et intime puritatis /
lacteum ~~candorem~~ dulcedinem
in plenitudine summe et
intime puritatis et hec re-
mittit et augmentatur ex sump-
tione sanguinis Christi nam nullus
fuit qui sumit sanguinem Christi
sine lacte et hoc illi qui
non credunt remissionem peccatorum
et intrinsecum virtutum esse
in eo ut sunt infideles et
heretici [illegible] tales non bibunt
vinum cum lacte sed potius sine
lacte / [illegible] fuit ut sunt
quidam Christiani in aliquo tunc
peccati mortalis qui bibunt [illegible]
vinum in lacte non suo quia

ubi non accipiunt remissionem peccato-
rum [illegible] nec [illegible]
virtutum licet ibi sit / nec ipsi
tamen Christi corpus mortale sed aliam
esse causa remissionis peccatorum et
augmenti virtutum. Sed quidam
boni Christiani qui sumunt [illegible]
sanguinem Christi vere bibunt
vinum cum lacte suo ut dicit
hic sponsa bibi vinum cum lacte
meo / quia tales recipiunt re-
missionem suorum peccatorum et aug-
mentum virtutum quod notatur
in lacte meo / Sicut enim
dicitur comedi favum cum melle
meo / et non dicit favum meum
sed lac meum / quia mel est
corporis Christi quia [illegible] que
venit ex corpore Christi mel est /
Quasi ergo dicit ad similitudinem
[illegible] in actu suo ut
ibi [illegible] post labores [illegible]
ergo ad illud cum laborare
[illegible] plenis iniquitatibus
suis ut [illegible] in [illegible]
virtutibus sic [illegible]
[illegible] in [illegible] meum. i. [illegible]
[illegible] ministerium incarnationis [illegible]
ad implendam patris voluntatem
ut dicit Joh iiii° meus
cibus est ut faciam voluntatem
eius qui misit me. Ex quo
ad aliam contemplationem divinitatis
a quo [illegible] remeavit
unde dicit Et videbam dominum
in [illegible] [illegible] homines
hominis assumpti [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] immediate in [illegible]
ipsa / [illegible] ad hec [illegible]
[illegible] remeavit / [illegible]
[illegible] in solo pane vivit homo
sed [illegible] quod procedit ab ore dei

Confusio peccatorum ad hoc ieiunauit
in deserto quia ubi non inueniat
[illegible] [illegible] latebat [illegible]
et orauit in ieiunio [illegible]
i. non [illegible] poteram [illegible]
vindicando me de [illegible]
meis / Corporalis [illegible] ieiunauit
xl diebus et xl noctibus [illegible]
[illegible] delectatio quam habuit
in virtutibus [illegible] in gratia
et contemplatiua de quibus dicit
in cantico favum cum melle
[illegible] in ista vita
[illegible] [illegible] contemplatiuisse [illegible]
[illegible] [illegible] [illegible]
[illegible] contemplatiuam designat
dulcedinem / favus qui in [illegible]
ceram demonstrat exterius
et in suis cellulis mel occul-
tat / [illegible] signat actiuam
que licet in operibus exterius appa-
reat in singularibus operum
cellulis dulcedinem continet
primum autem comedi favum
cum melle meo / mel quod de
[illegible] abacit signat contemplatiue
vite dulcedinem / favus vero est
ceram elaboratum ab apibus
habens dulcedinem mellis in cera
et liquorem in cera et signat
vitam actiuam que est in labore
et habet dulcedinem mellis in [illegible]
[illegible] ad [illegible] et liquorem
in exteriori [illegible] ad
[illegible] unde Matth. v luceat
lux vestra coram hominibus
[illegible] [illegible] [illegible]
filio dei favum cum melle quia
[illegible] habuit in utraque vita
Sic et dicit quod sequitur bibi vinum
meum cum lacte meo et intelligit
vinum in quo ebrietas / lacti
in quo est dulcedo quia bibit
in lacte [illegible] [illegible]

favus

amaritudinem bibisset lac ingens
districte [illegible] [illegible]
[illegible] [illegible] / postquam
carnem assumpsit de virgine
et bibit de eius lacte [illegible]
[illegible] sic in [illegible] [illegible]
[illegible] / [illegible] velut lacte in gutture
debriatus peccatorum [illegible] [illegible]
[illegible] potauerunt / [illegible] autem
biberit [illegible] in hac [illegible]
[illegible] [illegible] dicit bibi
vinum meum cum melle meo lact
[illegible] est [illegible] passionis [illegible]
[illegible] [illegible] meo / et [illegible]
lacteum [illegible] [illegible]
[illegible] [illegible] [illegible] totum
[illegible] [illegible] / ideo licet de [illegible]
[illegible] [illegible] effusum est [illegible]
[illegible] / non [illegible] dicit quod [illegible]
[illegible] effusa eo quod [illegible]
[illegible] dei eius [illegible]
[illegible] [illegible] ad omnes
effunditur / [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] dolore [illegible]
[illegible] [illegible] [illegible]
[illegible] diluuium [illegible] [illegible]
qui lac bibit de virgine
quasi de vino potatus
et [illegible] tolde [illegible]
oblitus [illegible] qua [illegible]
[illegible] [illegible] / a supplicitis
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
effusioni sui sanguinis
Describunt medici quod sanguis
[illegible] est in venis [illegible]
[illegible] / [illegible] [illegible] per
[illegible] in fontibus [illegible]
[illegible] fontibus [illegible] [illegible]
in corpore ubi [illegible]
[illegible] caloris sanguis
[illegible] sic [illegible]
[illegible] Christi sanguis

Xpus existens aut vivus aut
mortuus [illegible] sed ubi ex calore
vitali [illegible] respondebat in
fonte quoque [illegible] requirit
nobis [illegible] ad salutem
ut esset dignum [illegible] redemptionis
pretium. Unde Ambrosius in libro de
benedictione patriarcharum: lancea
militis apertum latus eius [illegible]
[illegible] et sanguinem, aquam
ad lavacrum, sanguinem ad pretium.
[illegible] filios dei fecit [illegible]
[illegible] filius dei, emit sibi servos
suo sanguine pretioso, [illegible]
nos, ipse [illegible] est, unde
[illegible] nos [illegible] est, [illegible]
visitavit nos [illegible] est,
[illegible] nos [illegible] est.
[illegible] de [illegible]
refert Ambrosius libro i de [illegible] et
[illegible] vita venit [illegible]
[illegible] passionis [illegible] affi
git peccata [illegible] in cruce
[illegible] mysterium [illegible] ut
totius mundi causa [illegible]
suo sanguine [illegible] ut dicit apostolus
Dilexit nos et lavit nos a
peccatis in sanguine suo. Christi
enim sanguis sic in remissionem
peccatorum effusus est ut omnia
[illegible] possit delere [illegible]
effusus est. Et ideo in libro de
fuga seculi, Christus [illegible]
locutus est quam sanguis [illegible]
Abel. Ille enim vindictam clamat
hic indulgentiam [illegible] ille
peccata fratris accusavit hic peccata
[illegible] remisit, ille [illegible]
[illegible] hic [illegible] effusus est
sanguinis [illegible] et [illegible]
[illegible] medicamentum [illegible]

Et enim sanguinis [illegible]
et [illegible] effusus
inquinatos sanctificat ad eum
[illegible] magis
sanguinis Christi [illegible] apostolus
ad [illegible] effuso eius sanguine
sancte [illegible] culpa eius [illegible]
[illegible] deleta sunt omnibus
[illegible]
[illegible] hic [illegible] dubia [illegible]
[illegible] statim post lapsum hominis
sed in fine temporum [illegible] sacramentum
corporis et sanguinis instituit
ad [illegible] dubitantium [illegible]
[illegible] doctor [illegible]
assignat [illegible] quarum [illegible]
[illegible] bonaventura [illegible]
[illegible] ubi sic arguit
[illegible] eukaristie est [illegible]
[illegible] maxime [illegible] ut [illegible]
[illegible] significatio eukaristie [illegible]
[illegible] ab [illegible]
[illegible] et [illegible] quasi
[illegible]
[illegible] tempore [illegible]
[illegible] debuit hoc
sacramentum institui sed [illegible]
[illegible] maxima
[illegible] illud ad Galatas [illegible]
[illegible] venit plenitudo temporis
[illegible] debuit institui
[illegible] arguit [illegible] doctor
[illegible] allegato [illegible]
eukaristie est [illegible] veri
corporis Christi quod [illegible]
[illegible] ascendit ut [illegible]
[illegible]
[illegible] illud [illegible] corporis
statim post lapsum [illegible]
[illegible] esse quia

quia non dat spiritus mathius aut
hec capitulis in quarto vero
spiritualis tamen nec deum dignitatis
sed certe plenitudinem gratie gelidus
quia quod hec plenitudinis gratie
dicitur institui. Et apostolus
ad gal. iiii° dicit at ubi venit
plenitudo temporis deus misit
filium suum. Notat autem temporis
consummationis plenitudinem
temporis misteri de causa primo
quia plenitudo temporis a patre
promittitur completa cum est temporis
quod promiserat pater quando misit
filium suum. Quia impletum
figuris de Christo convenit. Quia
plenitudinem gratie in Christo
considerabit. Et quia plenitudine
etatis ut sicut quando in
sexta die est consummatus
sic in sexta etate que gratie
fuit in Christo sic nisi iudeus
i. homo reparatus. Secundum quod
dicitur equaliter convenientius
hoc sacramentum in pane et vino
quam in alia materia institutum
patet quod hoc primo factum esse quia
quemvis usum [illegible] quod
panis et vinum sunt refecti
corporis et non duntaxat
igitur refectio esset huius sacrificio
data. Et in forma
panis et vini. Secundo quia
specialis ferventibus et pectus
et vultus. Hinc consurgitur
et vinum et vultus unus
consolatur quod competit ad finem
huius corporis Christi institutum est
dicte et secundum [illegible] et
representationis omnibus competit

quia sicut in arca conservatur
panis in fornace decoquitur
et vinum in torculari exprimitur
que quidem competunt ad representandum
passionem Christi. Tertio ex parte
effectus panis et vini quia
sicut duo quantum homines
reficiuntur. Tertio ex ... ecclesia
unius quia omnibus reficiuntur
quam alia que in cibo et potu
veniunt. Octavo ex parte effectus
sacramenti quia dicitur in mathe
panis cor hominis confirmat
corpus et vinum letificat cor
et similiter hoc sacramentum magis
substentat et letificat caritate
inebriatos quam alia sacramenta.
Hic dubitatur cum sanguis
Christi possit confici de agresta
vel in aceto. Patet quod non quia
nec est vinum eo quod vinum nondum
est calidum agresta autem
frigida. Et agresta est via
ad generationem ad vinum et ideo
non est vinum quod quamvis sit non
est similiter de aceto
quia est non est vinum quia
differt acetum a vino sicut
mortuum a vivo quia acetum
vini non regressus ab aceto
in vinum sicut nec a mortuo
in vivum. Et ideo sicut homo
mortuus non est homo
ita nec acetum est vinum
quod patet per dissimile naturalem effectum
quia vinum natura est calidum acetum
vero frigidum. Non potest ergo confici
in aceto cum corrupto sed in vino
quod alteratur ad aciditatem potest.
Sed quid de musto cum in
ut confici potest. Dicendum quod sic
de Christo quia omne sanguis
vinum sicut agnus
agnus non quam vel
ad sacramentum

Comedite amici mei et
bibite et inebriamini ca
rissimi. hec est verba ps in
quia invitat fideles ad gaudia
et dicit hec una sermo ut
mentes mentem ut
possint amplius incorporari
[illegible] ipsi mente congaudet
ubi bibite [illegible] que omnia ad
dei amorem referunt ubi in
ebriamini. vos qui estis
amici mei faciatis que
proprio vobis estis carissimi
integra dilectione amplecte
do, obsecro ita vos faciatis
sanctorum quasi epulas pre
cipuas precordia vestra reple
te, hoc enim solum post esu
rium et necessarium, post potum
vini et lactis inebriari que
de magnalibus virtutibus bonorum
gaude sed eis imitari
et per tale intentionem tempo
ralium mentis dissuescite et
ad amorem superiorum vivaci
ter ascendite. ideo dicit co
medite. Columnatur. Come
dite sanctum vel tales sunt meo
patri et fidem et ideo vos
amici mei si cognitionem
sciretis. Ioh. xv. iam non
dicam vos servos sed amicos
meos quia omnia que audivi
a patre meo revelavi vobis.
amici propter mutuam volunta
tis conformitatem quia sicut
vera amicitia est idem velle
et idem nolle, vel amici propter
propter amplexum. Ioh. xv.
vos amici mei estis si

feceritis que precipio vobis
vel amici propter amorem commu
nem. et Prov. xvii. omni tempore
diligit qui amicus est. Comedite
te per bona exempla sanctorum
vobis incorporate, vel comedite
id est congaudete multum in spirituali
convivio in presenti. vel. id est corpo
rali maturate et comedite
id est in vobis conformite vel
comedite. id est hec masticate
ruminando eloquia divina hoc
sacrosanctum et bibite. id est bonis
exemplum congaudete. vel
bibite. id est eloquia participate
que sunt sancta. sine masti
catione et ruminatione sanitate
et inebriamini carissimi congrega
tione quia ad similitudinem
sancti [illegible] primo fecit hominem
ad similem meum, carissimi quod
me vobis fecit similem ad effectum
quia annihilavit semetipsum formam
servi suscipiens carissimi quod
per mortem meam deformatam
similem reformavit apostolus
lavit nos a peccatis nostris
in sanguine suo et fecit nos
regnum et sacerdotes deo pa
tri suo ipsi gloria et imperium in
secula seculorum amen. vel carissimi
quia ex magno caritatis carissimi
sum inflammati quia carissimi
quia conati gloria ad Ephesios v.
estote imitatores dei sicut
filii carissimi, vel iterum [illegible]
appetendo / caritatis agendo
carissimi perveniendo / sicut
enim melius est esse carissimi
quam dumtaxat amici ita magis
est inebriari quam solum bibere
[illegible] vero intentionem [illegible] sic

exponit, quod illi qui comedunt
butirum qui non bibunt et audiunt
aut carnem prohibentur in quibus
libris intelligantur, quia in hoc
loco comedere bonum est sed
bibere et inebriari amplius
bonum est. Sunt nonnulli plerumque
in sancta ecclesia qui sic divina pre-
cepta audiunt ut ecclesia plus
taverna amicis distat per cuius
desiderio nulla penitentia tenent
a pravis desideriis vel operibus
se custodiunt. Illi autem capiunt
celestem predicationem, libenter audiunt
in fide se instruunt, quia et
operibus sanctis operant, ceteros
proximos suos diligunt, quamvis
huius cibi Christi portant, hoc
affectu ingrediunt, et animam suam
et fratrem septuplam dilectionis taliter
sibi refectionem assumunt, ut si ad
summum perfectionis adhuc non assur-
gunt, tamen sanctum modum suum sancti-
in populo dei deinde sicut tamen
nunc vivunt, ut dicitur de Iohan-
nis parentes Zacharias videlicet
et Elizabeth [illegible]
[illegible] per revelationem [illegible]
in senectute sua filium parti-
re meruerunt, quia maior
[illegible] natus mulierum non sur-
rexit et ipsum salvatorem mundi
digito ostendere et baptizare
meruerunt. De cuius parentibus
dicitur quod erant iusti ambo
ante deum incedentes in omnibus
mandatis et iustificationibus
domini. Sunt quarta clerici vel alii
qui humiliter cum aviditate refectionem
divinam audiunt vel legunt, sed
per cuius viciis operibus abdicatis
sola celestia ambiant, parentes

uxores et filias dignas et
cuius [illegible] ambiant
solum modo Christi regni et am-
plexu concupiscunt et desiderio
se affligunt, ieiuniis, lacrimis
consumunt. Orationi [illegible]
[illegible] sola [illegible]
[illegible] contemplationibus vacat
adhuc laboratores [illegible]
[illegible] abluminis [illegible]
[illegible] magis se extendunt
[illegible] affecto [illegible] aliud
[illegible] liberatus [illegible]
[illegible]
per desiderium obliviscuntur [illegible]
[illegible] animi [illegible]
[illegible]
Honorius [illegible] sic exponit [illegible]
comedite amici [illegible] vos
angeli amici comedite
et [illegible] archangeli [illegible]
bibite et inebriamini [illegible]
[illegible]
[illegible] adduxi [illegible]
[illegible] nobis apparendo in
[illegible] et [illegible]
in gaudium [illegible]
et sicut [illegible]
[illegible] gaudent et [illegible]
[illegible] ita gaudete
[illegible] gaudio [illegible]
[illegible]
[illegible] celi [illegible]
[illegible] de [illegible]
[illegible]
passione resurrectione
et assumptione iam glorificata
in [illegible] adhuc [illegible]
de [illegible]
et de [illegible] et in [illegible]
[illegible] angelis in gloria apparia[illegible]

dicit ergo comedite amici mei etc.
quod est dicit vobis qui collatores
mei amici qui facitis que
ego precipio meo exemplo co-
medite favum cum melle
i. tales viros vobis appropriate
qui dulci doctrina vos esurien-
tes mistica reficiant et
meo exemplo bibite vinum
cum lacte hoc est tales docto-
res vobis adiungite qui vos
sicientes mistica vino sapientie
inebriant et lacte doctrine
nutriant quia talibus sapientie
inebriandi et repleti caritate
eritis in carissimi et cari eritis
in rebus et operibus ut ipsi
et vos ut illos in memoria
bo et me eritis in gloria colla-
tionibus / iuxta vero intentionem
ecclesie sic exponitur Comedi-
te amici mei i. vos qui mi-
chi estis amici faciendo
que precipio vobis estis et
carissimi me integra ca-
ritate amplectando. obsecro
itaque sacris sanctorum suas
epulis replentes precordia
vestra replete nec tantum hec
in memoriam revocare cu-
retis sed ipsum cum memoriam
ad [illegible] fructum co-
medite, hec cum post esum
vos favum et mellis super-
potum lactis et vini ebrii
eritis. Comedite amici mei
i. quidem cohabitetis in per
amicitiam et caritatem, habebitis
omnium bonorum habundantiam
et hoc patet ex decursu veteris
testamenti / Noto ergo [illegible] hanc
istam ut dicit comedite ami-
ci mei i. vos qui estis a-
mici mei facientes que
precipio vobis / estis carissimi

integra dilectione amplectendo
obsecro itaque sacris sanctorum que
epulis replentes precordia vestra
replete, hoc cum solum post esum
favum et mellis / post potum
vini et lactis inebriati. Iste
de mirandis virtutibus bonorum ad patu
gaudet sed cum imitetur [illegible]
[illegible] temporum mentis
discutite et ad agnitionem supernam
primatiue ascendite / dicitur
legimus [illegible] nubibus tria
solemnia [illegible] diuinitatis
passione [illegible] ascensionis
[illegible] celebrauit generali resur-
rectione [illegible] pascha cum
suis discipulis manducauit
[illegible] [illegible] ab [illegible]
[illegible] discederent precepit
[illegible] suis pro-
misit luce xxii Ego dispono
[illegible] vobis regnum ut
edatis et bibatis super men-
sam meam in regno meo /
In primo comedimus ad [illegible]
[illegible] laboris
fortitudinis / In secundo ad [illegible]
esuriem [illegible] ad delectationem
In primo est corporum in secundo
spiritus. In tercio angelorum [illegible]
[illegible] temporale
amici / [illegible] inebriauit [illegible]
[illegible] In primo tria sunt
[illegible] quod [illegible]
[illegible] concupiscentia,
[illegible] ante
[illegible] aliquid [illegible]
comedit adam in paradiso
et expellitur de illo / Extra
[illegible] Jonathas cibum
recepit et a patre maledicitur
[illegible] ad populum [illegible] /

saciendi

Terra respiciendo in rebus

cupiscencie concedit compescere
diu Adam propter dum esse in
carnis gulosi qui abstinebat
multo tempore, decipitur ursus in
satietate cibi, Sic ergo sua
gressio meruit expulsionem.
negligencia poti quamvis male
dicebatur, sedulitas mortem

religiosi tria debent in cibis abstinere

Religiosi in cibis tria debent
abstinere seu continere videlicet modum
mensuram numerum, modum est
ut moderate utantur seu vo
tum appetitus mensuraque ut
apposita sustentacioni non de
lectacioni sufficiant, numerus
ut ex aliquo appetitu, vel aliqui
ne carne nimia abstinencia de
ficiat aut satietate luxuriet

necessitas(?) quatuor

Quoniam sunt quatuor forma avari
cie, secunda voluptatis, tertia dis
pensacionis, quarta necessitatis, prima
est nimia paratas(?), secunda super
fluitas, tertia benignitas, quarta
sufficiens equalitas, avaricia
[illegible] necessitati, voluptas necesse
excedit, dispensacio necessitati mi
sericorditer addit, necessitas de
bita indigencie requirit. Quatuor

convivia sponsi.

convivia sponsi. In sponsi sunt
tribus mense, tres intellectus
scripture historialis mistica
moralis, prima simplicior
secunda doctoribus(?), tertia communis
auditoribus. In prima est panis
grossior, in secunda subtilior, in
tertia dulcior. Prima pastus
in parvulis, secunda perfectis,
tertia debilis vel miserabiles
racionalis fidem implicans(?)
gulam spem, docens moram(?)
caritate. Quia nichil apponit
magister pane compassionem
apud credentem, Helias sub
iunipero, ordinantes esse
legalem abstinenciam, cum

parvulis panis lacrimarum
subministrantibus peccatorum(?) appo
suit. Quinque ante se tria sacri
ficantur cum agnina
arietina vaccina Abel
agnum Abraham arietem
Iosue vaccam apposuit.
Agnus ob innocenciam, vacca
fecunditate, Christus humilis
in passione, nos parietes
in tribulacione, Aries
ad [illegible] corpore, cornibus
Christus in cruce mansuetus,
nos abstinentie moribus
Aries precedens gregem
Christus vita plebem prelati
exemplo congregacionem, vacca
arata [illegible] Christus [illegible]
[illegible] nos mortificati
[illegible] vanitate. In
agno simplicitas candoris
in ariete fortitudo operis
in vacca lac predicacionis
Sunt sicut illi qui ut
nubes volant Predicantes
sicut serpentes simplices
sicut columbe, ut sit
nubes sine pluvia
serpens sine prudencia
columba sine simplicitate
careat columba felle,
serpens veneno, nubes
sterilitate ut sit simpli
citas sine amaritudine
prudencia sine malignitate
doctrina sine vanitate.
~~pisces quidam~~ pisces quidam
capiuntur de mari, quidam
de flumine, quidam de stagno.
De mari seculares, de flu
mine doctores, de stagno
claustrales, habent signa
maris in amaritate temptacionum
et penuriis contemplacionis
Zacharias descendit ad
flumen. Christus ad mundum

capitis vel iustus ab carnalibus
~~affectibus [illegible]~~ invenerunt
~~Thobias piscis~~ ad lacrimas
Thobias ut pedes lavaret,
Christus ut culpas ablueret,
iustus ut carnales affec
tiones interficeret. Invenit
Thobias piscem, Christus diabolum
iustus quam diaboli [illegible]
piscis Thobias occidit, Christus
diabolum creat, iustus impu
gnavit. Exenteravit Thobias
piscem interiora [illegible]
Christus diaboli malignitatem
eius aperiendo, iustus per
confessionem occulta peccatorum aperien
do vel eiciendo. Habet
Thobias medicinalem felem
Christus [illegible] iustus
[illegible], [illegible] Thobias
[illegible] felem quo pisces
curavit, Christus felem
dentie quo diaboli sanavit,
iustus felem [illegible] quo
corpus [illegible] hec est co
nvivium spirituale in quo co
medit anima christiani
ubi et comedebat Raphael
et angelus cum Thobia
et amicis eius christianis
[illegible] [illegible] convivium
quo [illegible] christi
[illegible] aliud est illud
convivium [illegible]
[illegible] gaudiorum [illegible]
per secula [illegible]
[illegible] sicut in [illegible]
[illegible] [illegible] [illegible] bo
nam et confertam et co
agitatam et supereffluentem
dabunt in sinum vestrum
bona erit in corpore clari
tate confecta in subtilitate
coagitata in agilitate
supereffluens in dei vi
sione [illegible] est [illegible]
fluens, est effluens

est et effluens est et supereffluens
[illegible], effluens est quia [illegible]
[illegible], effluens quia [illegible]
proximo [illegible], per effluens
[illegible] ad [illegible] [illegible]
[illegible], supereffluens quia deum fa
cie ad faciem videbit [illegible]
[illegible] cum apparuerit gloria
sua, et [illegible] anima
[illegible] [illegible] ... [illegible]
in anima [illegible] temporale quam spirituale.
et [illegible] [illegible] [illegible]
[illegible] in [illegible] ut non possit
[illegible] seu impleri, nam [illegible]
temporale [illegible] [illegible]
[illegible]. [illegible] [illegible]
[illegible] [illegible] desiderium et
contemptus circa [illegible]
[illegible] et leticia, sed deus hic
implebit in futuro nam imple
bitur [illegible] temporale [illegible]
sapientie [illegible] fonte
iusticie [illegible] leta
et tranquillitate, [illegible]
[illegible] sapiencia [illegible]
[illegible] leticia, [illegible] non
[illegible] propter iusticiam
nec [illegible] propter leti
ciam, nec iusticia [illegible]
[illegible] propter [illegible] nec
[illegible] propter leticiam
[illegible] leticia non erit [illegible]
propter [illegible] nec [illegible]
propter [illegible] [illegible] iusticiam
[illegible] [illegible] [illegible] [illegible] gloria
[illegible] in futuro [illegible] [illegible]
[illegible] anima mea [illegible] [illegible]
[illegible] [illegible] sub specie panis
et bibite [illegible] sanguinem meum
sub specie vini [illegible] sacerdotes
celebrantes [illegible] altari. Et in
[illegible] christiani [illegible]
[illegible] in regno [illegible] facie ad
faciem, [illegible] [illegible] [illegible]
Christus [illegible] ante [illegible] pasche
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] fregit deditque discipulis

dicens accipite et comedite s.
ut anima mei hoc est corpus
meum quod tradetur pro vobis ut
testatur canonica historia et
patet in Clementinis de reliquiis
et veneratione sanctorum in hac
oratione sicut nobis instituit
sumi et magister sui corporis
et sanguinis sacramentum corporis
in cibum et sanguinis in potum
tribuendo. Ideo nunc est circa
in septenario intellectu illustra
mirabilis de virtute conversionis
et causis institutionis et modo
occultationis huius facti mirabilis
pro altiori quo intellectu huius
nota hec questio tres ramos
habens. Primus circa conversionem
huius facti mirabilis de virtute
conversionis causa institutionis
modo occultationis. Possunt tres
actiones ad istam questionem. Prima
ramus quantum circa illustra sive
mirabilis de virtute conversionis hoc
facta. Secundus ramus quantum fidelis
sumentes hoc sacramentum mirabilis
de institutione et causis. Tertia
actio ramus quantum docta et
fideles mirabiles de modo
occultationis huius sacramenti
ineffabilis. Respondendo istas
actiones dixi in prima ramus
quantum et circa illustra sive
mirabilis de virtute conversionis
huius facti mirabilis cum hec
nullus quantum huius sacramenti
virtute conversionis nec causalis
reperit ex hac quod audit quod sola
verborum prolatione substantia panis et
vini in substantiam corporis et sangui-
nis Christi convertitur [illegible] preter
unum affirmare vel negare vel
scire ut de [illegible] [illegible] [illegible]
ideo virtus conversionis huius facti

q°

causat vere putavit quod Christus verum
deum per sacerdotem ministerialiter
ut perficit integraliter hoc est
corpus meum huius actionis
fundamentum in duabus consist-
entibus. Prima ratio est quod virtus
efficiens conversionis consistit
principaliter per Christum verum deum
[illegible] ratio est quod per sacerdotem
ministerialiter ut perficit hoc est
corpus meum. Prima ratio patet
per canonem doctorum [illegible]
et per auctoritatem allegoricam
[illegible] sic dicitur corpus Christi
te [illegible] sicut panis et
vinum [illegible] et ut panis
in corpus eius et vinum
in sanguinem eius convertit
efficit illa virtus ubi virtus
quia verbum Christi factum est. Iohannis
primo: omnia dixit et facta sunt
omnia. Mandavit et creata
sunt universa. Et in canone
de consecratione distinctione ii c. Revera
mirabile est, sic enim nunc
illa virtute qua deus operatur
semper [illegible] in statum
Genesis xix legimus in [illegible]
Exodi vii° [illegible] in virgam
[illegible] omnia aquas
in sanguinem, aquas Marath
amaritudinis in dulcedinem.
Exodi xv [illegible] in ardentem
[illegible] in aquam flamma
Exodi xxxii° [illegible] in [illegible]
[illegible] Danielis iii° solem
in tenebras, et lunam
in sanguinem. Iohelis ii°
aquam in vinum. Iohannis ii°
[illegible] eadem virtute [illegible] et
virtute patuit, et hec eadem
[illegible] panis et vini [illegible]
[illegible] [illegible] Christi corpus veraciter

transsubstanciacionem quod satis attes-
tatur in canone de conse-
cracione et corporis sic
dicitur que invisibilia sa-
cerdos visibiles creaturas
in substanciam corporis et sangui-
nis sui verbo occulta pota-
te convertit ita dicens accipi-
te et comedite hoc
est corpus meum. Sermo
enim Christi qui potuit ex
nichilo facere quod non erat
non potest ea que sunt
mutare in ea que non erant
rebus. Et si valebat
sermo Helie ut ignem
de celo poneret, non
magis valebat sermo
Christi ut res mutet. Ergo
[illegible] responsione de
[illegible] Beda autem. Petrus aliqua
[illegible] dicebat quod [illegible]
[illegible] [illegible] facta sit
per sacerdotem instrumentaliter
ministerialiter, cum profert hoc
est corpus meum, hec
ut patet per Bona Venturam
in suo Breviloquio dicens
quod speciebus panis et vini
verum Christi corpus verum
continetur. Hec autem est per
consecracionem sacerdotalem que
[illegible] est in
[illegible] verbis forme
a deo institute super pa-
nem prima dicitur hoc est
corpus meum, super vinum
hic est calix sanguinis
mei [illegible] cum
intencione consecrandi
prolata a sacerdote transsubstancie
utriusque elementi [illegible]
[illegible] in corpus et sanguinem

sanguinem Jhesu Christi efficitur et
tali prolacione panis fit corpus
et vinum fit sanguis. Consequenter
de consecracione dist. ii c. Hoc
est corpus meum et assumitur
per magistrum Sentenciarum li. 4 d. x
hec et huius similia que con-
firmando Petrus de Candia
in suo disputato super quarto li-
bro q. 1 articulus ii. Sic de conforma
consecrandi corporis dominici
consistit in hiis verbis talibus
hoc est corpus meum prolata
cum intencione debita ab
habente sacerdotalem et proprie patitur
[illegible] responsionem questionis,
stante igitur tali responsione
in veritate [illegible]
[illegible] [illegible]
[illegible] dissimilitudinem
an per se sacerdotale [illegible]
[illegible] panis et vini rema-
neant [illegible], ad annichi-
lacionem cedit ad quod dubium
respondet veritas [illegible]
quod neque [illegible] panis neque [illegible]
vini remanent sed panis [illegible]
[illegible] et prolacione desinit
in melius transmutatur
fundamentum responsionis patet
ex dictis [illegible]
[illegible] de [illegible] q. 3. [illegible]
[illegible] panis ante conse-
cracionem [illegible]
[illegible] ut de [illegible]
[illegible] panis [illegible] altari
[illegible] non [illegible]
transmutatum [illegible] panis et
vini non remanent nec [illegible]
[illegible] in annichilacionem [illegible]
[illegible] panis et vini [illegible]
[illegible] cum [illegible] Christi et

et sanguinis post consecracionem
credendum sanat ut magis habetur
omnibus la de sacris et penitenciis
in canone de cons dist ii c omnia
que transmutantur panis de alta-
ri, ita vita sanctificationis sicut de
substancia [illegible] panis in corpus
Christi et sic vini in sanguinem
non est ex ipsa consecracione anni-
chilatum quod [illegible] racione [illegible]
sic credo, nulla mutacio est anni-
chilacio rerum quarum est tamen
positivus ut patet experiencia
tamen panis est tamen agno et
tamen corpus Christi est tamen ad quem
id tamen panis [illegible] Christi
tamen positum ergo in tali [illegible]
[illegible] non est annichilacio
patet ergo supra dicta ex tamen
[illegible] et [illegible]
[illegible] hec in
[illegible] Christus
est [illegible]
tamen facti [illegible]
ex [illegible]
[illegible] panis hec mutacio [illegible]
confirmatur non sit annichilacio
sed in melius commutacio patet
hec contra ex [illegible]
[illegible] quod ministrans consecrans
debet esse [illegible] et [illegible]
Christus 12 magis, si in [illegible] venit in de
[illegible] nullum [illegible]
nec [illegible] qui [illegible]
veritate, si sit [illegible]
et nullus est [illegible]
Christus [illegible] magis
sit [illegible]
et [illegible] magis [illegible] et [illegible]
[illegible] ex [illegible]
ministeria sit [illegible] media
[illegible]

[illegible] ad suam imitacionem de
duxit et sibi conformat, refert
Christus de apostolis [illegible] quasi
[illegible] angelicam [illegible]
[illegible] quasi
[illegible] laboris et [illegible]
[illegible] quasi [illegible]
[illegible] cuncta [illegible]
[illegible], quia [illegible]
[illegible] ministrans [illegible]
[illegible] dispensacionem
[illegible], nec [illegible] illius
de [illegible] studium, non [illegible]
[illegible] et [illegible]
que [illegible] solet
sed [illegible]
in [illegible]
quia [illegible]
[illegible] sermonum
[illegible] in [illegible]
[illegible], [illegible] ergo in
ministerio [illegible]
[illegible]
vel [illegible] eloquencie vel
[illegible], vel quod [illegible]
[illegible]
[illegible] quia
[illegible]
[illegible]
anathematis [illegible]
ut dicit glossa [illegible]
[illegible] altitudinem [illegible]
quod [illegible] de
[illegible] altitudini [illegible]
[illegible] ut dicit [illegible]
[illegible]
veritate [illegible] Christus
[illegible]
[illegible] agit [illegible]
facultatem [illegible]
et [illegible] non est [illegible]
quod Christus [illegible]
et [illegible], sic non est hoc
[illegible] quod ministrans [illegible]

hec cum fuerit per eos sumpte
visibilia sunt / cum non esset
[illegible] prima ordo corporali
[illegible] [illegible] ita in
[illegible] [illegible] sunt [illegible]
[illegible] [illegible] ad celestia
a [illegible] ad dona spiritualia
et [illegible] ab [illegible]
ad propriam [illegible]
et [illegible] ad [illegible]
[illegible] et hoc est quod dicit qui
manducat et bibit [illegible]
[illegible] hic [illegible] plantus
[illegible] admixtio [illegible]
Dixi in [illegible] [illegible]
[illegible] [illegible] [illegible] hoc
sacramentum [illegible]. [illegible]
[illegible] [illegible] ad
[illegible] [illegible] [illegible]
[illegible] hoc non [illegible]
quod hoc sacramentum sub
speciebus panis et vini
instituit et non sub aliis
speciebus in quibus maior
esset similitudo carnis
et sanguinis cum carne et
sanguine Christi quam sit pa-
nis et vini ut quibus
docet experiencia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sacra-
mentum [illegible]
[illegible] quare [illegible] potentum.
instituit [illegible] hoc sacramentum
sub hiis speciebus videtur
[illegible] veritate quod
[illegible] similius [illegible]
[illegible] excellenciam [illegible]
[illegible] [illegible] insti-
tuit hoc sacramentum [illegible]
[illegible] species ante [illegible]

"hanc sentenciam
et vini cum dixit" hoc est corpus
meum convenientissima racio redditur
[illegible] racionis quare Christus hoc
sacramentum instituit sub
speciebus panis et vini et
non sub aliis speciebus. Prima
[illegible] dicit quod instituit hoc sacramentum
sub illis speciebus quibus similius
conformatur. hec racio assignatur
per Damascenum in suo
[illegible] super decretis" distinctione — "de consecracione
sub [illegible] [illegible] ubi dicit per
[illegible] [illegible] videamus quod similitudo
[illegible] [illegible] et illa [illegible]
possit assignari. et quo-
niam species panis et vini
et carnis et sanguinis Christi
quam est similitudo sicut enim cor-
poralis cibus adeo sanat et
confirmat cor hominis ut pa-
nis et cibus. potus adeo
letificat hominem fidelem
ut corporis et sanguinis
Christi. et quia hanc simili-
tudinem panis habet cum Christi
corpore et vinum cum sanguine
Christi ideo hoc sacramentum sub
speciebus panis et vini insti-
tuit unde non incongrue
hoc sacramentum figuratum est
per pastum panis subcinericii
quem [illegible] ad caput
Helye [illegible] [illegible] [illegible]
et comedit et bibit et
ambulavit in fortitudine
cibi illius usque ad montem
dei ut canit [illegible] [illegible]
ecclesia in responsorio [illegible]
[illegible] de corpore Christi et
sanguine [illegible] regum XIX.

Secundo potest dici quod illud sacramentum
sub speciebus istis instituit propter
vitandi excellentiam et ita dicitur quod
propter ridiculi abscondi seu vitu-
perium iste due virtutes [illegible]
[illegible] sub aliarum
specie sic dicitur sub speciebus panis
et vini tradens de causis Christus
instituit hoc sacramentum sic carnem
et sanguinem suum discipulis
tradidit, et deinceps instituit
ut fideles [illegible] quia est de-
[illegible] ut [illegible] in
cena pascali, fideles [illegible]
[illegible] sacra-
mentum et ideo [illegible] sub istis speciebus
instituit hoc sacramentum ne ab
horrore animus [illegible] quia
non habemus in visu carnem
crudam comedere et sanguinem
cruorem bibere [illegible]
[illegible] deberemus propter hoc
ideo in misterio carnem et
sanguinem nobis communicat
ut [illegible] ab incredulis
religioni christiane insultaretur
[illegible]
magis [illegible] ut
[illegible] in [illegible] de [illegible]
[illegible] ut venerabilis
[illegible] plenitudinem
[illegible] ita ut [illegible]
desit et ridiculi [illegible] fiat
a paganis [illegible]
[illegible] hec magis
in [illegible] loco, sic ergo
patet responsio [illegible]
singulis [illegible]
speciebus [illegible] et vini
hoc sacramentum salutiferum
sit [illegible] institutum [illegible]
[illegible] dubitatur [illegible]

[illegible] hoc sacramentum [illegible]
[illegible] et [illegible]
salutiferum [illegible] statim
post lapsum [illegible] in
fine temporis [illegible] instituit quod
[illegible] vitalis [illegible]
ex [illegible] doctorum [illegible]
assignat [illegible]
[illegible] a [illegible]
[illegible] ubi sic arguit
[illegible] istud eukaristie est
[illegible] maxime [illegible]
ut [illegible] eukaristia [illegible]
[illegible] est [illegible]
et [illegible] quod sacramentum
[illegible] ideo
[illegible] habundancie [illegible]
[illegible] hoc sacramentum insti-
tui [illegible] caritate
habundancie [illegible]
[illegible] illud ad [illegible]
venit plenitudo temporis, [illegible]
[illegible] incarnacionis plenitudinem
temporis [illegible] de causa [illegible]
[illegible] impletum tempus a patre
[illegible], completum [illegible] est tempus
[illegible] pater [illegible]
filium suum [illegible] impletum
[illegible] de [illegible]
[illegible] plenitudine [illegible] in [illegible]
[illegible] plenitudinem
[illegible] sicut [illegible] in
sexta die [illegible]
sic in sexta etate [illegible]
[illegible] sic [illegible]
[illegible]
[illegible] plenitudo temporis
misit deus filium suum
ad incarnandum ideo tunc debuit
institui hoc sacramentum [illegible]
[illegible] doctor

Secundo cubare est potencius
veri corporis Christi quod traxit
de virgine quod resurrexit
quod eciam celum ascendit in
dextera nostra sedens / si autem
queritur cur agitur illud verbum
capitulo xiii statim post
lapsum primorum parentum
non habuit ipse quia non
dum Christus natus erat nec
conceptus in gremio vteri
virginalis eciam nec dum
virgo fuit / sed tempore plenitudinis
venit Jhesus attendit quod temporis
plenitudine et gracie de-
bebat instituit hoc sacramentum
vnde quia conveniens non est
quod sponsa careat suo sponso
sed continuo sponsa debet
suo sponso semper amplexibus
inquit copulari
ut quidam modernus doctor
deduxit. Sicut glosa romana
nunc autem sponsa Christi est
ipsa ecclesia que habet duas
partes scilicet militantem et tri-
umphantem. Prima vero fuit
conveniens quod Christus sponsus
esset in speciebus apparentibus
semper tempore cum vna parte
sponse scilicet triumphante
ecclesia hec est cum sanctis
spiritibus qui semper manent et
intuentur in speculo trinitatis
et eo fruuntur et ideo mi-
litante cum apostolis / vbi eciam
conversante ut Christus sponsus
eius esset corporaliter presens
a sanctis discipulis hoc sacramentum
instituit in quo tamen

sponsa ipsa ecclesia scilicet militante esset
saltem in signo et latenter
iuxta quod dicit Mathei vltimo Ego vobiscum
sum omnibus diebus usque ad consummacionem
seculi. Sed forte adhuc mouens
circa talem [illegible] dubitacionem
cum ab isto sacramento sit prius
corpus et sanguis Christi conclusus
alibi autem tam corpus Christi sunt concurrunt
~~sunt [illegible] [illegible]~~
ut sunt humanitas anima et
divinitas. Ad hoc dicendum videtur
theorica videtur per talem articulum
institucio huius sacramenti sic est
a Christo ipso celebrata ut anima
et deitas non sint ab hac
separata. Sed quia in hoc sacramento
altaris est corpus per conversionem
sanguis per concomitanciam
humanitatis aqua autem per commixtionem
alia per concomitanciam divinitatis autem
per appositionem unionem quod aliud
dicta eque sit declarata hec
misteria [illegible]
institucio huius sacramenti hec
dicenda est ad [illegible] novi
testamenti [illegible] huius
testamenti vitalis sic insti-
tuta est a Christo quod anima et
divinitas non sint sub isto
sacramento. Christus eciam
in hoc sacramento instituit
esse sacerdos et sacrificium hoc
enim est [illegible] ipse
et assumitur in [illegible]
est de [illegible] et fide
katholica [illegible] vna
vnde dicitur vna vero est vniversalis
fidelium ecclesia extra quam
nullus salvatur in qua ipse
sacerdos est et sacrificium Jhesus
Christus cuius corpus et sanguis
in sacramento altaris sub
speciebus panis et vini

veraciter continetur substancia
panis in corpus et vini in
sanguinem. Probat domina ut ad
capiendum misterium veritatis
accipiamus ipsi de filio quod accepit
ipsa de verbo. Hec ibi. [illegible]
[illegible] in apparatu
[illegible] in cena turba circum-
[illegible] sedet tenet in manibus
se cibat ipse cibus. Ex quo patet
quod Christus mox postquam tenuit
ut super pastor et primus in
sacramento manducavit suum
corpus sub specie panis [illegible]
[illegible] et assumitur in cantico
de corpore [illegible] nec [illegible]
dominus iesus ipse conviva et
convivium ipse comedens et
qui comeditur. Hec ille. Quarto
dixi in prima questione quod
[illegible] facta [illegible] mira
de modo occultacionis huius
sacramenti ineffabilis. Hec in-
[illegible] occultacio quam non attingit
humana racio, potenter fit per
Christum quem laudat omnis natio
cum hec sit vocis prolacio: Hoc
est corpus meum. Cuius respon-
sionis fundamentum veritatis
theologice probat ex intencione
doctoris subtilis super Iohannis
[illegible] qui ponit in [illegible]
ordinaria [illegible]
[illegible] ubi [illegible] Christus
dominus tante videtur ipse potencie
quod ad occultacionem sui cor-
poris sub specie [illegible]
[illegible] potencie sunt [illegible]
[illegible] Christus dominus
tante sunt potencie ut [illegible]
[illegible] non potendit
ex [illegible] sancti spiritus [illegible]
[illegible] corpusculo tenerrime

virginis inclusit et una
parva particula operatur si
segregata et assumpta
fuerit. Rursus quero tantam
potenciam habuit ymmo ha-
bet ut possit facere quod totum
suum corpus et magnum sit
in sacramento sub minima
specie. Hec [illegible] tocius
[illegible] de [illegible]
in suis [illegible] libro [illegible]
de quibus ante [illegible]
quod sub tam [illegible] particula
continetur corpus Christi et
tam magnum ut corpus
in [illegible] [illegible] ego
respondeo spiritus sanctus super-
veniet in te et virtus
altissimi obumbrabit tibi
et informabit quod hec
fieri possit seu potest
per potenciam dei magnam
et inexplicabilem. Et similiter
ambo de eius occultacione
loquitur in [illegible] de
[illegible] allegat
per magistrum [illegible]
[illegible] similia [illegible]
[illegible] [illegible]
[illegible] et hec ~~[illegible]~~ [illegible]
quod sub speciebus occultatur
[illegible] quod [illegible]
[illegible] [illegible]
Christi [illegible]
sub ipse [illegible] virginis
hec ambo. De hac autem
invisibili occultacione [illegible]
[illegible] ad [illegible]
illud [illegible] dominus [illegible]
magnus [illegible]
[illegible] magistri
Nicolai de Lira [illegible]

speculum videamus eam ad sensum
qui in uno speculo suo totam
recipisse et tam integre ut
parva tamen aut magnus ma-
ius sicut in speculo magno
et si hec operatio in creatura nullo
itaque potest esse operatio in creatore
ut inquit magister franciscus
maronis in suo tractatu
de corpore christi. Magnus igitur
dans in uno in speculo quam
sacramenti verum corporis christi tam
integrum et tam magnum
sub parva specie panis sed per
debat in die quo utique esse
in magna patria facit, non
eam sit virtute [illegible] tunc
temporis humanis, quia hec
species non esse in corporalis
virtute sed in virtute creatoris
refert beatus augustinus in li. de ecclesiasticis
dogmatibus non potest nec per se
intellectum fundamentale magnus
quantum possit movere differen-
tie talem, cum hec corporis
christus sub speciebus sub-
tenent ordine suo in debita
proportione adeo quia dubitatum
virtus recepta ex verbis verbi
petri de candia in suo appa-
ratu [illegible] breviter ac quo
q vel fit ducit corpus christi
ut existens sub speciebus parvitate
sed dilatatum parvam quantitatem
quia non tenet in celo
sublimitate, ergo illo modo de-
rivata sic accedit inferius
que terra [illegible] ergo quod
corporis christi occultatur sub vela-
mine hac maiestatis confirmat-
dum operatione, secundum tamen
est corporis christi [illegible]

debita proportione. Esse sub specie occulta-
tur absque omni confusione
hec dicit contra patet ex de-
claratione [illegible] dicitur tamen
corpus christi sic attestatur sed triplex
esse scilicet esse personale, esse
naturale, esse sacramentale. Secundum
esse naturale uno loco continetur
secundum esse personale nullo loco
continetur, secundum esse sacramentale
in multis locis reperitur
propter quod [illegible] in
materia et assumit in [illegible]
in apparatu de celebra-
tione missarum [illegible]
[illegible] sicut dei filius per-
manens [illegible] secundum triplicem
modum essendi in rebus ubique
est enim in omnibus rebus
per essentiam, et nulla res con-
tinet, est in iustis per
gratiam, est in una assumpta
per unionem personale, in altari
sacramentaliter. Corpus eius christi
secundum esse naturale tamen est
in uno loco ut in celo, sed
secundum esse sacramentale est
in pluribus locis, et habet
modum essendi sacramentale in
hostia sicut anima in corpore
sicut est tota in toto corpore
et tota in qualibet parte corporis
ita corpus christi est totum
in tota hostia et totum
in qualibet parte hostie, hec ille.
Ergo corpus christi [illegible] esse
[illegible] est secundum thomam [illegible]
[illegible]
[illegible] in [illegible]
[illegible] est sacramentaliter
[illegible] corporis
[illegible] ad laudem dei [illegible]
[illegible] zeli [illegible] dei [illegible]

Crarus acculta sub speciebus vini
et panis aut per velum fruitur qui-
dam tempus eius qui [illegible]
in manibus nostri illorum et quibus
hoc sacramentum sit altissimum et
dignissimum, quod sic homines
nequaquam ad [illegible] deo cum habent
adhorabilibus sua sentencia
qui reverencia [illegible]
in elevacione corporis christi non
assurgunt sive nolunt ei de-
bitam reverenciam exhibere,
ut apparet ad experienciam.
Tales non attendunt quod dicit
christus de celebracione missarum
beatus [illegible], omnes presbiteri
cum celebrarent missarum
quando elevatur hostia, reverenter
debent se inclinare et hec
vel consimilia verba dicere
Salve lux mundi verbum patris
hostia vera viva caro dei-
tatis integra verus homo et
deitas [illegible]
[illegible] unde salutis vena [illegible]
[illegible] / hec ibi ergo totam [illegible]
Dicit ergo hic commedite amici
mei et bibite et inebriamini ca-
rissimi. Et, [illegible] hic familiaris
simus et amicus magnus sine
[illegible] caro [illegible] potest [illegible]
sibi appropinquasset, omnia que
delectare poterunt in hac [illegible]
[illegible] appetitum sufficienter
singulis [illegible] dicitur [illegible]
[illegible] vinum meum et [illegible]
[illegible]
declinans specialis in [illegible]
[illegible]
[illegible]
non capit [illegible]
[illegible] accepte.
[illegible] in [illegible]
[illegible]
[illegible] unde [illegible]

et refficiet in [illegible] convivii
unde deficeret [illegible] in
versus inebriari impleat
valeat, ut quod plus comedo
delectat, de cetero ad manducandum
non invitat. dicit ergo tamen
dilecte amica mea. i. delectamini
in fructibus huius arbor(is) bibi-
te et inebriamini carissimi
de vino quod [illegible]
[illegible] illa que dicit ego quasi
vitis fructificavi suavitatem
odoris [illegible] et a-
[illegible] meis adimplemini
Primo quod [illegible] dicit
Qui edunt me adhuc esurient
et qui bibunt me adhuc sicient
quod dicitur quod dulcedinem
gustaverit in ipsis adhuc plus
desiderabit experiri [illegible]
et digniori modo [illegible]
[illegible] qui est capud [illegible]
[illegible] in sacramento qui est
[illegible]
mel et favum in quo plena
et vera est refectio quantum ad
militantes, vera et eterna
fruicio quantum ad triumphantes
Et ideo [illegible] dicit [illegible]
Caro mea vere est cibus
et sanguis meus vere est
potus. [illegible]
[illegible] qui comedat
[illegible] et sanguinem
bibit. i. [illegible]
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible] delicatissimus
[illegible] exemplis sive
[illegible]
[illegible] unde dicit [illegible]
[illegible] i. mea [illegible]
[illegible] adhuc [illegible]
[illegible] non parit fastidium
sed [illegible]

sanctam uniuersitatem quam habitat nisi ex
plus est rebus spiritualibus refertis
exempla cum [illegible] sicut cum rebus
cum incorporalibus intelligimus sic exempla
arte et sagittis unde dicit
propheta Iohannes uelut pascit currus
mittis scilicet exemplo [illegible] qui
sacculis multo [illegible] pascit
et reficit [illegible] cum cibis
ipsa sit panis omne delectamentum
in se habens et omnis saporis
suauitatem Sap. xvi Ideo dicit
hic ipsa Comedite amici mei
bibite et inebriamini et [illegible]
[illegible] unitatis aut operis illius
[illegible] est vel exemplo cum
bene operatur et hec est comedere
cum ego bene operatur aliquod operis
bonum comedit anima in uestigando
laborat vel exemplo cum
in se extinguit [illegible] totum
[illegible] et hec est bibere in
quo plus malarum cogitationum
et operum extinguitur ideo dicitur
sua [illegible] pascit unde dicit
[illegible] nec adhuc esuriat
bibe in sacramento [illegible] similiter ca
ro Christi anima caro Christi et ca
ro marie sicut caro matris
et filij una caro unde apostolus
loquitur de matre et filio Genesis
6 Erunt duo in carne una scilicet et
[illegible] in carne una simile
dicit Adam Genesis 2o delicatus
[illegible] [illegible] carnem virginalem
inducit. [illegible] [illegible] [illegible]
[illegible] in euangelio que verba
dei sunt et que docuit tam
[illegible] [illegible] vitalis quia non in
sola pane viuit homo sed in omni
verbo quod procedit de ore dei [illegible]

[illegible] hec dicit [illegible] xv Cibabit
illum .i. amatorem suum
pane vite et intellectus .i.
doctrina verbi dei que dat
intellectum paruulis etc.
hec in presenti et in futuro
pane angelorum .i. dei fruitione
de quo pane dicitur Luce xiiij
beatus qui manducabit panem
in regno dei vel pane vite
.i. filij sacramento qui est panis
viuus qui de celo descendit
Ioh. 6 [illegible] hic vitam
[illegible] in futuro vitam glorie
ipsa enim [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] et [illegible] et
statim [illegible] de effectu illius
panis et firmabitur scilicet digne
communicans in illo panem
qui hic est panis confir
mans cor hominis in gratia
et virtute et non flectetur
.i. non cedet temptationi
vel tribulationi vel [illegible]
[illegible] et continebit
illum scilicet in unitate ecclesie
cum aliis fidelibus tenebit
et non confundetur .i. non
[illegible] quod despiciam sum
vel non confundetur in die
iudicij in eternis et
exaltabit illum caput pre
[illegible] suos scilicet angelis
et hominibus [illegible] [illegible]
pascit nos [illegible] [illegible]
[illegible] [illegible] [illegible] est
amor et [illegible] [illegible]
spiritualiter [illegible] [illegible]
comedit [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] ille [illegible] dulcia [illegible]

Ego dormio et cor
meum vigilat. Huius
vocata est ad curam aliorum
cum diceba(tur): Veni in ortum
meum soror mea sponsa, sic
[illegible] civitatem sui gerit
sollicitudine et curam
[illegible] [illegible] [illegible] [illegible]
curam aliorum et tangitur domino
[illegible] [illegible] sponsa [illegible]
et in [illegible] contempla
tione, ergo sic vigilat in
sua custodia et [illegible]
tione [illegible] et cor meum vi
vigilat, [illegible] dicit [illegible]
[illegible] ad tempus
[illegible] flagellis, et
[illegible] [illegible] vitu
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] ad eam
[illegible] que restat sine
vigilare [illegible] [illegible] et cor
meum vigilat, quia [illegible]
[illegible] [illegible] ab [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ego ego dor
mio, [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
contemplationis [illegible] est
[illegible] de [illegible]
[illegible] [illegible] [illegible] dor
mis [illegible] [illegible] [illegible]
[illegible] [illegible] vigilare, de
[illegible] [illegible], [illegible] [illegible] et
invenit eos dormientes
[illegible] [illegible] [illegible]
sustinuit [illegible] [illegible]

dormire et requiescere iam
et cor meum vigilat [illegible]
custodia [illegible] et [illegible]
[illegible] et demonis ne [illegible]
[illegible] se [illegible] in [illegible]
[illegible] |Judicum 4| [illegible] ne [illegible]
dormiendo [illegible], a [illegible]
[illegible] voluptatibus [illegible] [illegible]
ne dormiens [illegible] [illegible] a Iahel
[illegible] clavo voluptatis
configat [illegible] Sisara cum
fugiens [illegible] tentorium.
Iahel uxoris Aber que dixit
[illegible] ad me domine mi, ne
[illegible] Qui ingressus
in tabernaculum eius et opertus
ab ea pallio, dixit ad eam: Da
mi paululum aque obsecro quia
valde sitio. Que aperuit utrem
lactis, et dedit ei bibere, et
operuit eum, dixitque Sisara
ad eam: Sta ante ostium taber
naculi, assumpsit [illegible] malleum
et ingressa abscondite, et
cum silentio posuit supra tympus
capitis clavum percussumque malleo
defixit in cerebrum usque ad terram
et mortuus est. [illegible] Sic
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
declinavit ad [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible] et
[illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] post [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible]
et primo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

pr[esen]tia. ubi surrexi. Et sequitur de
in presentia dicit Ego dormio i[d est]
p[ro]pter ad tempus dissimulo
[illegible] [illegible] quia ab hominibus [illegible]
quia dormire quasi pessimos [illegible]
differt penitus. Et cor meum vi-
gilat. i[d est] provideo temporibus debitam
punitionem. Et subditur in perso-
na sponse adulterantis a sponso re-
vocate. Vox dilecti mei. Dicta
vero sic exponitur. Ego dormio
quia dormiente carne extra angu-
stias vite huius tranquillitatis
in vacando illi [illegible] [illegible]
[illegible] [illegible] labori [illegible]
[illegible] finitima [illegible] [illegible]
[illegible] [illegible] [illegible] pulsati [illegible]
[illegible] [illegible] quod tempore [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] Et cor meum vigilat
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] eo altius [illegible]
[illegible] quam [illegible] vite [illegible]
[illegible] qui et monachi [illegible]
[illegible] [illegible] [illegible] / [illegible] la-
boris est [illegible] vita ad [illegible]
[illegible] [illegible] [illegible] [illegible] vo-
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] ut [illegible]
sibi in tempore huius [illegible]
[illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Ego dormio et cor
meum vigilat. Huius quippe
[illegible] [illegible] sponse [illegible] [illegible]
[illegible] qui [illegible] [illegible]
[illegible] que [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] que [illegible]
[illegible] sponse [illegible]

de quibus procul dubio sponsus
ait qui diligit me diligetur
a patre meo et ego diligam
eum et ego manifestabo ei
meipsum. Dormit ergo sponsa
et cor eius vigilat. [illegible]
[illegible] [illegible] iam [illegible]
in [illegible] [illegible] / [illegible]
[illegible] [illegible] diligit ut ad [illegible]
[illegible] / laborat. De qua
vigilantia sponse [illegible]
[illegible] [illegible] [illegible] vox [illegible]
[illegible] [illegible] nardus mea
dedit odorem suum [illegible]
illud [illegible] dormire [illegible]
[illegible] manifestat quod alibi
loquitur in parte [illegible]
dormiam et requiescam [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Ego dormio
et cor meum vigilat [illegible]
[illegible] [illegible] [illegible] loquitur
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] vigilabo sponso
[illegible] [illegible] [illegible] [illegible]
multis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad que [illegible] [illegible] in corde
[illegible] [illegible] / [illegible] [illegible]
[illegible] [illegible] dormiat [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] /
ad [illegible] [illegible] [illegible]
et [illegible] in [illegible] [illegible] quibus
[illegible] [illegible] ab [illegible] [illegible]
diligit [illegible] [illegible] [illegible].

Et audiens dormit sponsa
vox dilecti mei pulsantis
qua amplius inchoat; dormit
se dicens et cor suum vigilat
effectum exterius in tali vigi
lia dicitur [illegible] differt
a sompno veteris hominis
carnalis similiter ex tedio
et stomacho ad cerebrum
ubi est [illegible] extrema sen
sus quibus [illegible] vacat
de [illegible] spiritus sensitivus
affirmat nigra exalationes
que ex frigiditate cerebri
repercusse sunt [illegible] et [illegible]
te [illegible] [illegible] [illegible]
[illegible], quiescit ut [illegible]
spiritus [illegible] [illegible] ani
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], sic [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
ex vigilia, neque [illegible]
vel videant sed [illegible] [illegible]
[illegible] [illegible] [illegible]
mat [illegible] et fit de
mum [illegible] spiritus vi
talis et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
patris et [illegible] [illegible]
[illegible] de [illegible] adveniente
[illegible] [illegible] [illegible] [illegible] apparent
aut [illegible] [illegible] [illegible] et
[illegible] [illegible] mutabilia
[illegible] [illegible] [illegible] [illegible]
lia se [illegible] [illegible] illa
[illegible] [illegible] [illegible] di
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dormit
anima in contemplatione sed
cor mentis vigorabitur

ut vigilet ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] alio
[illegible] [illegible] audire potente
et dormiens attentius et vi
gil est ad divi [illegible] advenientem
sed ubi [illegible] [illegible]
Ego dormio et cor meum vi
gilat [illegible] [illegible] [illegible] [illegible]
regina [illegible] dormitivi [illegible]
cubiculi [illegible] si
[illegible] [illegible] [illegible] [illegible]
ego dormio et cor meum vi
gilat ut [illegible] [illegible] quasi
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in quo [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dormivit [illegible] [illegible] [illegible]
ta [illegible] [illegible], [illegible] [illegible]
quies [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] con
templationi vacavit [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible], [illegible]
exempla [illegible] [illegible]
[illegible] [illegible] sicut ego dor
mio i. a negotiis et curis
secularibus quiesco et [illegible]
vigilat [illegible] [illegible] [illegible]
[illegible] regina dormiente
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ab [illegible] sed
ab [illegible] nata. [illegible] [illegible]
[illegible] [illegible] regina [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in contemplatione quiescente
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et alia [illegible] [illegible] [illegible] [illegible]

perfectis monentibus ut quietem
contemplationis intermittat lu-
minibus viciis exhortando cor-
rigendo et prodesse et monendo
ut bonis curanda sponse sponsi
pro caritate tam amica pro
proximo conformitate deinde pro
labore refert aquilone i. prospera-
tione beatitudinis nunc austro pro
aduersitate. Primo igitur contemplatiua
tamquam columba notatur i. pro ex-
hortatione et vocatione superiori
gratia sponsa imperat ibi
sponsa se excitatibus vox dilecti
mei pulsantis ad ostium cubi-
culi mei sicut habetur capitulo di-
centis aperi mihi soror mea
propter quod hec scripta sunt primarius
in qua agitur de amicabili
litigio inter sponsum et sponsam
super contemplatione et predica-
tione hec vero continebitur in 6
in prima declaratur status
sponse in quo vult scilicet contempla-
tionis ibi ego dormio et cor
meum vigilat in secunda ponitur
exhortatio sponsi inuitantis
ad alium statum scilicet vite active
seu predicationis ibi vox dilecti
mei in tercia parte insinuatur
virtus vite active ibi expoli-
aui me in quarta parte declaratur
quod dominus subuenit predicantibus
ibi dilectus meus misit ma-
num suam in quinta predicationibus
utilitas bene oraui ibi ma-
nus mee distillauerunt mir-
ram in sexta parte dicitur quod
ille predicationis repudiauit
vel obedienti contradicit in hac

vita contemplatiuis ibi
respondit meus exprimens
ego sponsa statum suum de
ego dormio et cor meum respondit
perfectionem quieti et contempla-
tiui vacatio et cor meum
vigilat in contemplatione
vigilat magis intentionibus
et rationibus cum quibus *Diuisio*
circa predicta in contemplatione
sunt in dormitione ut videtur
pro altiori intellectu huius *ego*
dicendum est questio vero
quemadmodum in dormitione
sponse intelligitur contemplatio
ita et in cordis vigilia
custodia / ponitur tamen ad hoc
primus fiat de contemplatione
secundus de generibus contemplationis
tertius de vigilia cordis.
Dixi in primo capitulo quod
quia cum in dormitione sponse
intelligatur contemplatio vo-
lumus hic aliqua de excellentia
vite contemplatiue / li. 22°
de ciuitate dei sanctus sicut dicitur circa corpo-
ra spiritibus alie vere referens
sunt principibus quali ... est
lege sponsus magna ratione
quia vitam contemplatiuam
et vitam actiuam procul dubio
contemplatiua precellit in hac
enim et imago dei esse
nec per speciem ad se refor-
matur / ceterum vitam racionali
debet obedire sine
imperanti secundum esse per speciem
dum perfectionem a deo sine
per speciem quo magis in similitudine
ei cum eius visibiliter cum
secundum esse effectum est in
speciali tempore in gratia tantum

equales angelis fieri ac
recepta stola prima immor
talitatis et incorruptionis
qua indutus hoc amore
et tanto ardore ut absor
beatur amoris in unitate
mistice prefate conversationis quia
et sicut et sublimitas angeli
[illegible] contemplacionis et actiu
[illegible] et [illegible]
[illegible] quo qualiter spiritus
spiritualibus [illegible]
[illegible] vite contemplative
vigili dormicione scilicet sopo
ro quietatur et illuminatur
post luctum vite active quod
patet Genesis xxxii Jacob qui
quasi dicebatur luctator qui
post luctum et sompnium
contemplationis dicitur videre
spiritualia ut dicit vidi dominum
facie ad faciem et salva facta
est anima mea [illegible] li
de claustro anime c. 4 dicitur
tur ex Jacob fit Israel quia
post sudationis hec operationis
[illegible] ad lucem contemplationis
hic exultabit Jacob et
letabitur Israel. Per Jacob
luctantem signatur vita activa
que [illegible] luctatur in
quibus luctantur [illegible]
[illegible] mortificatur ut plurimum
in infirmatur et fatigatur
ut clamat [illegible] afflicti
sunt et humiliati sunt nimis.
Per Israel vero videntem signatur
vita contemplativa que in
via dominicis [illegible]
contemplatur, quod in vita est
dormicione in vita gloriosa [illegible]

puri vite lucrum, et regnum
temporalium lucrum ministerio
et ab affectum veri sabbati
mentis altas claudens hos
oculos quippe carnalis apperit
quos immaculata claritas te
nuit. Iste sompnus fervor
amoris [illegible] pacem deo ut
in [illegible] [illegible] pro
bat tales vigilari a tali pulsa
cione dicens [illegible] admiro
vos ne excitetis neque evigilare
faciatis dilectam quoadusque ipsa
velit, et hoc est quod [illegible] dicitur
Ego dormio et cor meum vi
gilat. Quod exponens Origenes
de [illegible] audivi
dixit quia nisi fallor sponse hic
status et actus [illegible]
status [illegible] excellentissimus
ubi attendens sine medio
tendens sine nubilo in te
quiescens sine tedio, de te
[illegible] sine modo a te
[illegible] sine [illegible]
in isto casu actu contemplationis
excellentissime loquitur [illegible]
cum illa et illa cum deo ut
[illegible]
[illegible] deo est
[illegible]
[illegible] quibus
[illegible] alterutrum [illegible]
[illegible] et [illegible]
lingua [illegible]
[illegible]
[illegible]
[illegible] clamantes [illegible]
vero linguam [illegible]
[illegible] ymaginis dei [illegible]
[illegible] et dilectio dei
[illegible]

est aliud alius infirmus que habet
languorem nec [illegible] et nullatenus
vult illi esse conformitas verbi
dei seu in verbo dei ideo eius
verba quilibet lingua moveri
volens ad dominum alium loqui
non potest aliquis sententie causa sermonis
vivus cum esse sermo dei et effi
cax et penetrabilior omni gladio
ancipiti et pertingens usque ad
divisionem anime et spiritus i. pro
nec discernit inter sensualitatem
et rationalitatem. nisi actus corporis
et anime. nisi devacuus et inde
vigorem suum fervoris et tepiditatis
ideo in alia sua verba moveret
et loquitur. [illegible] dei videns la
tere potest, nec post hoc quod [illegible]
[illegible] sed post hoc magis quod
ipso verbo simulante deviatus
lingua ad loquendum inimi-
cum movet. in hoc erit sermo
de [illegible] quia contemplatione
[illegible] ipso [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
unde sponse [illegible] tuis [illegible]
efficacius [illegible] intelligitur conte
platam [illegible] sponse, [illegible]
[illegible] vero [illegible] [illegible] [illegible]
[illegible] cause finalis, et
sicut sunt [illegible] languet
oculus corporis et [illegible]
[illegible], ita sunt contemplative
[illegible] oculus mentis [illegible]
infidelitate. [illegible] cum
sensum [illegible] ~~[illegible]~~ [illegible] [illegible]
ne languescant et [illegible]
[illegible] [illegible] [illegible] esse [illegible]
na [illegible], [illegible] cum
[illegible] [illegible] esse [illegible]
in [illegible] [illegible] esse aliquis
[illegible] [illegible] ~~[illegible]~~

in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de abraham in [illegible]
[illegible] abraham [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quod abraham
adoravit [illegible] in [illegible]
[illegible] quibus [illegible] [illegible]
[illegible] [illegible]. oculus
mentis in contemplatione
[illegible] [illegible], sicut [illegible]
oculus corporis [illegible] [illegible]
firmatur, ita oculus mentis
contemplative [illegible] illuminatur
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
et [illegible] oculum mentis [illegible]
sicut [illegible] [illegible] corporis
[illegible] [illegible] [illegible] [illegible]
cause efficientis, et quedam
causa efficiens [illegible] est
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
elevatos [illegible] [illegible]
a [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] non solum
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qui in [illegible] ~~[illegible]~~
actualiter [illegible] causa [illegible]
et [illegible], et ita [illegible]
[illegible] [illegible] et fit [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] a [illegible] que est [illegible]
[illegible] [illegible] [illegible] [illegible] ab
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] in
contemplatione et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]

pectus dormitando indicat
illud quod acceptum est membris
similiter vel est paulatim
ingreditur donec inveni-
at vinculis similibus totius
nullus et bonum nec praecipit
aliquid sufficere nec visio
dei quod figuratum est in regis
absconso ut vigilans suam
regis quia tunc non visitet
nisi tertio anno quia non con-
templatur deus nisi perspectis
visibilibus et imaginabilibus
tertia ratio est quia similiter
pectus extensibus dispositum

via ad somnum ad somnum et est tunc [illegible]
angelus ut tenebrae labor
moderatus et plenum de
prima Job submittebat dor-
mit de sede xliii operati [illegible]
mus dulces de tertio in Judith
quia ante moliebat spiritum
ut exurtant obscuritas haec
tria sperare disponunt ad con-
templationem sponsae et magis
[illegible] fidelis quid tenebrae
pro similitudinis [illegible] con-
luxum sufficit de qua Job
auferetur ab impiis lux sua
labar [illegible] carnis
[illegible] lascivia luxuriae plen-
itudinis singularitatis i. paupertatis
[illegible] supradictis
similitudinis intellectum elevat
[illegible] materialia elevata
sustentat et de [illegible] pote-
rit singularitatis in [illegible]
[illegible] in solitudine [illegible]
contemplationis delectatione in-
cipit et delectando incipit
quiescere et [illegible] delectationem
et gaudium invenit [illegible]

et inveniendo quia quando
illa melior et sanctior sit
quaerens quia quid tam magnum
bonum in quo est omne delectabile
et gaudium inaestimabile est
et inveniendo quaerit ut in-
veniat dulcius et invenit
ut quaerat avidius et
audivit quaerendo illa [illegible]
die comedit illa et bibit
et [illegible] comedendo esurit et
bibendo sitit quia illum
invenit et quia adhuc
esurit et sitit et adhuc
quaerit, sicut quod intellectum
invenit [illegible] quod dicit [illegible]
nisi credideritis non intelligetis
intelligetis, et si non intelli-
getis nec invenietis, quia
[illegible] illa in tua contemplatione
et solum illa, quia quicquid
tibi dederit vel se minus est
illo quam illa quaerere et habebis
et habendo ea frueris et illa
amplectendo et [illegible] omnis
[illegible] de te aut totus sibi
adhaereat quia haec nihil [illegible]
in immortalitate aut [illegible] aequat
angelis eius et [illegible]
faciem meam et gaudeat de
gaudium meum a te nemo tollet,
haec singula contemplatione quo-
[illegible] [illegible] quia sic de angeli
[illegible] haec tria [illegible]
[illegible] dormientis sponsae [illegible]
[illegible] contemplatio [illegible]
[illegible] [illegible] haec cum
dormivit sponsa est ad [illegible]
[illegible] [illegible]. [illegible] quia
[illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] dormire
[illegible] per [illegible] [illegible].

in contemplacione dei facit nos
in gremio contemplacionis dei quiescere
ps in pace in idipsum dormiam
et requiescam hanc dormi
cionem sentit qui bona singu
lariter facultates eius specula
tiuas mentis sic aquila perma
nens in arduis ut sibi scribitur
vel Job xxxiij° cum irruit
sopor super homines et dormi
unt in lectulo s. contemplacio
ne aperit aures virorum et eru
dit eos ut auertat hominem
ab hiis que facit ego forti
ficatum [illegible] sicut
eum in dormicione [illegible] est
[illegible] [illegible] [illegible] sic
in speciali spiritualiter ps ego
dormiui et soporatus sum et
exurrexi quia dominus suscepit me
fortitudo mea et laus mea
dominus [illegible] dicit [illegible]
cum dormirem sicut [illegible]
[illegible] ab ipso [illegible]
[illegible] Gen xxviij tulit Ja
cob [illegible] lapidem et supposuit
capiti suo et dormiuit et
vidit in sompnis et sic ego dor
mio et cor meum vigilat
[illegible] [illegible] [illegible]
[illegible] in dormicione [illegible] est
corporis inpugnacio [illegible]
[illegible] speciali spiritualiter de
[illegible] [illegible] [illegible] dormiet
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] in dormicione gloria
[illegible] sponsa [illegible] sponso
[illegible] [illegible] [illegible]
[illegible] [illegible] cum [illegible]

manus dantes [illegible] in me
sequentes vel [illegible] [illegible]
[illegible] [illegible] [illegible] due
vite scilicet actiua per petrum
et contemplatiua per iohannem
de petro dicit iohannes xxi me
sequere [illegible] imitacionem [illegible]
[illegible] [illegible] vita igitur
petri que actiua est in labore
in [illegible] [illegible] et [illegible]
altera s. contemplacionis iohannis
est in [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] in [illegible]
contemplacionis [illegible] [illegible]
[illegible] facit bonum et declinat
a malo [illegible] [illegible] [illegible] finitur
de iohanne [illegible] dicit [illegible] sic
eum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sue [illegible] vide [illegible] hec
vita contemplatiua hic in
choatur et futura consummatur
hanc vitam [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] familiariter
[illegible] et [illegible] qua
[illegible] familiaritatis [illegible]
[illegible] [illegible] cum [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] vita contempla
tiua [illegible] est vita actiua
[illegible] [illegible] [illegible] in
vita actiua [illegible] [illegible]
[illegible] de Maria [illegible] [illegible]
de Martha [illegible] [illegible]
[illegible] [illegible] Maria optimam
partem elegit que non auferetur
ab ea quamuis [illegible]

Lc. 10 de contemplacione ubi di-
citur quae est pars optima quam
elegit Maria nisi contemplacionis
et unde quia sedens erat
dicitur illa Maria sedens se-
cus pedes domini audiebat
verba illius, verbum atque
sapientiam in corde latitantem
quam carnis vite non patebat
audiendo intelligebat et
intelligendo videbat quod vi-
debat, in hunc modum sedendo
et videndo vel audiendo
summe veritatis contemplacioni
vacabat. Sequitur quae non aufere-
tur perfectis et electis nunquam
auferetur, haec est summe ne-
cessaria quod nullo fine terminatur
nam veritatis contemplacio in
hac vita inchoatur sed in fu-
tura vita perficitur perficitur cele-
brius, et veritatis summe contempla-
cionis [illegible] crescit ad visionem
et consumatur ad gloriam quam
dicit in sexto articulo qui
agit de gradibus contemplacionis
quibus gradibus pervenitur
ad eam vitam [illegible]
qui ponit [illegible] gradibus qui
ascenditur ad contemplacionem in
hac vita primus est calcina-
cio motuum vitiosorum qui
carnalibus. Ex 3o. Cum mi-
nasset Moyses gregem
motuum carnalium sive [illegible]
ad deserti, venit ad montem
dei Oreb et apparuit ei dominus
in flamma ignis, dicit glosa quod
gregem ad interiora minare
nihil aliud est quam motus
carnales ne consilio illiciti
carnis in delicias evagentur.

carnis ... ut qui a longe magis
ab motibus pulsetur nunc
depressis, ea mens ipsa super
celestia luminibus contemplanda
quod hic in flamma ignis hic
dicitur, si id est in contempla-
cione mens accenditur ignis
sancto desiderio cordis in-
cipiam. Secundus gradus bonarum
operum meditata perfeccio, unde Ex. 19o
Cum venisset ad montem So-
litudinem, tamen qualibet sit et
perfeccionem inhabitator caris
est, per montem bonorum operum
altitudo intellegitur, ad montem
enim venit qui cotidie per
considerationis studium ad per-
fectionem intendit. Sed valde
considerandum est quod de montibus
loca superiora et plurima
ad ulteriores conscendenda
et contemplanda nemo tamen
nullus assurgit nisi primo
sanctis in alta quam bona
opera sublevetur. Unde dominus per
Ysayam dicit de 40 in Actis
de [illegible] manus tuas
et oculos tuos leva ad
occidentem et aquilonem
austrum et orientem et aspice
hanc aquam quae est. De
38. Dilectissimus dominus
meus quasi in thalamo
tota meditabar, et inter
hominem ego quievit deus
per hominem labor operum de
signat, nisi hominem ego
quievit deus anima mea
hinc equalibus delectatur
dominus sed inde est sancta

desiderii elevata in excessu | Vel sic
xiiii° abstractio aut videamus sa-
ricem regibus, quia si mentem ex
magnitudine mee pro quis dabit
mihi pennas sicut columbe desi-
derii nitens ad deum ut volare
et volabo et requiescam.
Ex quibus patet esse amorem soli-
tudinis. Osee ii° ducam eam in
solitudinem et ibi loquar ad
cor eius. Job 6. Cum desiderio
nunc in solitudine et thesau-
rarum quam suscipit ...
pastore et nutancia que ita
paruit. Ex quibus patet esse
summus ... abstractio. Job
3° non aliud videbunt cuius
contemplacionem qui sibi videntur
esse sapientes. Isto nobili statu
ponitur hec quod ad istud arbi-
trium. Cum sit gradus omnibus
ascenditur ad contemplationem et ex
nobili, et debitur sic videndum
statum gradus a quibus contemplantes
dicti dictum quia esse quod intelli-
gentia humana tendit ad illas
summas celestium animorum secretor-
tis excessibus mentis, quia inter
per divine dignationis contempla-
tio ad illa summe maiestatis
magnalia contemplanda
ascenditur et sublevatur. Hec
autem ascensio sive sublimatio,
inque extenditur usque ad mentis
alienationem, que fit tribus
causis: ex magnitudine devotionis,
causis ad magnitudine admi-
rationis, causis ex magnitudine
exultationis, ut supra semetipsam
non rapiat, ut supra semetipsam

elevata in alienationem trans-
eat. Magnitudine devotionis
mentis humana supra semetipsam
elevatur et ascendit cum tanto
de celestis desiderii igne suc-
cenditur ut amoris inti-
mi flamma ultra humani
modum excrescat, que
humanam animam ad similitudinem
cere liquefactam a pristino
statu penitus resolutam ad
instar fumi attenuatam
in superna elevat. Ex magnitudine
admirationis mens supra semet-
ipsam ducitur cum divino lumine
irradiata et summe pulchri-
tudinis admiratione suspen-
sa tam vehementi stupore
concutitur ut a suo statu
funditus excutiatur et in modum
fulguris coruscantis
ex despectu sui in ima ab-
ima deicitur et tanto sub-
limius et celerius per summorum
desiderium reverberata ut supra
semetipsam rapta in sub-
limia elevatur. Magnitudine
vero iucunditatis et exultationis
mentis humana supra semet-
ipsam rapitur et a semetipsa ali-
enatur cum illa intima inter-
ne suavitatis habundantia
potata, immo plene inebri-
ata quid sit quid fuerit penitus
obliviscitur et in abalie-
nationis excessum tripudii
sui nimietate traducitur ducitur
et in supermundanum affectum
sub quodam mire felicitatis
statu raptim transformatur.
Ideo dicta vera ... sic
dicta hec nisi ...

Ca. xiij. Tertium ad contemplacionem
sciendum requiruntur tres oculi.
Hoc totum est Richardi li. i.
de contemplacione. Est enim oculus
primus carnis quo homo videt
mundum et ea que in eo sunt. Et est alius
racionis quo homo videt ea que
sunt intus se. Et est oculus
contemplacionis quo homo videt
ea que sunt supra se. Oculus
carnis est apertus, oculus
racionis est lippus, oculus
contemplacionis est totus clausus.
Ideo necesse est ut
actus iste contemplacionis
sit supernaturalis ut per gratiam
fiat. Sed aut hoc sit sic.
Quid est actus contemplacionis
et quomodo fiat. Primo quid
sit apparatus eius. Secundo quid
sit usus eius. Et hec
que necessaria sunt eius medi-
cina spiritus dei mens venatur
ubi est quieta scintilla racio-
cinacionis ad quam anima
qui et cognitio dei ...
... et ... est mens
et hec ab omni labe corporis
debet esse pura, et ...
... aut apparatus
est ... vero ... usus
... contemplacionis sit
... Hoc totum
est ... xxiij ... non
... infima deserens
... ad
... ...
... ...
... ...
... ...
... ...
... ...
... in ... ...

quieta

Ca. xiiij. Primo contemplacio est
libera mentis perspicacia in sa-
piencie spectacula cum admira-
cione suspensa. Hec descripcio
est Richardi li. i. de arche
mistica c. iiij. Quia ex nomine
... que ... contemplacionis
... statim ... admiracio
... admiracionis ... alteracio
... alteracionis cognicio. ... -
... mentis suspensio ... de
... contemplacione ... intelligencia
... lumine irradiata in
... ... in
contemplacione suspenditur
... ... admiracionem ...
... ...
... ut ... ...
... ...
... ... Et
... ... ab ... sit
... ... in ... ...
... et ad sublimia ...
... ...
... in ... ...
... ...
... ... de hac suspensione
... ...
... ...
... ... illud
est excessus mentis in ...
spectacula, ut ... ...
... ... sed
... ...
... mentis ... ...
ut ... ...
... ad ... ...
... in ... ...
... in ... ... sit
custodia. ... ... mente
... in ... de essencia
... ... in
... ... et in

velocius [illegible] fugere se manu
festa demonstrat. Ideo luce 12
vigila ut quod nescitis qua ve
niat paratus te inveniat cum
venerit et [illegible] forte nescitis
qua venturus est ut Luc 2 pasto
res. Nos enim non possumus vi
gilare nisi per gratiam. Ideo nos
vigilantes [illegible] nisi [illegible] lux
tua que te de sompno excita
ret illuminat cuius alias [illegible]
et fiunt tales vigilare. Si autem
[illegible] vigilat [illegible] statim
obdormit [illegible] vigilare [illegible]
quod est pessimum. Ideo [illegible] illi
in noctibus [illegible] in cubiculo
tuo quando [illegible] nocte venit et
pulsat ad januam tuam vult
eum te in [illegible] vigilare [illegible]
[illegible] januam [illegible]
[illegible] invenies. Quatuor sunt
vigilie quibus est vigilandum.
Prima est noctua, secunda ma
tutina, tercia meridiana, quarta
vespertina. De prima luce 14
Mat 6 quarta vigilia noctis venit ihesus
ambulans super mare et vide
bant eum [illegible] at illi ut vi
derunt eum ambulantem super ma
re putaverunt fantasma esse
et exclamaverunt. Statim eum cum
[illegible] et [illegible] sunt [illegible]
statim locutus est eis dicens
confidite ego sum nolite
timere. Et ascendit ad eos in
naviculam et cessavit ventus.
De secunda [illegible] [illegible] [illegible]
ne vigilaverunt [illegible]
De tercia ps. 62 deus deus
meus ad te de luce vigilo
sitivit in te anima mea quam multipliciter
tibi caro mea. In quarta vigilia

[illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible]
Luc 2 xx prima vigilia est
[illegible] secunda [illegible]
tercia ad custodiendum [illegible]
quarta [illegible] temptationem quinta
ad [illegible] ut per [illegible]
[illegible] secunda ad se
[illegible] ut [illegible]
[illegible] [illegible] [illegible]
tercia ad cautelam quia [illegible]
[illegible] custodiat. Quarta ad
[illegible] ut [illegible] temptationem
[illegible] defendat. Unde
de primo dicitur vigilavi et
factus sum sicut passer solitarius in tecto.
De secunda angelo [illegible]
[illegible] luce [illegible]. De tercia
vigilo [illegible] luce [illegible]
De quarta vigilo [illegible] luce
[illegible]. De primo consurge lauda
nocte in principio vigilia
rum. De secunda effunde sicut Treni 2
aquam cor tuum ante conspec
tum domini leva manus tuas
ad eum pro animabus parvulorum
[illegible] [illegible] ad eum
manibus tuis in quarta
[illegible] [illegible] In prima
[illegible] [illegible] [illegible]
pastores erant in regione
vigilantes et custodientes
vigilias noctis super gre
gem suum. Et quarta vigilia
noctis venit ihesus ad dis
cipulos suos ambulans
super aquas maris. Quarta
nox est quando dominus [illegible]
est in [illegible] [illegible] nox [illegible]
[illegible] vigilias prima [illegible]
[illegible] [illegible] [illegible]
[illegible] secunda quam dolet [illegible]

Tercia qui odit periculum tercia vigilia
significatur in hac venit dominus
ambulans super aquas ut
salvet qui sanabat contritos
corde [illegible] eius fit ad me
clamans in hac eius corpus
[illegible] est a peccato quarta
vigilia est matutina
in qua vera confessio vi-
gilamus quia tu ipsa con-
fessione oritur in nobis
quedam claritas consciencie
quasi quedam matutina
lux unde prov. 8 qui ma-
ne vigilaverint ad me
invenient me unde quidam
de mane vigilabo ad te
In hac eius subvenitur
curribus egipciorum ut dicitur exo.
xiiij° iamque advenerat
vigilia matutina et ecce
respiciens dominus super castra
egipciorum per columpnam nubis
et ignis interfecit exerci-
tum et subvertit rotas cur-
ruum ferebanturque in profundum
sicut lapis. Quia ut confessio-
nem subvenitur egipcium i-
stis moribus qui autem sequntur
tenebrosarum egipcius cum te-
nebre [illegible] ista sunt
ad periculum sed ad precavendum
proposita [illegible] In
summa confessionem in ista
effundimus sicut aquam
cor nostrum. Notandum quod in
ma[illegible] cor nostrum confunditur
in sciencia effunditur in vita
diffunditur in gloria infunditur

Confunditur pudore effunditur
confessione diffunditur predicatione
infunditur spirituali consolatione
unde tren. 2 effunde sicut aquam
Alii enim effundunt sicut oleum
alii sicut mel alii sicut vinum
alii sicut lac alii sicut aquam
Sed aliter effunditur quod de eius
substantia aliquid in vase
remanet ob pinguedinem eius
[illegible] sunt qui [illegible] sua peccata
confitentur et statim abscondunt
Sicut mel effundunt qui cum
confitentur ex dulcedine delectationem
retinent sicut vas mellis
Sicut vinum effundunt qui
odorem retinent sicut vas vini
hoc est qui libenter audiunt
recitacionem ea que incitant
ad peccatum. Sicut lac effundunt
qui colorem peccati retinent sicut
vas candorem lactis hoc est
qui delectaciones multi habent
apparere. Quarta vigilia est
meridiana ad custodiam de
[illegible] habent non obstinaciter
ysbosseth qui dormiens in
meridie, [illegible] sicut hostia
rium l' spiritus [illegible] quia tu
anima vigilasses latrones
intrantes [illegible] dormiente
abstulerunt caput eius. Hoc
fit ad cautelam ne diabolus
subripiat aliquid de bonis
nostris unde i petri v. Sobrii
estote et vigilate quia adver-
sarius vester diabolus tamquam
leo rugiens circuit querens
quem devoret cui resistite
fortes in fide. Sed quia multi
dies custodiunt ciuitatem

sinistra vigilat cum custodit
tam, leua manus tenebat
eum, leuande sunt manus
in sacrificii ablucione sicut
christus in cruce manus ex
tendit offerens se pro peccatori-
bus de quo in ps. Eleuacio manu-
um mearum sacrificium vespertinum. leuan-
de sunt manus in oracione
ut ad thi. ii cap. apostolus Volo vi
ros in omni loco orare puras
manus leuantes, sicut et christus
orando fecit et mulieres in
habitu ornato cum verecundia sobrietate
ornantes se non tortis crinibus
aut auro aut margaritis uel
veste preciosa sed quod decet mulie-
res promittentes pietatem per bona opera
mulier in silentio discat cum
omni subiectione, docere autem mulieri
non permitto neque dominari in
virum sed esse in silencio salua-
bitur autem per filiorum generacionem
si permanserit in fide et dilectione
et sanctificatione cum sobrietate
leuande etiam sunt in elemosine
largitione, leuemus corda nostra
cum manibus ad deum
et ad deligendum manus ad
pauperes [illegible], largiendum ad cor
regendum sicut christus eleuatis
manibus benedixit et in celum
ferebatur [illegible] dona de-
dit hominibus [illegible] vigilan-
tes vespertina cum temptacionis
unde dicitur luc. xxii vigilate
et orate ut non intretis in
temptationem. Si sciret pater
familias qua hora fur veniret
veniret, et non sineret perfodi
domum suam. Sic vigilabat abra-
ham cum [illegible] ancte

·i· publicanum et cupidum ·i· la-
tronem et vanum [illegible]
nis [illegible] et [illegible]
accumbuisset [illegible] ·i· christus de
corde et vehementer [illegible]
cenantes [illegible] magnum
vigilate [illegible] quia [illegible]
[illegible] firmamento ·i· infer-
na et lampadem fulgente
·i· claritate [illegible] ad fugam
temptacionum [illegible] stantes
parati hec [illegible] ad [illegible]
quatuor [illegible] vigilantes
[illegible] crucis [illegible] preter
hec [illegible] mobili, et [illegible]
[illegible] dicit apostolus
nos vigilare quia nescitis
qua hora fur veniat
et nunc quid [illegible] salus
[illegible] est sed hora mortis
temporis est incerta, et
ob hoc metuendum quod pro
quo differimus [illegible]
angelorum et malignorum
[illegible] ad dormientis
[illegible] [illegible]
[illegible] et tenebrarum opera
[illegible] opus
[illegible] [illegible]
vigilare ad [illegible] et [illegible]
[illegible] | 20 [illegible] vigi-
la ut quia nescitis cum
veniat paratum te inveni-
at cum venerit, et ob hoc
forte nescitis diem venturum
[illegible] ut sit paratus [illegible]
[illegible] de Abraham
c. xviiii [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] vigilans

carissimi cogitandum sed cum scri-
ptura instructus est scriptura
Et idem li. iiii° de virginibus pri-
mo. sponsus in noctibus querit
in cubiculo tuo quem et
nocte venit et pulsat
ad ianuam tuam ne per-
ditum esse in nobis Et ideo
rapitur christus tamquam occiditur
a iudeis sepelitur a nobis
rapitur christus vigilantibus
discipulis a dormientibus
redditur phariseis sicut me-
tuendo ipsi confessi sunt
dum custodes ponerent se-
pulchro quasi resurrectionem
dum iudeis quod discipuli eius
nocte venerunt et furati
sunt eum nobis dormi-
entibus unde spiritualiter intelli-
gimus quia christum amittunt
dormientes in peccatis quem
vigilantes in virtutibus
inveniunt. Ideo dicit apostolus
ad Ephesios surge qui dormis
et exurge a mortuis et
illuminabit tibi christus. Vi-
des ergo mortuum esse anima
qua dormit ut non custo-
diat salvatorem. Et ideo illi
pharisei velut a mortui
non potuerunt servare vincti
igitur fratres non dormiamus
in peccatis sed vigilemus cum
sponsa ita dicentes semper sal-
vatorem et appositis magis
custodiis animo illum auf-
ferat de sepultura corpo-
ris, nec dicamus aliquis
venit et dormientibus
nobis furatus est eum
habemus enim inimicos qui

christum de cordibus nostris si dormi-
erimus auferre nitantur. Unde
in vigili cura sponsum cum in
sepulchro cordis invenit ibi re-
quiescit ubi dormiat ubi
eum voluerit et resurgat.
Sed te in vita gratie exigendo
vigila ergo predictis quos vigiliis
de quibus in nobis / ergo quo vita
Cuius sit deducta inferamus
Hec vita nostra homini cuius
vigilandum est cum sponsa propter
hostilem rebellionem. patet quia
ubi homines existunt in bello
non potest sompno secure va-
care nisi alter tollatur sompnus
in nullus bellis ut dicitur [illegible] sepe
expugnaverunt me a iuventute mea
dicit anima nulli bellantes ad
versus me ergo nec habemus
vigilare ne nos decipiat hostis
non tollimus sed diabolus deceptor
dicitur I petri 5. fratres sobrii estote et
vigilate quia adversarius vester
diabolus tamquam leo rugiens
circuit querens quem devoret
et sic adimpleatur promittere
sub anctitate vigilie, nam ebrietatem
in sompno convertitur et nullus sompnus
est ergo de diabolo sicut de
quodam duce Carthaginensi
de quo refert Julius libro
de insidiis quod iste dux habuit
bellum cum Affricanis qui
Carthaginensibus rebellabant
fuit autem gens de Affrica avidi
nimis ad bibendum vinum quod
intelligens dux ille vafrus est
cum eis tali cautela, accepit
multa dolia vini et miscuit
succum cum vino cuiusdam herbe
que vocatur mandragora ante
quidem herba nam valde
sompniferat sicut dicit Aristoteles
primo libro de sompno et vigilia
facit cum homine tam gravi de

dormire quia sunt insaciabiles et ideo solet dari scabiis qui sunt per aliquam infirmitatem curanda secundum ut passiones sine dolore sentiant, dolia vero vini sic infecti dimisit iste dux in tentoriis suis et fugit ad cautelam tentoria derelinquens, affirmans quod quam cito hostes tentoria invaderent et invenirent victualia cum vino in habundancia comederent et biberent de isto vino infecto et statim caderent sic oppressi sompno quod nullo sentirent hac potestate, hoc exploravit dux predictus de nocte rediit super eos, et inscios sicut [illegible] trucidavit [illegible] ista cautela diaboli [illegible] nobis vinum quod bestialis est lectura vel lasciviam secularem, ista lectura sine caritate [illegible] diaboli sic [illegible] sunt [illegible] que ad delectacionem luxurie quia [illegible] de eo bibentes sunt quasi insaciabiles, mandragora enim est herba habens masculum et feminam [illegible] humani corporis in se perfert, et ad generacionis fecunditatem [illegible] sicut quidam [illegible] dixit Rachel [illegible] sue de Jacob viro suo, dormiat tecum in hac nocte pro mandragoris filii tui, et ideo multo mandragora voluptatem carnis designat, de [illegible] in [illegible] diabolo [illegible] quam nobis [illegible] cautelose debellat de [illegible] voluptatis est infecta ideo [illegible] vicios dormiant in peccatis et ad [illegible] placitum et

peccatorum repleantur insaciabiles sunt [illegible] verberaverunt me et non dolui traxerunt me et non sensi quando evigilabo et rursum vina inveniam, ideo sic nobis [illegible] sed sicut dux [illegible] nobismetipsis per dei misericordiam in [illegible] in castitate et [illegible] que nos debent [illegible] vigilantem [illegible] vigilandum est cuilibet viatori cum sponsa per voluntate fidelis administra[illegible] quia sunt [illegible] stanti [illegible] vigilantibus de nocte et expectantibus adventum domini sui de nupciis redeuntibus, nuptie eius sunt in celo ineffabilis gaudii de [illegible] unione [illegible] ad [illegible] de hiis nupciis [illegible] venturus est in die judicii [illegible] totum mundum iudicaturus. Et ideo [illegible] vigilate quia nescitis qua hora dominus vester venturus est et [illegible] vestri precincti et lucerne ardentes in manibus vestris et vos similes hominibus expectantibus dominum suum quando revertatur a nupciis, ut cum venerit et pulsaverit confestim aperiant ei [illegible] quando venit dominus [illegible] vigilantes, et quantum [illegible] diligentem vigilare pastorem [illegible] magis quam [illegible] gregem suum [illegible] solum [illegible] ad pastorem primum Symon dormis non potuisti una hora mecum vigilare. iste enim pastores [illegible] debent vigilare [illegible]

secundum illud de sermone domini li. 2º
Quanto celsitudo quanto in superiori
constitutus est loco tanto in
maiori versatur periculo et quanto
splendidior honoribus tempor-
alibus fuit tanto si delinquit
peccator maior erit unde ipsorum
eius [illegible] pastores et prelati
iniquitate dampnantur. Si
tales autem prevaricatores non cu-
stodiunt aut predicatores non ar-
guunt ergo debent tales plus vi-
gilare. Quartum tempus quo tam mane
est in tantum vigilandum est in
tempore mortis propter debilitatem
virtutis cogitationis et ratio [illegible]
quia in corpore iacet in do-
mo ruinosa, et est in instabili
dabili, et sic tunc hoc fiunt
quod aliquis extremus solum
sufficit minimus ad ea capi-
endum. Non dant se sompno
si essent prudentes sed vigilie so-
lertius insisterent. Domus autem
nostra est corporis nostri hoc lucet
et horum pro [illegible] dicunt de
malis luteis quae terreni
fundamentum sunt, et consu-
muntur velud a tinea, sicut
patet esse malis quae in [illegible]
initiis domus nostre [illegible]
ut fures diaboli [illegible] in
peccatis et si posset in peccatis
detinet penis in peccatis et [illegible]
[illegible] Luce 12. Si
pater familias sciret qua
hora fur veniret vigila-
ret utique et non sineret
perfodi domum suam. Sed
timendum est quod est de malis
sicut de pueris recenter

natis. Duabus enim de causis [illegible] de se
sio est vigilia quod contra ipsam
parvuli dormiunt et sunt velut
clausis propter consuetudinem dor-
miendi. Unde in [illegible] est
de multis [illegible] tamen [illegible]
[illegible] eius propter [illegible]
neglegentie [illegible] et [illegible]
quam vigilare non possunt. Sic volunt
dormientes [illegible] peccatis suis
et usque in peccatis [illegible]
[illegible] confitentur [illegible]
in illo [illegible] [illegible]
nunc vigilandum est ad duo scilicet
ad malum removendum et bonum
agendum. Circa primum est advertendum
quod triplex est malum ad cuius
remotionem [illegible] est vigilandum
malum [illegible] ad [illegible]
[illegible] [illegible] de sabbato
et [illegible] noctem [illegible]
dicens [illegible] in [illegible]
remonentur neglegentia et
postea [illegible] quod vigilia [illegible]
omnibus. Secundo est malum [illegible]
[illegible] ad [illegible] satisfactoria
ad quod removendum vigilandum
est propter hoc [illegible] 3. primam
[illegible] non vigilaveris veniam
ad te tamquam fur. Tertio [illegible]
[illegible] [illegible] ad
[illegible] ad [illegible]
[illegible] vel vigilandum est 1 Cor. 16
vigilate et orate et state in
fide viriliter agite et confortamini
in domino et omnia vestra in caritate
fiant. Item vigilandum est ad bonum
agendum et hoc triplex. Primo vi-
gilandum est ad [illegible] ore [illegible]
vel opere [illegible] ad [illegible] [illegible]
vel vigilia in [illegible] [illegible]
[illegible] sine caritate. [illegible]

tuum ample fabricans esto etc.
Eccli xl Iustus cor suum tradet
ad vigilandum. Et ad eccli [illegible]
orantes omni tempore in spiritu et
in apostolo vigilantes. Ordo ad
contemplandam summam veritatem
ut hic ego dormio et cor
meum vigilat, i. ego contemplor
summam veritatem. Item ad de
lectandum in summa bonitate
Ysaie xxvi In noctibus meis
mane vigilabo ad te. Sequitur

Vox dilecti mei pulsantis
[illegible] sponsa et
se excusavit dicens Ego dor
mio et cor meum vigilat
hec alia [illegible] vacaret
ad aliorum curam, et tangitur
hic quod sermo instanter sponsi
si vocantis. Hoc excusacio
sponse trepidantis ubi expo
liavi; secundo exhortacio sponsi
zelantis ubi dilectus meus mi
sit [illegible] sponse abiit
ubi [illegible] in sermo tan
guntur duo. Primo dicit sponsus
[illegible] sponsans cum alloquitur
secundo ostendit quid loquitur
ubi aperi mihi. Dicit ergo vox
dilecti mei [illegible] Ego dor
mio sed me expoliavi, sed
nichilominus vox dilecti mei facta
est ad me, scilicet Christi multum insti
tuentis pulsantis vel ad curam
aliorum instantis [illegible]
vel pulsantis ad hostium cordis
Apok iii Ego sto ad hostium et pul
so. Pulsat namque nunc manu
sinistra temporalium tribulacionum
et dextera eternorum promissorum
[illegible] longitudo dierum in dex
tera, et in sinistra illius divi
cie et gloria. Vel pulsat ma
nu instante [illegible] per manum

ad consilium et exemplum de quo
Iob xix manus domini teti
git me. De qua Eze primo
[illegible] erat [illegible]
[illegible] Luca vel sic vox
dilecti mei [illegible]
[illegible] pulsavit me
ad primam [illegible] pulsavit ad hostium
[illegible] sicut hec [illegible] sequitur

Aperi mihi soror mea
amica mea columba
mea immaculata mea
Hic est secunda pars principalis
in qua dicitur quod sponsus
loquitur ad sponsam et tan
guntur duo. Primo dicit quod
pergit ad [illegible] contemplativam
secundo [illegible] apperuit
clamore [illegible] sibi
aperi. Primo blanditur ut
admonitus [illegible] soror mea
[illegible] ostendit
hic [illegible] ubi [illegible]
[illegible] pulsat dilectus ad
hostium [illegible]
ad [illegible]
[illegible] de acquirendis
regni promissis gaudiis
[illegible] ecce sto [illegible]
ad hostium et pulso si quis
[illegible] apperuerit intrabo
ad illum et cenabo cum illo
Glossa Si quis aperuerit [illegible]
[illegible]
[illegible] ad illum [illegible]
[illegible]
[illegible] et cenabo
cum illo quia quicquid michi
placet, ille et placet, pla
cet [illegible]
[illegible] illud, et
[illegible] in gracia et
in futuro in gloria [illegible]

dicit vulpes foueas habent et
volucres celi nidos, filius
autem hominis non habet ubi caput reclinet
nec quia unius cor superbia oc-
cupat, alterius auaricia, alterius
luxuria, alterius iracundia et
ceteris. Duobus autem modis
pulsanti sponso aperimus: uel quia
cor nostrum ad suscipiendum [illegible]
[illegible] aurius [illegible] /
que iam habemus prauimus
bonis operibus, uel cum proficimus
ad suscipiendum timorem uel a-
morem dei uel proximi cor
aperimus. Ideo pulsat sponsus
in nobis de hac re dicens
aperi / soror mea quia
regni mei coheres facta es
uel soror mea conformitate
mea uel unius hereditatis coheres
uel soror mea in natiuitate
mea secundum quod [illegible] de te
sponsus meus, amica mea que
magna sponsum egressa es, quia
thalamum meum [illegible] facta es
uel amica mea per collationem
gracie uel in passione facta es
amica mea quia per te sustinui
passionem crucis. Columba mea
quia spiritus sancti illustrata uel
columba mea quia de contempla-
tione [illegible], et capitibus bonis
fecunda. Uel columba mea in
spiritus sancti missione [illegible]
[illegible] effundam spiritum meum
super omnem carnem et prophe-
tabunt filii vestri et filie vestre.
Immaculata mea, secundum [illegible]
[illegible] Ezechiel 36 effundam
super vos aquam mundam et
mundabimini. Uel immaculata
mea quia semota regnasti

Ambo xx [illegible]
[illegible]
[illegible] quia [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

aeternitatem [illegible] es ferunt curata ad spiritum
uel quia [illegible] illuminatione perfecta
[illegible] aperi, scilicet surgendo ab
accidia et querere contemplationis
[illegible] [illegible] [illegible] perfecta [illegible]
[illegible] mihi, scilicet ad honorem
meum et [illegible] / et [illegible]
aperiam quia tibi aperui [illegible]
meum ad docendum. Math [illegible]
aperientes [illegible] [illegible] [illegible]
[illegible] de regno dei. [illegible]
[illegible] [illegible] [illegible] [illegible]
celum, uel quia tibi aperui latus
meum ad refugium. Joh. xix
unus militum lancea latus
eius aperuit. Uel quia tibi
aperui celum ad meum [illegible]
Luc. 3 Jesu baptizato et o-
rante apertum est celum et spiritus
sanctus descendit super eum ut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
vox dilecti mei pulsantis aperi
mihi / pulsat dilectus ad hostium
[illegible] [illegible] [illegible] in nobis [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] pulsate et aperietur
vobis [illegible] et ipse ad hostium
[illegible] pulsans [illegible] [illegible]
dicit: ecce ego sto ad hostium et
duobus autem modis pulsanti
sponso aperimus quia tunc [illegible]
[illegible] ad suscipiendum [illegible]
[illegible] [illegible] iam [illegible]
habemus pauperimus uel [illegible]
[illegible] [illegible] ad suscipiendum
[illegible]. [illegible] [illegible] dei habemus
timorem uel ad amorem eius
[illegible] [illegible] est et
[illegible] [illegible] ad hostium pulsantem

qui nos de hac vita rapuerit
gravissimis infirmitatibus admonuit
de qua ait in ca[pitulo] xii Et vos
inquit similes hominibus expec-
tantibus dominum suum quando revertatur
a nuptiis ut cum venerit et
pulsaverit confestim aperiant
ei. Confestim autem domino sic pul-
santi aperimus si mortem
libenter suscipimus atque ad iudi-
cium eius [illegible] [illegible]
cum nos in omnibus operibus
placuisse quem nos pro [illegible]
[illegible] invenimus nisi aliud
[illegible] et honor regis iudi-
cium diligit. Vel sic hoc in lo-
co dicitur quod [illegible] [illegible]
[illegible] illa patria aperiuntur
a fidelibus qui in credulitate
sunt permanentes [illegible] videlicet
Hostium cuius quia ex [illegible] [illegible]
tur illi aperit dum carnis
absoluta [illegible] ad
illam [illegible] desiderat quam dicere
valebat Ego dormio et cor
meum vigilat. Constat quia
[illegible] ad [illegible] intraverit di-
lectus [illegible] tot et tantos
[illegible] honoribus [illegible]
[illegible] ut dicit soror mea
columba mea immaculata
mea soror mea ex regum
[illegible] [illegible] [illegible] Amica
mea ex a [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
columba mea ex [illegible] [illegible]
[illegible] [illegible] immaculata
anima quia segregata a nego-
ciis secularibus [illegible] [illegible]
in [illegible] [illegible] dicit aperi
mihi [illegible] [illegible] [illegible]

quia caput [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sequentia
verba declarat quibus dicitur
Quia caput meum plenum
est rore, [illegible] [illegible] [illegible]
aperi mihi [illegible] [illegible]
[illegible] soror mea amica
mea [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
aperi mihi [illegible] cum sponsa
[illegible] dilectus ut [illegible]
et pulsavit quia dominus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in hoc [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
et [illegible] [illegible] per
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sponsus [illegible] [illegible]
[illegible] [illegible], et in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dominus
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dicit
Caput meum plenum est rore,
dicit [illegible] hec vox dilecti
mei pulsantis [illegible] [illegible]
[illegible] [illegible] Ecce sto ad
hostium et pulso aperi
mihi [illegible] blanditiis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
soror mea amica mea
columba mea immaculata
mea [illegible] intelligitur

Cum porte et pulsat nimis
ut scarletur [?] per [illegible] sic
ut amor noster aliquibus
ex ago [?] recompositus [illegible]
[illegible] in se corporeum
istum dilectus dicitur quia
caput meum plenum est rore
quasi [illegible] ut ipsa
[illegible] sit et aperit
vox dilecti mei pulsantis
ad hostium cubiculi mei fuit
hec aperi michi soror mea
[illegible] et [illegible] [illegible]
demonstrant et ipsi sollici
tudine [illegible] negligentes
et errantes ut [illegible]
corrigant et [illegible]
[illegible] contemplationem
et [illegible] ad [illegible] admisit
[illegible] [illegible] [illegible]
dilecti vox in [illegible] ad
hostium cordis [illegible] pul
santis i. monentis est hec
o [illegible] soror mea quia
per me [illegible] regum amica
mea quia per me [illegible]
[illegible] [illegible] columba
mea quia per me spu
[illegible] repleta et imma
culata mea quia per me a
peccatis [illegible] aperi
[illegible] hostium cordis
[illegible] quam illa [illegible] ma
[illegible] [illegible] [illegible]
et [illegible] [illegible] membra
[illegible] facti sunt et eris
soror mea si [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et eris

amica mea si [illegible] ab [illegible]
[illegible] feceris [illegible] [illegible]
[illegible] et eris columba mea
si [illegible] corde feceris [illegible]
[illegible] et eris immaculata
si maculatus [illegible] feceris
immaculatus [illegible] [illegible]
quia caput meum plenum est
rore ut supra dictum [illegible]
[illegible] sponsus [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] quod dicit pulsantis vox
dicit [illegible] [illegible] alia glo
ad quod [illegible] [illegible]
[illegible] [illegible] intelligo [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] debeat aperire et
[illegible] causa [illegible] aperire
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hoc [illegible]
[illegible] [illegible] unde glo aperi
michi i. [illegible] [illegible] [illegible]
[illegible] nobilitata [illegible]
[illegible] mea soror mea glo
[illegible] regis celestis [illegible]
familiaritate ad quam [illegible]
es in [illegible] [illegible]
amica mea glo quia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quia illuminata [illegible]
[illegible] columba mea glo [illegible]
illustrata [illegible] [illegible] [illegible]
quia decorata es [illegible] [illegible]
[illegible] immaculata mea [illegible]
[illegible] debeat aperire [illegible]
et quid debeat aperire et [illegible]
[illegible] [illegible] [illegible] [illegible]
glo aperi [illegible] [illegible]
et quiete contemplationis et
aperi [illegible] [illegible] [illegible]

viciorum obstaculis lucem vitalem
admittant. Aperta ergo postulat
aperiri quia nobis Christus appa-
ruit ut cognosceremus illum pro-
clamantem ergo autem [illegible] littera [illegible]
hec [illegible] ad apertam con-
dicionem requiratur aliqua
clausura. Et queritur quod non sit ad aper-
tam cordis [illegible] non
est aliqua [illegible] quod clausura perpe-
tua [illegible] esse. [illegible] infinita quia
[illegible] infinitum
quia [illegible] infinita quia [illegible]
ergo [illegible] aut [illegible] sit [illegible]
iste [illegible] ad [illegible]
[illegible] non est [illegible] simile
est [illegible] agentis
[illegible] infinite [illegible] non est
in [illegible] quia solum [illegible] ab
[illegible] auctoritate et [illegible]
[illegible] ad [illegible] non
[illegible] aliquis [illegible]
an sit aliqua aperto [illegible]
[illegible] an sint aliqua clausura
quibus aperitur [illegible]
an sit aliqua clausura cordis
[illegible] ad [illegible]
[illegible] an sit aliqua aper-
tio cordis [illegible] secundum [illegible]
doctorem [illegible] gentiles [illegible]
[illegible] ad hoc [illegible] quod aliquis a
[illegible] corporali [illegible]
quia ut [illegible] morbus appareat
quod aliquis ab omnibus [illegible]
[illegible] quam [illegible] morbum [illegible]
[illegible] et [illegible] per
[illegible] est [illegible] sit aper-
[illegible] per [illegible] ab [illegible]
[illegible] publicentur [illegible] inductus
esse per [illegible] ergo [illegible]
[illegible] apertio. Porta est Christus
[illegible] iste cordis [illegible] seu
[illegible] est [illegible] contempla-
tivi et [illegible] illius est quadratum.

Porta igitur aperta que est Christus
est quadrata. Porta que
facta est super eum. Porta facta
est super eum [illegible] ab eo. Porta
in eo [illegible] In porta
aperti sunt celi super eum et
vidit Johannes Spiritum descen-
dentem super eum sicut co-
lumbam. Et vox de celis
dicens: Hic est filius meus
dilectus in quo mihi complacuit.
In porta qua [illegible]
aperuit [illegible]
in cruce [illegible] de militibus
aperuit latus eius et con-
tinuo exivit sanguis et
aqua [illegible] in [illegible]
aperiunt [illegible] ut nulli
[illegible] lucem [illegible]
quadrata ergo aperitur [illegible]
[illegible] facta est [illegible]
quia [illegible] ad confessionem
[illegible] vero apparet [illegible]
facta est [illegible] columba
ut in [illegible] habitus
simplicitate [illegible] vero
[illegible] est [illegible] facta est
[illegible] quia [illegible] tam
[illegible]
facta [illegible] celi [illegible]
[illegible] quia celestium
secretorum [illegible]
[illegible] est [illegible] gau-
det de [illegible] abluitur. Co-
lumba est [illegible]
[illegible] simplicitate [illegible]
[illegible] macula [illegible] non
[illegible] firmitas est que
[illegible] fermentum [illegible]
[illegible] Carissimi vigilate
et state in fide viriliter agite
et confortamini in [illegible] et omnia
[illegible] in caritate fiant.
[illegible] est que Christum imitatur

se conformando illi in passionibus
carnis assumpte. Audientes
illud apostoli quos presciuit
et predestinauit conformes fieri
ymaginis filii sui etc. ad Ro.
8 Singularitati parent sui
capitis deditum ad conspiciendum
puritate. Columba ad can-
dida singularitate. Amica
ad amorem feruentem. So-
ror ad cognacionem. Unde
dicit ad eam Tota pul-
cra es amica mea et macula
non est in te. Super illo Beda
dicit hec est ut specialiter
in cuius ore dolus non est. Jo-
hannis 1. Ideo dicitur dilexisti
iusticiam et odisti iniquita-
tem propterea unxit te deus deus
tuus oleo leticie pre conso-
rtibus tuis. ps. 44. glo.
pre consortibus i. pre aliis sanctis
[illegible] dicit [illegible] facta
est quasi nauis institoris
de longe portans panem
suum. glo. dicit cum in
signum institoris portam
[illegible] vite quam nostra
sit in sponsa conuenit
amica nostra salutis [illegible]
dicitur nobis quasi [illegible] ap-
paruit [illegible] [illegible] appa-
ruit [illegible] seu [illegible] [illegible] apparuit
[illegible] ideo aparuit [illegible]
[illegible] apparuit [illegible] apparuit
[illegible] et [illegible] et angelis
primo in [illegible] [illegible] in
[illegible] [illegible] in [illegible]
[illegible] [illegible] in [illegible] in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

sciat, una consiliat, quia exa-
minat. Ipsa prima clauis dauid
aperit claudit obstinando
et nemo aperit. Sic per clauem
dei aperit [illegible] et nemo
claudit [illegible] [illegible] beniuole-
ntiam. De qua in [illegible] 21.
Ad apertionem [illegible] [illegible] in
lege in lege sua et in scriptu-
ris. Daniel [illegible] quod daniel
[illegible] in die [illegible] ianua
apertus [illegible] [illegible] [illegible]
[illegible] De qua [illegible] libri
aperti sunt et iudicium sedit
liber [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nichil
[illegible] [illegible] [illegible] sed non
hac [illegible] [illegible] [illegible]
[illegible] [illegible] dicit [illegible] et [illegible]
[illegible] [illegible] quod ego [illegible] [illegible]
habeam [illegible] [illegible] [illegible]
[illegible] ait Ecclesiastes [illegible] xx [illegible]
[illegible] [illegible] [illegible]
quod [illegible] est in conspectu [illegible]
[illegible] [illegible] [illegible] nolite
ante tempus iudicare [illegible] apostolus
[illegible] [illegible] deus qui
illuminabit abscondita tenebrarum
et manifestabit consilia cor-
dium et tunc laus erit unicuique
a deo [illegible] nolite iudicare [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] prima est

ad occidentem per eam non est
inspiratus ingressus quia per eam
prius egreditur, non ingreditur.
Secunda est ad aquilonem a quo
est omne malum, per eam in
greditur concupiscentia sua ad cor
proximi quam est ad aquilonem.
Tercia est ad austrum per quam in
grediens deus frequenter deo de
collatis tibi beneficiis gratias
agentem. Quarta est ad orientem
per eam fit ingressus cum
omnes cordis aperiuntur. Aliquando
enim deus dicitur aperire cor nostrum
aliquando nos aperire corda nostra.
Et ostiales nostri unde est quod
hostium arche deus aperuit
non vero fenestram quam Noe fecit
mittere columbam, sed sub cor
vum emisit per fenestram, sed non
est reversus ad archam. Circumquaque
archam hostium designat egressum
de archa i. de corde per operationem,
fenestra designat egressum per co
gitationem. Hostium de corpore quia
operatio refertur ad corpus, fenes
tram superius quia cogitatio ad
animam pertinet. Unde per fenestram aves
emittuntur, per hostium bestie et
homines exeunt. Corvus immun
dus exivit de hostio per actionem.
nota Actiones quedam sunt carnales
que ad usum corporis pertinent,
alie sunt spirituales que pertinent
ad instructionem mentis. Advertendum
tamen ut mali exeunt cum
egrediuntur ad terrenas actiones
vel ad explendum voluptatem.
Iusti alii sunt qui egrediuntur
de archa, qui ad usum necessitatis
ea tractant. Iusti sunt eciam
alii non ecclesiastici cognoscunt
quod est actus spiritualis agendum

suscipiunt, et a secreto mentis
non ex ambitione sed ex obedientia
egrediuntur. Similiter sunt nonnulli
etiam vero illi in auctoritate [illegible]
et gratia hoc faciunt [illegible]
per se ipsum vago. Secundo nota
quod quatuor modis aperimus cor
nostrum ad contemplationem. Primo
cum cogitamus creaturam
[illegible] quid sit ex se et in
veniemus omnia vanitate
quia omnia tendunt ad esse
de nihilo. Ita quilibet creatura
est ostendit quod ad nihil
tenderet, et veniret nisi quam
deus teneret. Secundus modus
cum cogitamus quid sit tam
[illegible] ex dono, et invenimus
in ea dulce verius pulchritudine
duplex esse est mutabilis
ex dono dei ut non perveniret
ad nihilum. Tercius modus
est cum cogitamus quod deus
utatur ministerio creaturarum
ad implenda iudicia sua
sive in una sive in
[illegible] Ista clamant au
dimus [illegible]
[illegible] vocibus nobis
loquentem. Prima dicit
accipe, secunda dicit redde,
tercia fuge. Accipe beneficium,
redde debitum, fuge suppli
cium. Prima est famulantis,
secunda amonentis, tercia
comminantis. Quartus modus
est cum cogitamus creaturas
[illegible] hec quod homo [illegible]
[illegible] est ad explendam
carnalem concupiscentiam vo
luptatem [illegible]
[illegible] responderet

sed libidinis oblectamentis
Item sic exemplis similiter
Tornio qui exiuit de archa no
... reuersus ... cadaueribus
Columba vero reuertitur ad archam
[illegible] ... pace significat
[illegible] ... [illegible]
ad ... [illegible] sponsa
per aperire cor suum sponso
suo ... sponsus petit in hoc can
tico ... [illegible]
ex ... nobili et est
[illegible] ... in libro de
apparatione ... qui debuit
aperiri talem ad similitudinem
libri aperti aut hostii domus
et hoc ... faciem
... est enim
... liber qui aperiet
... esse ad legendum est enim
tamquam domus cuius hostium
aperiri debet ad pulsante
... sermo ...
... liber
... ... apperiendus sit ...
... ...
que sunt ... legende
in hoc libro ... suum
... ... et
... sunt impedimenta ...
... ...
... ... ne in ipso legere
... ego liber ... tuus
aut ... tua esse ...
legere debebis in ... ...
in quo ... die iudicii le
gent ... manifeste
... in iudicio apperientur
libri ... ...
... ...
... daniel vii° iudicium
sedit et libri aperti sunt
libri ... ... aperte
erunt omnibus ... omnibus erunt

manifeste qui modo ...
abscondite sunt ... ...
... ... modo ... ...
... nisi ... et ... homo
... de ... ... in ... li
bris ... ...
... vel ad mortem ...
vel ad vitam ... ... osten
... ... enim ...
... ... facta ... hominum
vel malorum ... liber ...
... ... in isto libro ...
... ... ad iudicium in
libro ... ... est dicere
... testimonium ... ...
... vel vite vel mortis.
... enim ... sunt
libri de quibus ... informa
... et ... ...
quid debeant ... ... et
aliter non faciat nisi ...
in isto libro legerit de quibus
apocalypsis xx iudicati sunt mor
tui ex hiis que in libro erant
scripta ... ... qui ...
scribit in libro ... ...
... ...
... vel dampnationis ...
et ... petit hic sponsus
in ... ... quid debeo
legere in isto libro ... aperiam.
illud sponso meo ... tua
debebis legere ... ...
... et ... ... le
ge ... in libro ... ...
... ... defectum doloris
et ... ...
... ... ut doleas et
dolendo ... ...
... ut ... ...
... ... in ...
... ...
... ... ego qui
... a ... ... sed ad

medium salubre signum est et
agri quasi medium non vincit
signo sicut secutus exercitus qui
ad omnium [illegible] passus se
[illegible] et impinguit et efficit
[illegible] lectio in hoc libro legenda
est carmen id est gaudium
[illegible] quod procedit ex consideratione
celestium bonorum que sequuntur [illegible]
carnis [illegible] [illegible] et [illegible]
[illegible] et [illegible] super omnes
[illegible] legendum est in hoc libro
ve damnationis eternorum ut
timeas et fugias [illegible] est
de iusto amare videt et fugit
ps. lxiii [illegible] mare in hoc loco
eternarum penarum amaritudo de
signatur qui ergo mare videt
fugit eterna qui amaritudine
[illegible] per mare [illegible]
replet et [illegible] esse [illegible]
[illegible] lectionis sub [illegible] [illegible]
[illegible] ita quod [illegible] [illegible]
[illegible] studium [illegible] [illegible] vide
quod carmen [illegible] inter la
mentationem et ve ut dolor la
mentationis anima deleat et
abstergat, sed lamentationem de
bonis [illegible] [illegible] et miseriam.
Carmen cum spei bona consu
lunt, timor suppliciorum bona
[illegible], carmen spei celestium
gaudiorum, ve timoris [illegible]
[illegible] procedentis ex consideratione
illorum ve damnationis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
inter [illegible] vitiis sed carmen
inter lamentationem et ve collo
catur, ut dolor lamentationis
mala deleat et abstergat
carmen spei bona confirmet
et [illegible] ~~[illegible]~~ timor pe
ne bona servat et confirmet
lege ergo in libro tuo, mala esse

de illis qui libro [illegible] neglecto
[illegible] volunt legere in alieno
[illegible] illi qui [illegible] [illegible] et
[illegible] [illegible] aliena explo
rare et [illegible] valent aliorum
quos ipsi reprehendunt [illegible]
de malo alieno ab [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
aliena attendere, quod ad te non
pertinet noli inquirere, quia
[illegible] se [illegible] [illegible] [illegible]
[illegible] [illegible], de [illegible] [illegible]
[illegible] [illegible] lamentatione
et ve [illegible] [illegible] illud [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] super
et intelligit ac manifesta
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible]
[illegible] qui appellat purga
torium, [illegible] intelligunt
[illegible] [illegible], angustias
[illegible] [illegible]. et [illegible] et
[illegible] [illegible] intelligunt [illegible]
legunt, [illegible] [illegible] [illegible] legunt
[illegible] et [illegible] [illegible] esse
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] laz
arus et dealbatus est
[illegible] manifesta [illegible]
[illegible] inferni tormenta [illegible]
[illegible] ad [illegible] [illegible] [illegible]
appellat [illegible] et [illegible] in hac
auctoritate de [illegible] [illegible] de libro
ubi [illegible] [illegible] [illegible], de
[illegible] intelligit [illegible]
[illegible] [illegible] [illegible] delectatur
affectus [illegible] [illegible] [illegible]
manifesta [illegible], [illegible] [illegible]
intelligunt [illegible] [illegible] [illegible]
[illegible] sapiunt, [illegible] ergo
quo [illegible] [illegible] [illegible]
habere [illegible] ad [illegible] libri [illegible]

deinde considerandum est quo aperi-
endus hostium habet se ad sponsi
hostium scilicet domus. id est quo sit
cor aperiendum ad sponsum
domus. ad dignum hospitem
suscipiendum, unde quia in
apertura cordis amor est,
hostium cordis aperiens illi
qui commigrat in cordis
aperturam suscipiens, et suscep-
tum diligens et conservans
in perpetuitate cordis. Na-
tura illarum quibus [illegible]
aperta habens aperitur disp-
[illegible] vel dealbat [illegible]
periculo deus cor vestrum
in lege sua, lex domini ista
immaculata amor est, ergo
quod [illegible] in lege domini cor
aperiens nisi per caritatem dei
et proximi [illegible] ingressum
[illegible] primo quod [illegible]
[illegible] et quo cor
aperiendum est deo [illegible] que
et quo aperiendum est [illegible]
et nota quod alii sunt qui
cor aperiunt, alii [illegible]
quod aperiri, quando, ita tunc
homo aperit cor suum deo,
quando peccatum [illegible] ad dona
dei suscipienda. et hoc tunc
fit cum facit quod in hoc
est, quando a malo recedit
et recedendo illud [illegible]
et mala voluntas [illegible]
sed tunc deus dicitur cor
aperire hominis quando gratiam
illam apponit ut homo
videt quod desertus est quod
aperire cor dei et hominis
hominibus ut [illegible] dei ut
ut [illegible] [illegible]
cum [illegible] omnia opera sua

id est revelat

aperire cor
dei et hominis

operatus est in nobis aperi [illegible]
[illegible] cor tuum christo sponso tuo.
ante hostium expectanti pul-
santi et dicenti aperi
michi soror mea amica mea
immaculata mea, ipse est qui
dicit apocalipsis iii ego ad hostium scilicet cordis
sto scilicet paratus tibi gratiam dare et infinita
si quis aperuit michi intrabo ad
illum et advenit quando pulsato
ad hostium sicut solet, respondit
sicut manu vel signo quod ma-
[illegible] in tenet puta lapide [illegible]
[illegible] virga vel baculo, natura
[illegible] pulsatio ad hostium cordis,
[illegible] vel flagellorum,
pulsavit manu [illegible], pul-
sat virga vel baculo flagellorum
et sicut solet dici ille qui pul-
sat magno strepitu [illegible]
[illegible] manu [illegible] signum est
quod aliquid apportat et talis
festine et hylariter recipitur
et ei cum gaudio et cum festina-
tione aperitur, quanto magis
o anima sponsa tuo aperire qui
in [illegible] [illegible] [illegible]
pulsat ad hostium, veniat
cum anima bona cum illo, ipse
enim christus sponsus pontifex est
futurorum bonorum ut apostolus ait
ad hebreos 9 et beneficiorum suorum
largitor qui [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod legitur in [illegible]
[illegible] ad quem [illegible]
[illegible] multiplicabit gratiam suam. [illegible]
[illegible] [illegible] manum plenam
[illegible] [illegible] temporalibus
[illegible] divitiis [illegible]. dextram
[illegible] donis spiritualibus [illegible]
[illegible] [illegible] in dextera eius
et in sinistra divitie et gloria.

Ve illis qui dona receperunt et do-
na deffensante currunt scilicet cum
rusticitatis domum recipere et do-
nantem repellere, tales sunt de
quibus scriptum est in Cantico
decano incrassatus est dilectus
et recalcitravit, isti sunt quos
Jeremias v. saturavi eos et
moechati sunt. alii adulterio alii
ydolatria alii quibus aliis viciis
de amore, ve illis qui pre nimia
cupiditate magnates exercitati
sunt et sunt qui multi-
tur recipiunt gratis isti sunt
sicut canis vel catulus quibus
si porrigatur aliquid pre nimia
aviditate manum porrigentis
non attendunt. sed eciam aliquando
morsellum accipiendo ledunt, ve
eciam illis quibus ista munus-
cula modica temporalium suffi-
ciunt, et maiora habebunt
de illo diffidunt. In unoquoque ma-
sunt amicis sicut de quo ape-
riente manum omnia implebuntur
bonitate. Attende quam detestabile
est absurde esse, et hostium non
aperire illi qui continuus pul-
sat beneficiis, et obsequiis et
omnium creaturarum suarum, sicut hostium
cordis nostri frangit et ob-
ruit. et tu negligis ei ape-
rire, pulsat eciam ad hostium cor-
dis tui flagellis diversis, aliquando
enim quando domum tuam ascendet
et excutit vel eciam subvertit
et subruit, et tu semper
peccatis depressus perseverantes non
tamen aperire, ad hostium cor-
dis tui pulsat doloribus,
timoribus et aliis angustiis

domum ascendit et excutit
et quasi subvertit consuetudinibus
et penis temporalibus, subruit
eciam morte nec eciam sic ape-
rire valent impenitentes
corda. Isti sunt duo cornua
instrumenti bellici que arietes
appellantur scilicet largitas bene-
ficiorum et percussio afflictionum
quibus muri et turres civitatis
solent aperiri. Sed tamen hec
munus firmatis cordis
petram durioribus prevaluit
dicit quo sponsus ad animam
aperi mihi hostium cordis tui
soror mea, libertatis amicam,
cuius libertatis in apertione
nature quasi dicit tu
potes aperire si vis pu-
sigium cuius clavis cum gen-
eribus servare amicam
columbam et immaculatam
q. d. aperi mihi servare in
contemplacione. Ipse hic sinaque
ibi accepte communionis a-
mica amica in passione
pro te caro passus sum,
ut te redimerem, columba
mea in gratie sancti ingrate
immaculata mea in ...
firmitate aperi mihi oculos
ad oracionem, dexteram quasi
os ad confessionem, brachia ad
amorem brachia ad ample-
xum manus ad elemosi-
nam largiendam, et multo
debes ei omnia hostia tua
aperire, quia ipse sibi omnia
hostia sua tibi aperuit,
nonne latus suum in cruce
aperiri permisit, quoniam
militis lancea latus
eius apperuit et continuo

sanguinis et aqua. Hec autem
fieri voluit, ut aperto hostio
lateris tui pateat tibi ac-
cessus ad cor Christi tui qui
tibi cor in vulneris lateris
apertione apposuit, et
exposuit caritatis vehe-
menciam ineffabilem esse
dicendo quod ad mirabilis Job
xv aut. Quid te elevat cor
tuum et est magna cogitans
attonitos habens oculos,
quid tumet contra deum spiri-
tus tuus ut proferas de ore tuo
huiuscemodi sermones.
Quid est homo ut imma-
culatus sit, et iustus appare-
at natus de muliere, ecce inter
sanctos eius nemo immacu-
latus et celi non sunt mundi in
conspectu eius. Quid est fuit
in tempore eius nuper me-
mini nisi quedam aperta
hostia ut abs tamen ad
latus [illegible] a facie [illegible]
fugias et in abscondito
faciei sive te abscondas
sicut ysaias tibi dicit: Ingre-
ysaie ij dere in petram, abscondere
in fossa humo a facie timoris.
Petra vero Christus, de qua
de qua apostolus: petra autem
erat Christus. I Cor x. Ingredi-
ad petram qui confugit ad
Christum tamquam ad solidum et
firmum refugium. Ipse enim
est petra refugium herina-
ciis. Herinacius id est pec-
na cator qui [illegible] provideri
se armatus [illegible]. Sic
penitentes se armatus [illegible]
penitentes debent armis propriis
[illegible] enim et [illegible] sunt
arma penitencium de [illegible]

petra quoque est refugium herinaciis
et Christus refugium est penite-
ncium. Et fossa vero Christi vulnera appella-
[illegible] vulneris lancee et
clavorum, dicit enim psalmista: foderunt
manus meas et pedes meos.
In fossa humo abscondatur
qui [illegible] meam in
[illegible] passionis Christi medi-
tatur. Hoc est quod dicit ad animam
[illegible] in [illegible] petre te in foramine
[illegible] pete, et [illegible] te in
dextera mea. Foramina petre
sunt vulnera Christi ad que confu-
git ut a dextris [illegible]
[illegible] quod omnia sua hostia
Christus aperuit. Videte quoque sit
tibi hostia tua [illegible] appare-
re [illegible] clamati ad hostium et
dicenti aperi mihi soror mea,
[illegible] dicit fidelis que est soror
mea [illegible] in incarnatione amica
que te [illegible] sponsa mea aperi
[illegible] ad [illegible]
[illegible] et faciendo [illegible]
[illegible] in celo, quod [illegible]
[illegible] sit deducta [illegible]
[illegible] [illegible] ad aper-
[illegible] cordis [illegible]
[illegible] [illegible]. Hec [illegible]
Augustinus in libro de [illegible]
dicens: [illegible] hospitium tuum [illegible]
[illegible] Christum hospitem [illegible]
sit [illegible] expellit et
[illegible] [illegible]
hospicium cordis [illegible]
[illegible] expellit [illegible]
[illegible] [illegible]
[illegible] est [illegible] hospitium [illegible]
[illegible] de eo. Et hoc fit [illegible]
[illegible] confessione sicut dicit Augustinus
in li. de [illegible] [illegible]
sua [illegible], et [illegible]

cum [illegible] inducat ad con- tenendum [illegible] sua peccata in confessione [illegible] nisi meditacione [illegible] et [illegible] omnes [illegible] in [illegible] confitea- tur confessione [illegible] quantum scriptum ut dicere possis cum pro- pheta lxxvj Cogitaui dies anti- quos et annos eternos in men- te habui et meditatus sum nocte cum corde meo. et ex- ercitabar et scopebam spiritum meum. In hac exercitatione [illegible] in animo [illegible] designatur [illegible] Vnde [illegible] exercitabat, [illegible] scopam [illegible] ille [illegible] exercitabar [illegible] con- fessione, et scopebam et scopebam spiritum meum [illegible] hoc [illegible] meditacio [illegible] confessio- [illegible] qua [illegible] debet [illegible] diligenter in [illegible] et exercita- bar et per [illegible] scopebam spiritum meum, ut [illegible] et [illegible] ad [illegible] tuti per confessionem accedas, sit ergo premeditata confessio, et compilata ad [illegible]. [illegible] vel purgatiua qui [illegible] et [illegible] confessio in [illegible] est [illegible] Et ad [illegible] qui purgatiuum [illegible] per purgatiuum accipit que [illegible] ut [illegible] Sic tu si [illegible] qui [illegible] per confessionem

expelle [illegible] per deliberationem ex- aminacionis tuis studeas [illegible] in [illegible] Si [illegible] a corpore purgant [illegible] quanto [illegible] in [illegible] debes [illegible] qui [illegible] de [illegible] retinet [illegible] nisi [illegible] et [illegible] sicut scopa [illegible] plana [illegible] purgat, sic confessio [illegible] scrupulositates et [illegible] in quibus [illegible] manere aliquis [illegible] per confessionem [illegible] vel [illegible]. De confessione sua [illegible] Christus qui est [illegible] dei, et [illegible] petit [illegible] et [illegible] ad [illegible] cordis [illegible] quia non sufficit quod [illegible] sit medita- [illegible] ut inveniatur [illegible] et illa [illegible] est [illegible] ad quam [illegible] ut legitur in [illegible]

in li. 4 Reg. iiij. ubi mulier
Sunamitis viro suo de
Elizeo hospite suo loquitur
dixisse Animadverto quod vir dei
sanctus iste est qui transit
per nos frequenter faciamus
ei cenaculum parvum et po-
namus in eo lectulum et
mensam et sellam et cande-
labrum ut cum venerit ad nos
maneat ibi. Hec mulier
si [illegible] Helizeum Christum in
cordis tui hospicio velis
hospitari meta est ut ipsi
qui tibi spiritualiter [illegible] ante
[illegible] tui cordis [illegible]
lectulum mensam sellam et
candelabrum. Per lectum pax
seu quies [illegible] que nos
excludit labores et tormen-
ta [illegible] [illegible]. quia
tormenta nisi quiescentie
[illegible] [illegible], et [illegible]. hec
non est bellum sed tormentum
[illegible] nisi [illegible] et
[illegible], [illegible] est
sit cum et spiritu, sed a do-
mestico [illegible] [illegible]
dum est sicut dicit [illegible]
[illegible], [illegible] amico
noli [illegible] in dicere, et
ab ea que dormit in si-
nu tuo custodi claustra
oris tui. Per mensam
[illegible] [illegible], mensam
[illegible] [illegible] parant qui
se [illegible] ad agendam [illegible]
effectualiter que remanent
[illegible] in [illegible] ideo dicit
[illegible] [illegible] te exhibeas
[illegible] tale si tibi exhiberetur
si tibi placeret prima alii ex-
placeat, si tibi displiceret
illi ex displiceat. Dicitur

dicitur in [illegible] omne quod tibi fuit
appositum accipe et [illegible] et in
dolore sustine, et in humilitate
tua patientiam habe, [illegible] quia igne
[illegible] [illegible] hodie "salomon" quam
[illegible] qui [illegible], delectatur ut
culpa [illegible] aut pila [illegible]
ut [illegible] [illegible] et non delectatur
ut [illegible] [illegible] [illegible]
quod [illegible] debet [illegible] in vero [illegible]
Per sellam autem [illegible] [illegible] divini
[illegible] ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quod [illegible] sed hec [illegible] [illegible]
[illegible] de proximo [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible]
de proximo [illegible] [illegible] [illegible]
et hec est [illegible] [illegible] et tur
[illegible] [illegible] nullus est [illegible]
[illegible] [illegible] iste [illegible] [illegible]
[illegible] et est [illegible] aliquis
in dubiis male estimat
de proximo non asserendo sed
leviter credendo, et hec est
veniale [illegible]. [illegible] est [illegible]
[illegible], et est [illegible] aliquis
in dubiis certum et determinatum
[illegible] dat in malo, et ta-
le [illegible] [illegible] [illegible]
[illegible] dicens nolite iudicare
et non iudicabimini [illegible] dicit
glosa [illegible] apostolus [illegible] [illegible]
[illegible] non possumus [illegible]
[illegible] [illegible] iudicia [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] debemus, [illegible] vi-
demus cum plures sint mali
quam boni, et frequenter sunt
mala quam bona, [illegible]
[illegible] [illegible] non [illegible]. "in [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sed
[illegible] est ad [illegible] [illegible]
[illegible] [illegible] [illegible] sit ex
[illegible] [illegible] [illegible] [illegible] [illegible]

lectulus quod [illegible] pax [illegible] est [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in pace
[illegible] [illegible] [illegible] in [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] pax ex [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] a [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] pax [illegible] ex-
cludit labores et tormen-
ta [illegible] [illegible] [illegible] [illegible]

quo ad statum debet aia [illegible]
magis estimare bonum quam malum
non ergo tempus aia denaturare
malis de meliis et divinis esse
mando attende quod sicut cum
fundit metallum necesse habet
recipere formam in modulo unde
cum habens insculpta talem formam
[illegible] cum mutabilis [illegible] eius
quidam qui ita formam videtur
sunt [illegible] deformata quod quitquid
illi accidit totum efficit deformatum
[illegible] super mathi quomodo
da [illegible] inhonesta et inordinata
affectus describitur in aliis
[illegible] inhonesta talibus
sunt [illegible] quibus aliis
quitumque [illegible] et [illegible]
videntur insipidus et amarum
quod cum eius gustus infirmatus
[illegible] est ardo non est
a vino [illegible] ab infectione
palati [illegible] [illegible]
quod male de [illegible] [illegible]
ubi manifestum [illegible] non
apparet quia infirma videtur
non a [illegible] [illegible] a [illegible]
corruptione [illegible] [illegible] pro candela
brum iubilare [illegible] cognitio.
[illegible] cum christiani [illegible]
est nisi [illegible] cognitionis luminis
illustrari, tamen habet luminis
[illegible] cognitionis, ut ergo illud
non lucernam sive cognitionis
ad [illegible] [illegible] [illegible]
[illegible] candelam ad modum
[illegible] in aliis operibus
[illegible] [illegible] corporis domini
[illegible] [illegible] [illegible]
de quibus dicitur [illegible] [illegible]

qui nulla [illegible] [illegible]
instruit primo sicut de [illegible]
[illegible] [illegible] est [illegible]
quod dum [illegible] ad
investigandam vitam [illegible]
ante oculos exteriores [illegible]
si ei [illegible] [illegible] abscondit
ut aliena [illegible] [illegible]
[illegible], ~~[illegible] [illegible]~~ [illegible]
~~[illegible] [illegible]~~ [illegible] ergo candelabrum
apud te [illegible] in te [illegible] vi
deas [illegible] diligenter [illegible]
[illegible] si candelabrum [illegible]
[illegible] [illegible]. habuit [illegible]
qui [illegible] [illegible] et in
[illegible] [illegible] [illegible] de
[illegible] a te [illegible] [illegible]
[illegible] potius illud [illegible]
[illegible] [illegible] [illegible] Ieroboam
apud nos est candelabrum
aureum et lucerna eius
ut [illegible] [illegible] ad vesperam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
vite [illegible] [illegible] Ieroboam
[illegible] [illegible] constitutus candela
brum [illegible] ad illum
[illegible] [illegible] [illegible]
apud se esse [illegible] [illegible]
[illegible] luctus [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] te [illegible]
[illegible] super [illegible] [illegible]
[illegible] cognitionis [illegible]
diffusum ut [illegible] [illegible] [illegible]
~~[illegible] [illegible] [illegible] [illegible]~~
~~[illegible] [illegible]~~ [illegible] [illegible] [illegible]
in loco debito [illegible] [illegible]
quod [illegible] [illegible] de [illegible] [illegible]
cognitionis possunt [illegible]
in [illegible] quod [illegible] super candela[illegible]

ut intuitani te .i. ut ego
videam te et tu videas
te / tercio quia dicit textus secre-
tum vult declinare ad hos-
picium ubi hospites prius no-
sti & foris vagantur pro-
ad interiora sua revocat
quasi a [illegible] extra [illegible]
dicitur per illud [illegible]
per vanitatibus ad cor / ad
cor redit qui radii sunt
cogitationibus super scripturam
reflectit ad considerandum
beneficia dei ut glorificet
devotionis exercitat, miseriam
eius ut perfecte, misericordiam
terra l. huius custodia debet operari ut timeat, plagam peccatorum
suorum ut doleat, adventum
sue utilitate ut humiliter
primum naturalitate ut
contempnat, finis incerti-
tudine sollicitus affirmatur
et paratus inveniatur / hec
enumerata sunt septem terra que
ma [illegible] debet operari,
Unde forte in Luce in
candelabro lumine fuisse
depictum in exo. et septem
oculi super lapidem unum
in Zacharia significant quod
in ista septem anima co-
gitatio debet operari quia ter
dicitur [illegible]. Ad apertum [illegible]
quando presentavit custo-
dia eius sicut in usu / ut custodiat
porte cordis custodiantur
porte iste sensus sunt sicut
visus auditus olfactus
seu odoratus gustus odoratus / per quas quasi
per quendam hostia anima ad
exteriora exit, et exteriora
intrant ad eam portas
istas custodire [illegible] aliud
est quam delectationibus sensuum

resistere / exit anima per portas
quas quam ad amandas exteriora
sic inquit quod plura ad aliam
quod in matutinitate faciamus
et timor [illegible] dicit Iob de seipso
procedebam ad portas civitatis
porte civitatis sunt sensus, sicut
dictum est aut ad portas civitatis
procedere nisi in maturitate
et discretione ad actus exterio-
res exire quod potest per illud
procedebam, nam procedere est
in quadam maturitate [illegible]
[illegible] cum nobilibus [illegible]
sensus sunt hostiarios ante
sicut in baculo [illegible] ante
[illegible] ne [illegible] quod
nisi cum [illegible] ad loquendum
ad videndum ad audiendum timore
[illegible] per hostiario, [illegible] sunt
isto hostiario est [illegible]
ut [illegible] importunas cogitationes
[illegible]
turbe te [illegible] nota
quod solus [illegible]
et [illegible] mixta
cogitatione, [illegible] peccati de-
lectatione, [illegible] consensu
per consensum [illegible] vita spiritualis
extinguitur in [illegible] nota
per [illegible] hosti-
arius tu baculo i. timor
mortis [illegible] purgatorii [illegible] in-
ferni, ut turba temptationum
et cogitationum carnalium sic
[illegible] / ne [illegible]
[illegible] hosti-
arii ribaldos et [illegible]
[illegible] / ne sup-
[illegible]
Sic timor [illegible] expellit peccatum
ut dicitur Eccl. in [illegible] hostiario
[illegible] ille qui in

parcta samarie sicut quilibet
in Regum. In tali hospitando cauit
Dina filia Jacob, que curiositate
ad vanitatis exiendi fecit ad
videndum mulieres regionis illius
que a Sichem filio Emor
est oppressa Gen. xxxiv. Nam sub
optentu inveniendi varia et
audiendi noua via patet
ad corruptionem. Tali hospita
cio caruit Esau qui frequenter
egrediens ad venandum, benedic
tionem patris amisit, quam
Jacob domi manens sup
plantavit. Gen. xxvii. Esau
enim inquieti et girovagi
significantur qui ad exteriora solli
citi claustra relinquunt et exeunt
quibus aptior religionis nomen
Semper Isti sunt venatores de
lectacionum et solaciorum exter
niorum qui cum Esau prius bene
dictionem perdunt, quia Jacob
nos(?) [illegible] qui domi ma
nebat nisi quieti et per
fecti qui in solitudinibus [illegible] testa
mentum [illegible]. Hec est con
clusio filie regis ab intus
[illegible] in lege [illegible] de
[illegible] retorquentur ad
cellas, ut ad cellas [illegible] re
quiete est delectationis et con
solacionis suas in intimis
haurire. Huius est [illegible]
de aqua [illegible] hau
ri tibi, [illegible] oppressi
in campo, [illegible] aqua
[illegible] ut [illegible] magno
[illegible] et [illegible] ad hauriendum
aquam ad [illegible] exeunt
Ita [illegible] est qui in visto
aque [illegible] deputabitur [illegible]

dixi in pede capitulo qui
querit an habeant ali
que claues quibus appe
riantur et sponsus claudit sponso
suo nec sponsus [illegible] ita
dicit [illegible] clauis est
duplex scilicet materialis et spiritualis
materialis est quoddam instrumentum
ad aperiendum et claudendum
hostium et sic habet [illegible]
clauis celi est [illegible] potestas
[illegible] data ad aperiendum et clau
dendum hominibus regnum
celorum unde clauis spiritualis
est [illegible] que [illegible]
[illegible] predicatoris [illegible]
[illegible] ad [illegible]
dare dispositionem et [illegible]
[illegible] forma est clauis dis
cretionis siue discretionis
eloquentie [illegible] expe Job
ctabant sicut pluuiam et
sicut [illegible] quasi ad
[illegible]
ridebam ad eos non credebant
et lux vultus mei non ca
debat in terram. Si voluissem
ire ad eos sedebam primus
Cumque sederem quasi rex cir
cumstante exercitu. Eram tamen
merentium consolator. Sic
[illegible] clauis discretionis
eloquentie ut quilibet intelli
gat illi quid loquitur [illegible]
clauis est boni exempli
de qua ysaias xxii° dabo cla
uem domus dauid super
humerum eius et aperiet.
Clauis super humerum est
opus quod boni exempli
[illegible] et publicum quod vi
[illegible] ad [illegible] obtinendum
quanto melius dispositum
tanto efficacius aperiet

nichil cuius efficacia est longa
ante efficaciam et exemplar. Secundo
clauis est que aperit efficaciter
attingentis obitus et remouens
a libero arbitrio est diuina
gratia que hic sic scilicet lux
tenebrarum. hec enim pellit ante
se omnia. Job xxix In ipso
pectoris mee radix mea
aperta est secus aquas et ros
morabitur in messione mea
gloria mea semper innouabitur
et arcus meus in manu
mea instaurabitur. Clauis
appellat radicem quia sicut in
radice est virtus germinatiua
ita in corde est virtus meritoria
per aquas vero gratia spiritus sancti
intelligitur. Radix vero ad
aquas aperitur quia sola
gratia peccatorem mouet gratia
inquit inuenit si ...
in detestationem peccati. Quarta
Qto est clauis potestatis conligandi
demones de qua Apoc. xx dicitur
vidi angelum descendentem
de celo habentem clauem
abyssi. Quinto dicitur potestas nocendi
de qua Apoc. ix dicitur data est
michi clauis abyssi pu
tei. Sexto dicitur potestas et scientia
concludendi scripturas de qua
Apoc. 3 hec dicit sanctus et verax
qui habet clauem Dauid. Septimo
dicitur potestas vel scientia ligandi
vel soluendi de qua Math.
xvi Tibi dabo claues regni
celorum et istas eciam vocat
claues. Sed claues sunt due
quia sicut in sole potentia li
quefaciendi et indurandi
vna est in radice et diuersa
in effectibus, clauis enim
dicitur potestas indurandi in falsa

alias in corpore potestas iusti
tandi ex duabus integratur
scilicet ex potestate discernendi in
cause examinatione, et diffi
niendi in cause determinatione
vel sententiam condempnatoriam
vel absolutoriam. Prima potestas
appellatur scientia, secunda appellatur potentia
Istis similiter ponitur que actio
ad istud secundum dicunt communiter sunt
due claues quo ad actus et
efficacia, sed tamen vna est in ra
dice et tamen patet ex nobis
primo et secundo et hoc sic probatur
sicut in igne est potentia li
quefaciendi radicaliter et essentialiter
est vna, et in effectu sunt multe
sic radicaliter est vna clauis
celi spiritualis quo ad esse eius
et bipartita in effectu, nec
requiritur ista potestas indicandi
sed ad illam duo requiruntur
scilicet potestas discernendi circa
cause examinationem, et potestas
diffiniendi quantum ad cause de
terminationem, condempnando nocentes
vel absoluendo innocentes
vel clauiandi nocenti et
aperiendo innocenti et hoc
notatur Math. 16 de glo. due
sunt claues regni celorum scilicet
celi militantis quia ambe
ministro ecclesie conueniunt et
date sunt ex officio. Sed d
clauis datur in ordine sacerdotali
sed scientia discernendi non datur
in ea, non enim quilibet habet
scientiam aliam discernendi postea
quam recepit ordinem sacerdotalem
qua ante susceptionem caruit ergo
dicitur quod hic in ordine non
datur scientia discernendi nec habitus
esse, sed tantum datur auctoritas
discernendi que dicitur clauis scientie

et hec auctoritas presupponit scienciam
que est habitus discretivus cuius
[...] / discernens inter lepram
et lepram, inter peccatum et peccatum.
Et licet deficiente tali habitu
ordinatus recipit clavem
que est auctoritas discernendi
tamen illius auctoritatis non habet ordi-
natus execucionem. Item ad compl[...]
[...] ordinatus [...]
quia datur eis auctoritas qua
non possunt sine ordinata execu-
cione, propter eum iste qui non
habet scienciam [...] ingerunt
ut auctoritatem suscipiat [...] se
senciunt minus ydoneum ad eius
execucionem tales enim repellentur
a deo quia auctoritas sine scientia
haberi non potest sine peccato, propterea
quod ydiota [...] recipientes
Item ad [...] dicit deus per prophetam. quia
tu repulisti scienciam, repellam et
ego te ne sacerdocio fungaris
mihi / hec allegat [...] utique due
tres sunt claves celi [...]
quia ad actum hominis [...] re-
quiritur scilicet potencia scientia et volun-
tas sed scientia et potencia sunt
claves [...] et voluntas
[...] quod unicuique liberum est
velle et [...] ad volendum
non exigitur ~~voluntatis~~ auctoritas
[...] voluntas non ponitur esse
clavis / Ex qua collusione
sic inducta [...] ista [...]
[...] tamen claves habent
[...] sunt
scientia et potencia, patet ex illo dicto glose
Math 16. ubi dicitur clavis dicitur
scientia discernendi, et potencia qua

quia dignus debet recipi
et [...] et indignus
claudere. repellendo illos ab
celis / [...] ut dicit in quodam
sermone de apostolis quod petrus
accepit clavem potestatis et
paulus clavem scientie. Sed quod
scientia non est clavis regni
celorum [...] quod scientia aut potentia
aut nihil [...] ad [...]
quo [...] ad ingressum regni
celorum [...] quod scientia [...] sunt
[...] alioquin
[...] prelati vel auctoritate disc-
ernendi, [...] non est clavis
et [...] quod [...] in colla-
tione ordinis [...]
[...] et [illegible] [...]
utique [...] potestas vel [...]
solvendi vel ligandi non
est clavis [...] quia nullus
presbiter habet claves quibus
non possunt ligare vel solvere
[...] illis qui non habent
[...] quod omnis presbiter
habet prelatum ordinis [...]
clavis est, sed non [...] utitur
[...] ad alienum [...]
[...] quia [...] prelati
iurisdictionis sicut ignis habet
potenciam comburendi
et non comburit nisi
applicetur ad combustibile /
[...] Etiam sic claves
a Christo [...] hoc [...]
fundatur in illo dicto Math
16 ubi dicitur commisit petro
claves, et mediante illo
[...] dicens tibi
dabo claves regni celorum
et [...] tali [...]
dispensator [...] claves [...]

eorum que dispensat sed ministri
ecclesie sunt dispensatores mis-
teriorum dei ecclesie unde Iohannis 3 &
dedit utrumque duo hostium fuit
apertum est et frustra est clavis
etiam ad aperiendum quod est
glosa super illo Apocalypsis 3 vidi
hostium apertum et super illo
Ysaie 22 dabo clavem David
etc. nemo potest claudere
quod Christus in sua passione
reseravit. Videtur quod hostium
non fuit est apertum post passio-
nem Christi sed quod nunquam est clau-
sum. clausura vero qua
omnibus homo signabatur
ab ingressu regni a peccato
primi parentis usque ad
passionem Christi sed semper clauditur
clausura peculiari per ipsa peccata
hominibus quibus impeditur
sibi regni dei ingressus.
Extremo peccatis quod illud Apocalypsis:
apertis in Apocalypsi 3 dicitur de Christo
etiam aperit et nemo
claudit claudit et nemo
aperit, nisi de clausione
et apertione secundum potestatem
excellentie sed sacerdotes clau-
dunt et aperiunt secundum pote-
statem ministerialem. Sed utrumque
continuumque aperire ecclesiam
claudere conferimus et etiam
sed ecclesia non habet claves
inferni nec celorum. Videtur
quod hic sunt claves ecclesie
et inferni quas habet sacerdos
sed recipiunt suam determinationem
a principalioribus et dignioribus
celum licet solum deus
haberet claves auctoritative

et originaliter. sed sacerdos habet claves
ministerialiter. Christus vero excellentie
hoc modo similiter in illa arbor
unius pacto ego sum in ...
Sed queritur de dubia primo quod
conveniunt et differunt claves
sed in ordine et spirituales. Videtur quod
conveniunt in hoc quod utraque or-
dinatur ad claudendum et ape-
riendum. Sed differunt in hoc quod
materialis primo et principaliter or-
dinatur ad claudendum secundario
vero ad aperiendum. clavis vero
spiritualis econtrario principaliter est ad
aperiendum secundario vero ad clau-
dendum. Secundo dubitatur quomodo
multis fiat talis clausio.
Videtur secundum beatum Thomam quod triplex primo
quia ad culpam non absolvendo
solvendo ab ea. Secundo quo
ad penam ligando temporali
pena. Tertio quo ad penam
dampni per sententiam excom-
municationis. Tertio dubium an
caracter ordinis et potestas clavium
ecclesie, et potestas clavium quam ex
pertinet ex ordine sunt ... re
distincta. Videtur secundum beatum Thomam quod ...
sunt omnino sed differunt ratione quia
caracter dicitur signum quo persona
distinguendo habentem a non
habente. Sed dicitur potestas conferendi
ut ordinatur ad solemnitatem
ecclesie conferendum. potestas vero clavium
dicitur quod ordinatur ad dispen-
sandum illud quod et alia solem-
nitas. Quartum dubium quomodo reservatur ad
potestatem ligandi et solvendi
completam. Videtur quod duo sunt. potestas
ordinis et potestas iurisdictionis
que datur manus sed quia sed
ad incompleta sufficit potestas in
restituendo et sic potestati conveniens
non sunt potestatem dat illa potestas
ligandi.

Secundus articulus quintus an sit ali-
qua clausura cordis humani. Nota
licet est clausura prima est usque
sed non perpetua scilicet clausura sola peni-
tencialis per penam primam parentis
que duravit usque ad Christi passio-
nem. Alia est perpetua scilicet clausura
sita per vltimam sentenciam que
a die iudicii durabit usque in
eternum. De qua Mathei xxv: Et clau-
sa est ianua. Tercia particularis
sed non perpetua quam quibus me-
dio tempore sibi claudit regnum
celorum propter propriam culpam et
penam illi debitam. Et non ad primam
clausuram clavem sibi [illegible] homini
dare deus misit et dedit quod [illegible]
ad secundam nulli, quia ad terciam [illegible]
militati dare solet. Primo autem
potestas aperiendi regnum celorum
licet esse prima auctoritatis
que est in solo deo qui aperie-
rit [illegible] sine consumpcione [illegible]
excellencie que est in Christo
aperuit [illegible] sine [illegible]
Tercia ministerii que est in pre-
latis ecclesie, qui aperiunt per
[illegible] sacramentorum in quantum
est nobis [illegible] enim
velut sibi aperire sit a deo
commissum est. Hec ministerii
ecclesie [illegible] vendere [illegible] in
passione sua venientes [illegible]
clausuram [illegible] sed [illegible]
adhuc per se aperire clau-
suram [illegible] [illegible]
[illegible] Dauid [illegible]
suo clausure cordis humani pater
[illegible] ex [illegible] quia quidem
[illegible] tria contra
[illegible] aliquibus clau-
dit ianuam celi. illa vel claudit
[illegible] De prima Luce xxviii
Cum autem clauserit paterfami-
lias hostium incipietis foris

stare et pulsare hostium di-
centes. Domine domine aperi nobis
et dicet nescio vos. Mathei
xxv que parate erant intraue-
runt cum eo ad nupcias et clausa
est ianua. De secundo ysaie xxvi
[illegible] in [illegible]
vnius [illegible] in [illegible]
claudite [illegible] in [illegible]
[illegible] clausura [illegible]
ille aperiunt [illegible] [illegible]
[illegible] ad illam nulla [illegible]
[illegible] in [illegible] ego
[illegible] clausure [illegible]
[illegible] [illegible]
[illegible] et [illegible] aperit [illegible]
[illegible] aperire [illegible]
venientem [illegible] fragrancia
meditacionis et copia [illegible]
et [illegible] [illegible] quia
datum dei est, [illegible] autem [illegible]
[illegible] spiritus est [illegible] [illegible]
[illegible] prima [illegible]
[illegible] [illegible] [illegible]
[illegible] post [illegible] multorum
[illegible] dat [illegible] veniam
delictorum. Hec [illegible]
statim [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] xii nobis [illegible]
[illegible] me te [illegible]
[illegible] et [illegible] [illegible]
[illegible]. [illegible] te sine
tedio observancie [illegible]
sine [illegible] [illegible] [illegible]
[illegible], sine [illegible] [illegible]
te [illegible] [illegible]
delectabiliter [illegible]
[illegible] [illegible] [illegible]
[illegible], [illegible] [illegible]
[illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible]
et intrabis in domum meam

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

eis quiescam cum illa, nec enim
sit amaritudinis conversatio illius
nec tedium convictus eius
sed leticia et gaudium. Dicit
etiam quiescebam cum illa s. in
contemplatione quia sicut sponsus potu-
it sibi aperiri, ut illa sit qui-
eta. Illa eius amicis delecto-
rie potest delectare quam dum con-
templatur unde potest [illegible]
spiritualis delicias esse. Hec est
dicitur de Hugo de sancto Victore
de archa li. ii c. ix. Dicit anima
contemplans sponso suo tu sit
[illegible], que auribus est dul-
cis [illegible], [illegible] quia
[illegible] ad [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible], cui demus nec sua
[illegible] imputat, quia ea non fecit
nec aliena quia non approbavit
nec negligentiam, quia non
tacuit, nec [illegible] quia in
[illegible] [illegible], in
hac contemplatione delectatur
[illegible] [illegible] amaritudine,
[illegible] delectatur quia in
[illegible] [illegible] et [illegible]
delectatur quia [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible], que eis
non habentur in [illegible]
sunt, tunc habentur in speculo
sunt [illegible] [illegible] quia
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
me [illegible] [illegible], et
qui me bibunt [illegible],
[illegible] sequitur quia claves
celi date sunt ad aperien-
dum corda [illegible] sponso
suo, ut [illegible] ecclesia que sol-
vit in terra soluta essent
in celo et que ligavit

in terra ligata essent in celo
sed [illegible] quicumque in ecclesia cuius
dimitti sibi peccata non credet
non ei dimittentur quicumque
autem credet [illegible] ab hiis [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quicumque autem non credit
dimitti sibi peccata posse [illegible]
[illegible] [illegible] [illegible] illi
[illegible] [illegible] [illegible] malum esse
remanentes ubi de [illegible] sine
[illegible] [illegible] est. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
dimittere [illegible] [illegible] [illegible]
[illegible] [illegible] dimitte [illegible]
Clausura [illegible] [illegible] est [illegible]
qua claudunt se [illegible] [illegible] [illegible]
[illegible] [illegible] oculos suos clauserunt
ne quando videant oculis et auribus
audiant et corde intelligant
et convertantur et sanet eos.
Alia clausura qua claudunt se
[illegible] [illegible] de qua [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] et clausit
[illegible] [illegible] ab eis [illegible] [illegible]
[illegible] [illegible] in eo. [illegible]
[illegible] clausuras [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]

Quia caput meum ple-
num est rore et cincin-
ni mei guttis noctium.
Hec est [illegible] [illegible] [illegible] in
qua [illegible] [illegible] ne dif-
ferat [illegible] [illegible] [illegible] caput
meum i. Christus ut dicit apostolus
caput [illegible] est deus [illegible]
in [illegible] sunt in [illegible] [illegible]
[illegible] [illegible], que non
[illegible] [illegible] [illegible] disciplina

·sponse·

refrigerate sunt. Ros vero et gutte
noctium que in tenebris cum
frigore ab alto descendunt ini-
quitatis sunt mentes obscure in-
nuunt, et terre et ea que in te-
nebris sunt, scilicet in ypocrisi appe-
tentes, et tu ipsum quia minus
diligimus non delectamur. Et tu
nescis quod plenus est, nullo quod
ipsum caritatis affectum tenent.
Caput vero plenum est rore,
et ideo magis fervens dei
dum [illegible] impendit,
Cincinni eius guttis noctium
madescunt. Cum ergo talis inquit
tempestatis nimio diluvio [illegible]
[illegible] semper non [illegible] implacatus
[illegible] [illegible], camque
[illegible] [illegible] insistere
ac frequenti exhortacione
cordium [illegible] [illegible] [illegible]
ad sibi aperiendum precepit, que
illa clausa erant. Ideo dicit
quia caput meum [illegible] aperi
mihi corda [illegible], et [illegible]
hoc est quia caput meum, id est
qui est caput ecclesie, plenum
est rore, id est gracia et veritate.
Iohannes: vidimus plenum gracie et
veritatis. Et cincinni mei, id est
capilli mei. Cincinni enim capilli
crispi et reflexi sunt, caput
et signant apostolos qui [illegible]
crispi per austeritatem [illegible]
et reflexi ad caput, id est ad [illegible]
[illegible] veniunt. Cincinni
est crinis qui longe dependet.
Et ergo [illegible] guttis
noctium, id est domus [illegible] guttis
ante [illegible] repleta sunt [illegible]
sanctitatem et repente [illegible]
[illegible] dei [illegible] [illegible]
[illegible] aperi mihi, et nunc

quia caput meum, id est meorum
membrorum, plenum est caput
rore, id est repletum sunt infidelitatis
frigore. Ros enim de nocte
cadit et est frigidus et
signat infidelitatem ubi enim
est [illegible] infidelitatis et ob-
scuritatis. Et cincinni mei,
id est membris guttis noctium,
id est variis peccatis [illegible] -
[illegible] sic exponit quod caput
meum plenum est rore per
rorem [illegible] [illegible] plenum
per guttas noctium magna
[illegible] enim et plenum [illegible]
[illegible] [illegible] et multe
[illegible] [illegible] [illegible] et [illegible]
[illegible] deus [illegible] mali [illegible]
[illegible] sue sponse
desideravit, et non [illegible]
ab hac importunitate
[illegible] et [illegible] [illegible] sponse
male [illegible] [illegible]
[illegible]. Expoliavi me tunica
mea [illegible] [illegible] non [illegible] exponit
Quia caput meum plenum est
rore. Caput [illegible] deus [illegible]
[illegible] apostolus. Cincinni autem eius
[illegible] sunt in [illegible] [illegible]
[illegible] [illegible] [illegible] non
[illegible] [illegible] [illegible] per disciplinam
constricte subsistunt. Ros vero
et gutte noctium que in
medio tenebrarum cum frigore
ab alto decidunt iniquorum
sunt mentes obscure [illegible]
et terre et ea que in [illegible]
sunt [illegible] appetentes de quibus
dictum est quia habundante
iniquitate refrigescet cari-
tas multorum. Propter [illegible]
[illegible] ut diligamus ipsum
diligamus et [illegible] [illegible]
tu ipsum minore [illegible] [illegible]
amore [illegible], [illegible] [illegible]

cui quod peius est, nullo proximi
erga ipsum caritatis affectu tenebris
quasi caput Christi plenum est
rore. Et tu, proximi, quamque famulare
Christo ipsi scilicet in custodia sive
mentis vigilantium ac sincero
ditioris amoris ardentis abscon
ditis eius per dilectione inse
dite, nonne cincinni eius
guttis noctium madent et
prominentia sicut fugar ecce ipse
tu eorum? Similiter vallicant. Ubi
ergo fugati tempus migrarent
multi, existat dictus etiam
de Campano studiorum duleum
quibus delectabatur, cum quibus
libro doctrinis auspicate ac
frequenti exhortatione superiori
calesceret illustrare ergo aperire
propriis quae se cum illa claui
serat ut ingrediens in ea
possit. Ille habitat presidem
mecum? ubi ad plurimorum
salutem et laborem et gremio quam
in parentibus qui salvati fuerant
quaerere? Hic tamen est celesti
ui donorum ebria prouende
indignatione habilem prona
ta aut ad laborem promissa
ridet acedia dicendo "Expoliaui
me tunica mea." Inde vos
honorum sic, quia caput
meum plenum est rore, hoc est
fides caritatis mee repleta
est ardore. Et cincinni mei
pleni sunt guttis noctium,
id est fideles mei pleni sunt
peccatis demonum. Cinnamomum?
Christi est deus, et caput autem
fidelis diminutus et vas qui
in nocte cadit et solis
ardore recedit, accipit rorem
infidelitatis qui de nocte

ignorantie venit et luce veritatis
recedit. Cincinni id est capilli sunt
fideles et fidem Christo capiti adheren
tes; gutte noctium sunt lapsi
de fidelibus ut gutte de
capillis in peccatis habituati
ut peccata demonum qui sunt
noctes ad ipsas tenebras den
centes. Vel per caput ergo et
os vas noctis in fide caritatis
carentes, et cincinnos et guttas
noctium demonum in peccatis
concupiscentiis. Hoc in cordibus hostium
aperi mihi dicendo intus
intrem et ego mihi et habitem
in cordibus eorum, et fidem et
mansionem mihi in mentibus
istorum faciam, et bona operatione
vox ecclesie Christi respondentis
et curam quasi secularium
occupantes, et ita regimen
fugientes. Ergo sunt ut sit exposita
iterum fiat caput, nisi deus et
quod est rore in hoc loco velut
lamentando dicit, nisi frigens
mentem carnalium accipitur. Ille (sic)
est cui et apostolus: Caput Christi deus
et de frigore cuius mentis
carnalis ut scriptum est: Sicut
cisterna frigidam facit aquam
sic frigidam facit mentem
malitia quecumque. Caput ergo
Christi plenum est rore. Et multi
in ecclesia positi et deo sunt
dicti ut sunt frigidi et tepidi(?)
ad ardorem caritatis non ascendentes,
et cincinnos autem eorum per illos
intelligimus, quos in fide
caritatis quasi in capite
Christi pendentes et concretos
sentio. Hii cincinni pleni
esse guttis noctium
dicuntur, quia dum tempore hoc
tenebrose temptationis
se suspendunt magis ac

magis fallacionibus iniquitatis sue
munt. ad hos apprehendendos sponsa
excitatur dum specialibus [illegible] per
discutit plurimorum ad celestis
placitum ab eis vocatur. Sed quia
metuit ne si ad placitum ve
nerit sollicitudinibus mundi occu
pari utique sit sicut dum per
occasionem [illegible] plurimorum
temporalibus se involverit quie
tem amittat, et quia sordibus
peccatis se inquinat pro clamante
sponsa inquit. Expoliaui
me tunicam meam ut [illegible]
loca dicitur, vocat eum sponsus
et pulsat ut sponsa sit sa
[illegible] per gratiam sustinetur
amor quam [illegible]
[illegible] tempestate. Ipsa refugiat
in se corpore. Iste dilectus
dicit Quia caput meum plenum
est rore quoniam utique frigidus
esse et [illegible] capilli
mei [illegible] et [illegible]
[illegible] et in alterum
[illegible] celestium [illegible]
guttis noctium, que vero simi
les sunt [illegible] nat
sunt intelligunt nec est nullus
alta sit visio mare dormientis
et quasi [illegible] pigre
vigilantis expoliaui me tunicam
induam ergo hic quia causa
finali apprehendendi sit sponso.
et hoc tangitur cum dicit quia
caput meum plenum est rore
et [illegible] de celestia quam dicitur
capita celestia plena sunt noctibus
per rorem eius ut dicit glo. nocturnalis
sunt vitia que per tenebras
ignorantie [illegible] per
guttas vero noctium accipiuntur
peccata que [illegible] mala esse
sciunt, sed hi obcecati non re
fugiunt esse [illegible]

o predicator apprehendere debes et
predicatorem insiste quia tam
humiles [illegible] noctibus
pleni sunt. Unde si videtur
in prefatis predicationis officio
quis incipiat, hoc spiritus non
habeo, quia sicut dicit vel per
[illegible]
[illegible] quid non habet
ubi caput suum reclinet.
Ideo via [illegible] est eis
predicandum. Ut dicit Ysaias
[illegible]
[illegible] dei [illegible]
[illegible] intellectu [illegible]
[illegible] ista [illegible] plenitudo
[illegible] sit in sponsa [illegible]
[illegible] humanam [illegible] in capite
celi. Et videtur [illegible] quia
capillis esse influere [illegible]
[illegible] sed Christus non influit
in homines [illegible] humani
[illegible] spiritualem [illegible]
[illegible] ad [illegible]
quia sicut dicit glo. [illegible]
[illegible] caro
[illegible] ergo Christus
[illegible] humanam
[illegible] esse capitis [illegible] sed di
[illegible] quod Christus influit in
[illegible] effective [illegible] divinam
[illegible] dispositive [illegible]
humanam ergo [illegible]
[illegible] sit [illegible] esse [illegible]
quia caput meum plenum est
rore. [illegible] ad istam [illegible]
[illegible]
[illegible] divinitatis [illegible]
[illegible] apparenti [illegible]
[illegible] ut [illegible] [illegible]
[illegible] vita [illegible] divinitati
ubi, et vita corporum humanitati
per quandam assumptionem ut aliter
dicitur [illegible] caput
et [illegible] sicut est dictum
quia passio est causa re
missionis culpe et resurrectio
est causa [illegible]
prima [illegible] articulus [illegible]

cum in Christo secundum humanam naturam
sit plenitudo gratie ut in capite
ecclesie. Secundo cum in capite
naturali semper sit plenitudo
membrorum et sensuum cum in capite
ecclesie sit etiam plenitudo gratiarum
dixi in sermone ... quod
cum in Christo secundum naturam humanam
sit plenitudo gratie ut in capite
ecclesie. Et iste articulus habet
duo. quia caput mereri plenitudinem
est recte gratie. Secundo simpliciter
ad esse Christum dicitur caput
secundum quamdam celebrem glossam secundum
humanitatem. Ratio capitis
ad corpus est unio secundum
conformitatem nature. Sic est autem
ista conformitas Christi ad ecclesiam
secundum divinam naturam sed secundum naturam
humanam iste caput ecclesie. Est enim
cuiusdam nature secundum speciem cum ceteris
hominibus. et competit ei caput
ratione dignitatis secundum quod gratie
bonum habundantior invenitur
in eo. et in ecclesia invenitur dicimus
dignitatis ratione secundum quarto
ecclesie sibi invicem conformitatem
et adunatur in deum. etc. Christus
dicitur ecclesie caput ut gubernator
esse etiam in ecclesia voluntatis
quedam ratione spiritus sancti qui unus
et idem numero totam ecclesiam replet
et unit unde etiam et Christo
secundum humanam naturam dicitur caput
ratione influentie. Sed ad secundum
dicendum ut medium per aliquem
intelligi influere duo modo
primo per principale agentibus etc
solus deus est influens gratiam
in membra ecclesie. Alio modo instrumentaliter
etc et humanitas
Christi causa est influentie
predicte quia ut damascenus
dicit sicut ferrum ignitum
urit sic humanitas unita verbo

humanitas Christi causat per divinitatem
unita verbo quasi organum
... ipsa humanitas et habet
ad rationem capitis sufficit
videtur. nam et caput naturale
corporis non influit in membra
nisi ratione ... virtus
Christus enim secundum duas ultimas
convenit caput. Tertio dicitur caput
angelorum secundum humanam naturam
et caput utrorumque secundum divinam naturam.
Non autem secundum primam nisi accipiatur
... conformitas quedam ad unam
... secundum quod homo et angeli
in una ratione conveniunt et
utrique conformitas analogie secundum
ad filium cum omnibus rationibus
tamen est accipere a patre ut
Apostolus dicit ratione primogeniti
dicitur primogenitus omnis creature
ad Colos. 1 ut ergo dicit Lincolniensis
Christus totus secundum utramque naturam
sit est caput ecclesie secundum has
conditiones perfectas et principales
tres conditiones capitis explicat ad
Colos. 1 Christus est caput per
... ipse est caput corporis
ecclesie qui est primogenitus
ex mortuis ut sit in omnibus
ipse primatum tenens quia ad gubernationem
... quia in ipso complacuit
omnem plenitudinem habere
quo ad dignitatem quo ad
et per eum reconciliaret omnia
quo ad influentiam unde nullum
... posset
deus ... qui ...
... omnia ...
... aliud caput et illud
ei tamquam membrum ...
... esset filius dei
et filius hominis unus
deus cum patre unus homo
cum hominibus caput nostrum
Christus ad dexteram patris

interpellat pro nobis, alia mem-
bra recipit, alia flagellat
alia vidat(?) alia consolatur
alia vocat alia vocat alia
revocat alia corrigit alia
reintegrat. Hoc caput est
plenum rore i. plenum gratie
Sive quia plenitudo gratie est
triplex. Prima racione sufficientie
qualis fuit in beato Stephano
unde act. vi elegerunt Stephanum
plenum gratia fide et spiritu
sancto. Secunda plenitudo est excellentie
qualis fuit in beata virgine
Luce i. Ave gratia plena. Dominus
tecum. Tertia plenitudo gratie est
superhabundantie qualis fuit
et est in christo Joh. i de ple-
nitudine eius omnes acce-
pimus. Et hic dicitur quia caput
meum plenum est rore. Nam
duplex est ros. Primus ros est
utilis. Alius ros est multi-
plex nocivus quo dicit sanctus Augustinus
frigidus est et ideo multi-
plex aurat(?) leprosus(?) et utrumque fe-
lius. Ros iste triplicat(?) facit, re-
frigerat adustionem ~~temptationis~~
humectat siccitatem, fecundat
sterilitatem. Refrigerat adustionem
temptationis, humectat sic-
citatem devotionis, fecundat
sterilitatem virtutis. Adustio
temptationis tribus speciebus
sunt cum quidam in se fatigan-
tur temptationibus et alii cadunt
et alii resurgunt, et alii
cadentes non resurgunt. Sunt
autem alii qui se laboraverunt
et cadunt a temptatione
sunt et alii qui [illegible] temp-
tantur et non cadunt sed ita
sunt spirituales quod nec sentiunt
temptationes se urunt. Isti
sunt tres pueri in camino

caldeorum. Secundo Ananias qui
interpretatur gratia domini. Azarias
qui interpretatur fortitudo dei.
Misael qui dicitur adiutorium dei.
Hoc [illegible] Christus est. Nam tres pueri
filio dei qui fecit medium
fornacis quasi ventum
roris flantem. Et ideo primus
hic cadit et resurgit. Qui
est Ananias i. ros gratie
dei subvenit ei. Unde dicitur
illud ps. xvi probasti me et
examinasti et non est in-
venta in me iniquitas. — sicut Jeronimus et Augustinus
Glo. i. ullum peccatum quia per i-
gnem probatus non fecit quia
ubi est vox domini intercidentis
flammam ignis. Secundus non
cadit quia est Azarias
i. fortitudo dei. Unde dicitur igne
me examinasti et non est
inventa in me iniquitas
quia similis filio dei
fecit medium fornacis
quasi ventum roris flante.
Sed ambulantes per ignem
non urentur quia ego dominus
deus tuus sanctus israel sal-
vator tuus. Tertius nec
cecidit quia est Misael
i. adiutorium dei. Unde dicitur li-
berasti domine corpus meum
a perdicione a pressura flamme
que circumdedit me et in
medio ignis non sum
estuatus quia fecit medium
fornacis quasi ventum
roris flantem. Quartus qui
est in eis similis filio dei
qui est plenus gratia
sicut dictum est. Quarto ros hu-
mectat sterilitatem que quidem
sterilitas est triplex. Scilicet
prima voluntatis sive latro-
nis. Secunda compassionis sive — triplex sterilitas
misericordie. Tertia sive devotionis

Dat dulcedinem [illegible] de agnis vi [illegible] na [illegible] de agnis [illegible] ego dabo [illegible] in eo [illegible] [illegible] in [illegible] in sedo

contemplacio sed vos dicunt [illegible]
humilitatis contritionem facimus, que
rebus inter compassionem et devote
contemplacionem. In primo dat dul-
cedinem de pinguedine sua, in secundo de ro-
re celi habundanciam, de me-
dio non dubitamus quin rore
celi sit sicut ait Job in
messione nichil morabitur,
[illegible] dictum est quod nubes stil-
lat, stillabat virginitatem,
stillabit graciam [illegible]
stillabit ecclesiam militantem
virginitate incarnatoris dulcis
hominis [illegible]
[illegible] ecclesiam militantem [illegible]
[illegible] ad redemptionem [illegible]
ad renovacionem [illegible] ad regi-
men. De primo dicitur Ysaie xlv Ro-
rate celi desuper et nubes
pluant iustum aperiatur terra
et germinet salvatorem. De
secundo Osee xiv Ero quasi ros, Israel
germinabit quasi lilium et erum-
pet radix eius ut Libani, ibunt
rami eius et erit quasi oli-
va gloria eius et odor eius ut
Libani. Secundus est ros Hermon
qui descendit in montem Syon
id est ab anathematibus vel separatione
quod sonat Hermon gentilitatis
ad iudaismum in speculacione
ecclesiam quod sonat Syon. Unde
ad peticionem Gedeonis ros primo
descendit in vellus vel in vellere
ut Judicum vi [illegible] ros fuit
de vellere expressus in concham
id est in [illegible] quia mediante
vita [illegible] venit ad nos
gratia dei. Secundo descendit, in quo
[illegible] vel in ecclesiam militante
[illegible] malus erit quia
[illegible] frigidus iste
ros [illegible] est ut a capite
descendit in membra ecclesie sicut

ita vos dicitur gratia quia desuper
venit Ysaie xlv Rorate ce-
li desuper et nubes pluant
iustum. Et Jacobi i Omne datum
optimum desursum est descen-
dens a patre luminum, et
de [illegible] descendit [illegible] xvi
[illegible] quo vos [illegible]
[illegible] gratia [illegible]
descendit in corda hominum que
refrigerat a temptatione [illegible]
xliii [illegible] ardore refrigerabit
vos gratia dei que refrigerat
ab ardore [illegible] peccati [illegible]
[illegible] a capite Christo
[illegible] ponitur hec questio
ad [illegible] in Christo
capite ecclesie [illegible]
est plenitudo [illegible] abundantis
quomodo patet questio [illegible]
[illegible] clarius questio
quia influit gratiam et unitatem
[illegible] corpora attribuit
[illegible] principaliter
agenti, [illegible]
[illegible] attribuitur sit [illegible]
[illegible] in vita anime [illegible]
[illegible] et vita corporis [illegible]
[illegible] ut attendatur
conformitas inter caput et
membra sicut [illegible] quod
[illegible] est causa remissionis
culpe et [illegible] est causa
iustificationis. Unde supponitur
illa opinio quod Christus non
fuisset incarnatus si homo
non peccasset, Christus autem
[illegible] fuisset caput eccle-
sie [illegible] solum [illegible]
[illegible] quod sit eccle-
[illegible]
[illegible]
[illegible] et ad [illegible]
[illegible] ut ad invisibilem ubi
[illegible] non sit sufficiens
[illegible] medium

[illegible] adhibere per quantitatem
Christi per [illegible] Christus satisfecerit
oportuit eam quod visibilem
naturam assumeret ut per visibilem
gubernationem ab invisibilibus [illegible]
revocaret. Sed forte ab [illegible]
[illegible] in [illegible] lxxxiii q.
[illegible]
[illegible] Deo [illegible] ergo non
[illegible] Christus secundum [illegible]
[illegible]
[illegible] caput [illegible]
[illegible] filius Dei est illuminat
[illegible] et effective
[illegible] autem quantitatis Christi spiritualis
[illegible] influit in nos [illegible]
[illegible] Deus sit caput
Christi et Christus esse caput ecclesie
et quod omnibus [illegible] uno sit [illegible]
[illegible] secundum [illegible] re-
[illegible] quod sit caput alio mo-
do secundum quantitatem [illegible] ab ipso
Christo secundum [illegible] spiritualem [illegible]
[illegible] secundum illud Ioh. i
De plenitudine eius omnes
accepimus et gratiam pro gratia.
Gratia autem Dei donum Dei est; do-
num autem maximum [illegible]
et ideo gratia Dei quia [illegible]
quia [illegible]
[illegible]
[illegible]
hec omnia [illegible] de plenitudine
capitis Christi secundum utrumque [illegible]
Ex primo [illegible] in capite ecclesie
relucet plenitudo gratie [illegible]
[illegible]
[illegible] autem plenus Spiritu Sancto regressus est
a Iordane [illegible]
[illegible] nisi qui [illegible] ple-
nitudinis [illegible]
possit [illegible] seu imple-
et apostolus ad Colossenses ii de pleni-
tudine [illegible] gratie dicit que
est in Christo ut in capite
in ipso habitat plenitudo divinitatis

corporaliter [illegible] quo [illegible]
[illegible] corporaliter [illegible] temporis
et [illegible]
[illegible]
sunt assumpta in unitate
persone cum divinitate [illegible]
in ea divinitas dicitur inha-
bitare quia replevit illud
secundum similitudinem [illegible]
[illegible] que [illegible]
[illegible] divinitas [illegible]
[illegible] sicut in aliis [illegible]
per [illegible] et per modum
[illegible] et per gratiam [illegible]
in omnibus sanctis et per modum
latitudinis et per unitatem
et per modum [illegible]
et ergo corporaliter [illegible] in corpore
quod assumpsit de virgine [illegible]
in templo habitat Deus [illegible]
[illegible] et [illegible] figuraliter
quia in templo manu
facto habitabat umbraliter
et prefigurantibus signis
hic autem in lege nova habitat
secundum plenitudinem gratie [illegible]
temporis [illegible] corporaliter quia
non tantum anima est assumpta
sed et [illegible] et corpus [illegible]
[illegible] intelligendum quod
divinitas [illegible] corporis [illegible]
quia assumpsit animam et
corpus [illegible] in quibus est
divinitas per unitatem persone
quia persona filii Dei est
unita in [illegible]
[illegible] et
verbum caro factum est et
habitavit in nobis [illegible]
[illegible]
[illegible] est plenitudo
gratie in eo non solum [illegible] ut
[illegible]
in aliis gratie plenitudo
sufficientie [illegible] ergo [illegible]

Ex quo sequitur quod in magna
habundancia est gracia
Gestit hec plena luce quia de
[illegible] igne super capita apo-
stolorum quia ad plenitudinem gracie
ostendendam exigitur primo quod
vas plenum sit firmate cari-
tatis. aliter effluit non est
deo suo quem non diligit
ignis et sicut subditur
Sicut vas plenum aqua
quod cum aqua a summo usque
partes tangit usque ad summum
Ideo caritas dicitur plenus
gracie cum usque summum erat
de illo Actus vii° dicitur
Stephanus plenus spiritu sancto
qui est amor intendens
celum vidit gloriam dei [illegible]
a summo scilicet ab intimo pro-
fundo mediante amorum ascen-
debat amor usque ad summum
ideo ad Ephesios iii plenum esse
saluacione repleti a vestra
ut possitis altitudinem mensu-
rare castigare gracie de vitiis
quod ab plenum dicitur perpetua
ea quod ut dare [illegible] arca
Sicut domus dicitur plena
homine cum [illegible]
[illegible] etiam [illegible] consimile
vitalia et [illegible]
[illegible] [illegible] at [illegible]
tate plenas ita vas plenum
aromatibus spiritus a [illegible]
apocalipsis v habentes singuli
phialas plenas odoramen-
tis que sunt oraciones
sanctorum. Similiter magis
plenus dicitur gracia et
[illegible] opera sancti quod sunt
in bono [illegible] non [illegible]
arbor quod plena pomis [illegible]

non [illegible] [illegible] [illegible] Jacobi
iii de sapientia que est [illegible]
[illegible] modesta suadibilis
bonis consenciens plena miseri-
cordia et fructibus bonis fructus a-
utem iusticie in pace seminat-
[illegible] pacem. Idem tercius
homo debet esse plenus for-
titudine scilicet paciencie in adver-
sitatibus [illegible] [illegible] non
repellat sicut vacuum Actus vi
Stephanus plenus gracia
fortitudine et hec in [illegible] quod
[illegible] plenum est vere
paciencia refrigerante ca-
lorem [illegible] et angelus [illegible]
[illegible] ad vas [illegible] gracia
[illegible] [illegible] [illegible] plurimum
[illegible] [illegible] [illegible] et non [illegible]
gracia plenum est gracia dei et
[illegible] vii [illegible] gracia [illegible]
[illegible] [illegible] [illegible]
in [illegible] peccatorum malorum [illegible]
in [illegible] [illegible] bonorum
[illegible] in [illegible] [illegible] et
[illegible] in [illegible] [illegible]
[illegible] [illegible] plenus et [illegible]
[illegible] [illegible] non [illegible]
[illegible] quia nec [illegible]
[illegible] nec [illegible] vento
[illegible] [illegible] nec altitudo
[illegible] negligencionis efficitur
plenitudo [illegible] malorum [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] malicia [illegible]
[illegible] est [illegible] [illegible] [illegible]
[illegible] plenum est malicia et
dolo [illegible] [illegible] plenas [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] quorum ob maledictione
plenum est et amaritudine
et dolo [illegible] [illegible] labor
et dolor [illegible] maledictionis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible] [illegible]

loquitur lingua magniloqua
et Jacobi 3 lingua est inquietum
malum plena veneno mortifero
Alia corporis ysa. i. manus vestre
sanguine .i. peccato plene sunt
Et in gen. xxxiv habitavit
in domo [illegible] plenus
lepra .i. peccatis quia lepra [illegible]
Alia plenitudo malicie fu-
tura que plena est gehenne
apoc. xviii apparebit ante illum
substancialis ignis timore
plenus. Tercia quando homines
plenum sunt malicia flagrante
de mala voluntate [illegible]
aut [illegible] pleni sunt gra-
cie fluunt in nos a christo capite
in quo est omnis plenitudo
gracie et virtutis. Et quia non
solum ipse passus in gracie [illegible]
sed alios in graciam adducere
[illegible] capitis [illegible] in
capite omni [illegible] non solum
vis sensitiva ad hoc [illegible]
[illegible] visu auditu et tac-
tu et gustu [illegible] sed et
est in eo ut in radice a
qua in alia membra [illegible]
[illegible] Sic quia omnia [illegible]
gracia spiritualis in christo [illegible]
quibus vivimus [illegible]
[illegible] nature [illegible] unitate [illegible]
et [illegible] [illegible] [illegible]
sio in alios ad salutem
singularis [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
christo ut in capite [illegible] est
[illegible] [illegible] pleni-
tudine gracie. Hoc [illegible] est
sancti [illegible] in [illegible]
[illegible] quadruplici plenitudine

[illegible] temporis [illegible] [illegible]
plenitudo est [illegible] plena
est [illegible] [illegible] que [illegible]
[illegible] est que [illegible] in [illegible]
[illegible] seu in [illegible] de qua [illegible]
[illegible] dentis [illegible] [illegible]
[illegible] .i. [illegible] [illegible] Alia est
quo ad [illegible] veni de
qua in [illegible] xxxiv domini est
terra et plenitudo eius .i.
[illegible] bona quibus est plena
[illegible] repleta est terra argento
et auro et non est finis
thesaurorum eius. [illegible] plenitudo
est temporis que [illegible] plenitudo
temporis [illegible] bona [illegible]
[illegible] in [illegible] filii
dei [illegible] [illegible] [illegible] primo
[illegible] [illegible] temporis [illegible]
[illegible] [illegible] [illegible] [illegible]
temporis [illegible] [illegible] pater
ante [illegible] [illegible] mitteret
filium suum ut testatur apostolus
ad galatas 4 [illegible] ubi venit
plenitudo temporis misit filium
suum [illegible] factum de muliere
factum sub lege ut eos qui
sub lege [illegible] ut
adoptionem filiorum dei [illegible]
[illegible] [illegible] [illegible] in eo
plene [illegible] [illegible]
impleuit ea que [illegible]
de [illegible] et quia in [illegible]
est [illegible] quo [illegible]
[illegible] non poterat [illegible]
[illegible] plenitudo [illegible]
[illegible] [illegible] [illegible] ad
maximam [illegible] [illegible] de
[illegible] in [illegible] [illegible]
[illegible] ad suum principium [illegible]
[illegible] [illegible] [illegible] a deo
[illegible] [illegible] ad [illegible]
in dispensacione plenitudinis
temporum instaurare omnia
in christo que in celis et que in terra sunt

trix quia tunc gratia inhabitat
et mala esse Joh. 1 de plenitudine
dine eius omnes accepimus
gratiam pro lege et ad impletionem
Math. 5 non veni solvere legem
sed adimplere. Tercio propter magnitudinem
tudinem illius quod tunc accidit
quia tunc illo tempore natus est
dominus temporis et ideo factum est
maius aliquid tempore quam
tempus impletum. Quarto quia
quod ante promiserat per prophetas
de filio suo hoc perfecerit
et quod ab eterno providit hoc suo
tempore consimiliter consumavit
ad Rom. 1. Tercia plenitudo
que dux est, una in tempore
et de qua Joh. 1 plenum gratia
et veritate. Alia in membris
ut in apostolis et in aliis homi-
nibus de qua act. 2 repleti
sunt omnes spiritu sancto. Tercia
plenitudo est ecclesie que est
dux prima quo ad membra
de qua ad Eph. 6 (?) consimiliter in man-
datis temporibus dantur implere
unius fratres nostros [illegible] quamvis
ad perceptionem eternorum bonorum de
qua Eccli. 24 in plenitudine
sanctorum detentio mea quia
quando quam plene in nobis in primo
ut in capite sunt plene gratia
Dei in suo [illegible] quam quidem
in temporibus ecclesie sicut ple-
nitudo vicariis et aliis temporibus
in hoc tu dicitur caput meum
plenum est rore. Caput non
[illegible] maiores in ecclesia
[illegible] ideo caput
[illegible] et quilibet nacti sunt
[illegible] vel omnes per rore
[illegible] vitia que [illegible]
ignorantie [illegible] sentiuntur
[illegible] nostrum atque [illegible]
prelati que inventos mala esse

scriut sed [illegible] obcecati non re-
[illegible] Exigit oportet O prelati
rator apperire delectis et pro-
tectorum iustitie quia a tempore minori
nouus quam maiores, [illegible]
plenum sunt [illegible] valeret
[illegible] [illegible]
quia incipiat [illegible]
[illegible]
[illegible] incipit de capite
[illegible] quia ut
posita de [illegible] quia ut
de angelis malis malorum exemplis
[illegible] corporis et
corrupti [illegible] [illegible]
[illegible] [illegible] tanto
[illegible] est similior Christo
et ab hac [illegible] [illegible]
que in hac [illegible]
fundatus [illegible]
de quia et [illegible]
animo temptate [illegible]
[illegible] [illegible] [illegible]
[illegible] iustitie ideo [illegible]
quod [illegible] specialiter regnat
in prelatis et potestatibus qui
sunt capita ecclesie militantis
[illegible] rebellio contra
deum [illegible] principi
et [illegible] sunt in [illegible]
[illegible] hac prima vel [illegible]
[illegible] principes [illegible]
et rebellionem [illegible] prelatis
in [illegible] aliena. Et [illegible]
[illegible] pauperem iustitia
[illegible] nec
[illegible] nulla
tempus. Sed [illegible]
lex iustitie vel quicquid [illegible]
[illegible] nobis ista
non respiciunt ad [illegible]
iustitie que debet [illegible]
[illegible] sed respiciunt ad
[illegible] que sunt iniusta

mala est sicut id beneficium nec sa-
tietas voluptatum [illegible] tuo meo
vi affirmas cum dicitur vir iste
crudelis Jeremie xxx° xxiiii° et
Regum xii° pater meus salomon
aggravabat iugum vestrum et ego
addam super iugum vestrum, pater
meus cecidit vos flagellis
ego cedam vos scorpionibus
quia minimus digitus meus gros-
sior dorso patris mei. recessit
que Israel a domo David usque in
diem presentem. Et Job xxiiii° qui e-
subverterunt pauperum viam et op-
presserunt. propter magnitudinem
iniquitatis ad plorandum aguntur in-
sipientes demetent. Ut iudeos di-
mittit habens vestimenta tolle-
tes. Et Prover. xxviii° leo rugiens
et ursus esuriens princeps
impius super populum pauperem. Quintum
est obstinata crudelitas. Ecclesiastici
locuti sapientiam dei quam nemo prin-
cipum huius seculi cognovit. Crudeli-
ter [illegible] crudelitas contra malos
leonum constringit dicitur i. principes
crudeles. Et Sophonie iii° principes eius
in medio eius quasi leones rugi-
entes, iudices eius lupi vespere
non derelinquebant in mane. Quintum
est voluptuosa luxuria ysaie i°
audite verbum domini principes sodomorum.
Sextum est [illegible]
ut bene dicit: Caput meum pestilencia
est [illegible]. i. [illegible] ecclesie plenum
sit peccatis [illegible] agravamur
ex [illegible] peccatis quia in [illegible]
[illegible] debentes [illegible]
[illegible] que aggravant peccata [illegible]
[illegible] alium faciendo [illegible]
[illegible] [illegible] [illegible]
[illegible] statute [illegible] [illegible]
[illegible] capitis militantis ecclesie
plena sunt [illegible] [illegible]
[illegible] [illegible] et est [illegible]

ipse et vicinus eius proprie sunt
sanguinis sive vicine; ita dux est
peius; semper est ex subtractione
parentele propter [illegible]
quando [illegible] et tale peccatum non
imputatur ei qui est minor
in virtute. Eo quod minus neglexit
[illegible] peccata propter [illegible]
anno subterfugere. infirmitas
[illegible] non sunt alia nisi
peccata sunt ex debilitate pro-
ter naturam. Et ista peccata tanto
magis aliis imputantur quanto
maior est in statu et gradu.
Et hoc potest esse propter duo
primo quia scienter potuit resistere
ipso [illegible] peccata qui ex
[illegible] ministra et virtute.
In quibus dicit Luce xii° quod sciens
voluntatem domini sui et non faciens
vapulabit multis plagis; qui
autem non cognovit et facit
digna plagis vapulabit
paucis. Secundo propter ingratitudinem
quia omnis homo quo magis
magnificatur est dei beneficio
cum homo fit ingratus peccando
et quanto ad hoc maior maio-
ritas est in temporalibus bonis
peccatum aggravatur secundum illud Sap. vi°
potentes potenter tormenta
patientur. Tercio propter spiritualem
repugnanciam qui aliquid ad mag-
nitudinem actus [illegible]. Secundo si prin-
ceps iniustitiam [illegible] qui prin-
cipem iustitie custos, et si sacerdos
fornicatur qui castitatis [illegible]
[illegible] propter exemplum sive
scandalum [illegible] sit [illegible]
in pastorali in exemplum
vehementer extenditur
[illegible] reverentia [illegible] peccator
honoratur ad [illegible]
pervenit [illegible] magnum et
magis [illegible] indiget [illegible]

et mai hoc pecca eclie inligitat
magis capitali assignat quam
nescientes [illegible] que quodam
dictas. Sed hic accidit tria
dubia. Primum utrum quia magis
[illegible] racione peccantis assignat
peccatum et videtur quod non quia
homo ex hoc redditur magnus
quod deo adheret, secundum illud
eccli xxv° quam magnus
est qui invenit sapientiam et
scientiam sed non est super timen-
tem deum. Si ergo aliquis deo
magis adheret tanto minus ei
imputatur aliquid ad peccatum
quod eciam dicit super xxx dist.
homines peccabit rectius quam
in toto corde adhesit domino
deo suo per amorem, et non [illegible]
imputabitur eis quod minimus
sanctificatus sit. Ergo peccatum non
assignatur ex magnitudine
persone. Contra licet assignat mag-
nitudo persone peccantis peccatum est
magis. Unde de summo bono
dicitur tanto maius cognoscitur
esse peccatum quanto maior qui
peccat habetur. Quod quia auctor
allegatus loquitur de hiis qui
[illegible] nesciunt a te [illegible]
negligenter agunt, ut
dicitur in nobis quod dupliciter
peccatum venit ex necessitate ne-
cessario ex magnitudine persone sicut
non assignat sed solum dicitur
dubium an altitudo persone peccantis
assignat peccatum et videtur quod non
quia non est acceptor personarum
apud deum ut ad [illegible] ergo
ergo non magis punitur uno
et eodem peccato unum quam alium
non ergo assignatur peccatum ex
magnitudine persone peccantis.
Quod quia deus non accipit personas
sed maioribus plures puniet
quia racione maioritatis [illegible] facit
ad [illegible] peccati ut dictum est. Tercium
dubium an ex homo sit aliquibus
[illegible] reportatur. Et videtur
quod non quia nullus ex bono
debet [illegible] [illegible] re-
portare aut si id quod agit
magis ei reputatur [illegible]
ergo adhuc altitudo persone peccatis
non assignat peccatum. Contra quod homo
magnus non reputabitur [illegible]
modum ex bono et licet sed ex malo
usu illius quia male utitur illo
bono ad datum esse et gracia
peccata ergo sunt [illegible] eclie inligitat
[illegible] [illegible] [illegible] [illegible] hoc
quia tamen peccata [illegible] in [illegible]
[illegible] [illegible] [illegible] peccatum,
[illegible]. Sed hic adhuc dubium
oritur quia prius usatur [illegible]
[illegible] videtur hoc cum peccata carnalia
sint grandia quam spiritualia. Et
videtur quod sic quia dicit augustinus super
[illegible] quod diabolus maxime
gaudet de peccato luxurie, et
ydolatrie. Sed de maiori culpa
magis gaudet quam luxuria que
est carnalis sit gravior quam
peccatum spirituale ut est superbia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
quam [illegible] [illegible], sed non est
peccatum spirituale secundum gregorium xxxi.
moralium carnalia [illegible] [illegible]
ad peccata carnalia [illegible]
[illegible] est [illegible] [illegible] peccata carnalia
[illegible] [illegible] culpe et maiori in-
famie [illegible] quod diabolus maxime dicitur
gaudere de peccato luxurie quia est
maxime adherere et difficile
ab ea homo recipi ut insaciabili-
tatem delectabilibus [illegible] ut de-
[illegible] in 3 ethicorum [illegible] dicitur
[illegible] [illegible] turpiora dicit esse in-
[illegible] [illegible] [illegible]
[illegible] quia [illegible] [illegible] de [illegible]
ex [illegible] hoc sit maxime [illegible]
[illegible] quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et [illegible]
hoc dicit maioris infamie [illegible]

Deus non est acceptor personarum

Dixa in libro [illegible] cum quis cum ce-
niceres in cella [illegible] sunt
pleni virgis et iste aug[ustinus] tangit
in libro [illegible] dicens Et cinicinium mi-
guttis nocturnis / Cinicinium cin-
ceres sunt in cella qui sunt pleni
sunt guttis nocturnis vel per guttas
nocturnas intelliguntur peccata minora que
mala esse sciunt que sunt veluti
bestiis ignorantes non sentiunt aperte
minantes sed bene sentiunt capi-
tula [illegible] descendentes [illegible] per [illegible]
x [illegible] [illegible] [illegible] sua peccata
et inferiores sicut enim peccata superiorum
fluunt ad inferiores sic ab inferioribus
tamquam a pedibus fluunt. Unde Jo-
hannes in suo prologo li 6 [illegible]
principes qui libenter audiunt verba
adulatorum omnes ministros habent
impios Ecce quomodo peccata descendunt
de capite in pedes / sic et contra
per peccata in [illegible] oculos plenos
adulterii Et apostolus [illegible] habens
populus animam in [illegible] per-
[illegible] [illegible] [illegible] et in
[illegible] fornicationibus castitas
[illegible] eius peccata [illegible] ad
capite / refert [illegible] Romani
applaudunt tibi pater [illegible] do-
minus et dominus et capiti tuo
infundit omne oleum peccatoris
i adulatoris. Adulatur cum [illegible]
virtus quam illud suscipis quod
nunc repellis [illegible] ergo pater
es quam a filiis [illegible]
et [illegible] expectas / [illegible]
Dominus quam romanus [illegible]
mole [illegible] multis et [illegible]
[illegible] [illegible] ad sedem
non [illegible] / Sicut ergo peccata
a capitibus ad minores descendunt
ita ab inferioribus ascendunt
ad capita. Unde [illegible] ascendunt
omni languente / [illegible] membris
capitis non erant torpebant
brachia sed et ipsa lingua [illegible]

et descendunt [illegible] sacra
te [illegible] exspirans
non [illegible] / Sic superiores
sancti aliquando peccatis suis
minoribus non audent eos
corrigere ne dicatur eis
[illegible]. Eice primo festu-
cam de oculo tuo / deinde
trabem de oculo [illegible]
[illegible] li iii de summo bono
sacerdotes per [illegible] in quibus
dampnantur si eos aut
ignorantes non erudiunt aut
peccantes non arguunt Ecce
quod vitia a capitibus scilicet flu-
unt ad minores et econverso
a minoribus [illegible] capiunt /
Ita duplicia sunt peccata que-
dam capitalia ut sacrilegium
homicidium adulterium furtum
rapina superbia invidia
avaritia, et si longo tem-
pore teneatur iracundia, et ebrie-
tas si assidua sit in toto
uno computantur / [illegible]
quo aliquando [illegible] peccatis
in se dominari cognoscunt
nisi digne se emendaverint
et si habuerint spatium longo
tempore penitentiam egerint et
largis elemosinis se re-
demerint et a peccatis ipsis se
abstinuerint illo igne purga-
torio purgari non poterunt
sed etiam illa flamma sine ullo
remedio cruciabit / et hiis
peccatis non tam capita scilicet
plena sunt sed et minima
[illegible] / alia autem peccata sunt
minuta que licet omnibus
nota sint / tamen quia lon-
gum esset ut omnia replicarentur
[illegible] esse aliqua
[illegible] nominentur / que
talia sunt ut quotiens aliquis
in cibo aut in potu

pectus accepit quam ut recte
ad numeranda peccata nunc
pertinet, quotiens loquitur tur-
piter, et plus tenet quam
expedit, quotiens pauperem
inoportune petentem exaspe-
ravit, quotiens dum sit corpore
sanus, aliis ieiunantibus
prandere voluit, et sopore
deditus tarde ad ecclesiam
surgit, quotiens in opere
de [illegible] filiorum uxorem
suam cogitavit, quotiens
in carcere clausos tarde
requisierit, infirmos tar-
dius visitavit, si discor-
des ad concordiam revocare
neglexit, si plus aut uxo-
rem aut proximum aut filium
aut fratrem exasperavit, re-
quirit, si amplius sunt bla-
ditus quam oportet, si magis-
[illegible] aut ex vo-
luntate aut ex necessitate
adulari voluit, si paupe-
res esurientes minime de
[illegible] sumptuosa
convivia preparavit, si se aut
in ecclesia aut extra eciam
fabulis otiosis de quibus in
die iudicii ratio reddenda
est, occupavit, si dum manen-
te iracundia dicere [illegible]
aliquid mendacium implere
non poterit, utraque permanet
et tu cum [illegible] voluntate vel
temeritate maledixerit
[illegible] male
dicti regnum dei possidebunt
Ecce breviter aliqua [illegible]
[illegible] non [illegible]
ut credimus apostolus sine
vera dubitatione [illegible]

hec et huius similia ad minuta
peccata pertinent non est dubium
sed [illegible] dixi vir sanctus
[illegible] et a quibus non solum
[illegible] christianus sed nullus
sanctorum immunis esse potuit
[illegible] aut potest, quando peccata
[illegible] non credimus
[illegible] quibusdam [illegible]
[illegible] et qui [illegible]
[illegible] deformia faciunt
[illegible] ad amplexum illius
celestis sponsi aut vix aut
[illegible] ut nunc
[illegible] habeant
[illegible] que non
[illegible] sed [illegible]
[illegible] et talia [illegible]
[illegible] aliud [illegible] aliud [illegible]
[illegible] et aliud [illegible]
[illegible] aliud [illegible]
[illegible] aliquid
contra aliam legem, lex vero alia
[illegible] voluntatis dei
[illegible] in
[illegible] ille
sine dubio [illegible]
[illegible] ille [illegible]
[illegible] qui [illegible]
admisit, [illegible]
[illegible] quo [illegible]
[illegible] sine in tempore sine
in [illegible]
[illegible] est illud de quo dicit
apostolus quod nolo ago, non ego
illud operor sed quod habitat in
me peccatum, [illegible] malo [illegible]
[illegible] dif-
[illegible] in homine ad [illegible]
[illegible] ad [illegible]
ad [illegible] multi-
tudinis [illegible] sunt [illegible]
[illegible] patet hec [illegible]
[illegible] posita [illegible]
[illegible] peccatis capitalibus

que vero pertinent igne purgatorii aut
saltem minutis que pertinent igne
purgatorium si non fuerit satisfactio pe
nitentie / unde omne peccatum procedit
due res faciunt scilicet cupiditas
et timor [illegible] sicut amor [illegible]
opponitur duobus [illegible] scilicet ~~[illegible]~~
bono timore et bono amore
sic malo amore et malo timore
omnia peccata committuntur / unde in homine
duo sunt [illegible] sensus et affectus
sensus in capite et affectus in corde
et [illegible] in [illegible] consistit [illegible]
in ingenio [illegible] et memoria
quibus tribus cellule capitis [illegible]
ita ingenium accipit [illegible] sua
capitis / secunda accipit [illegible]
ad [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] memoria
[illegible] [illegible] [illegible] [illegible] factione
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ita tria sunt
[illegible] [illegible] [illegible] et ab
illis tria sunt in nobis quia
peccatorum quedam sunt carnalia
que sunt [illegible] ut luxuria gula
[illegible] / et isti pleni sunt [illegible]
[illegible] spiritualia que sunt a mundo
ut avaricia [illegible] [illegible]
[illegible] [illegible] pleni sunt [illegible]
[illegible] [illegible] spiritualia que a
demone sunt [illegible] [illegible]
[illegible] [illegible] [illegible] que [illegible]
plene [illegible] [illegible] / hec peccata
carnalia et socialia sunt [illegible]
[illegible] [illegible] et spiritualia [illegible]
[illegible] de quibus apostolus ad [illegible]
[illegible] [illegible] [illegible] armaturam
dei ut possitis stare adversus
insidias diaboli et possitis re
sistere in die malo et in omnibus
perfecti stare / et [illegible] stabit [illegible]
[illegible] peccata capitalia / et si mi
nuta [illegible] illa gratia dei delet quia

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]
tam capitalia quia minuta
[illegible] [illegible] [illegible] [illegible] sic
deducta [illegible] [illegible] [illegible]
contra [illegible] [illegible] peccata
carnalia quibus plenius [illegible]
[illegible] sunt magna multa
et turpia / magna in qualitate
~~[illegible] capitalia~~ / multa in nu
mero turpia in qualitate [illegible] sunt
aliqualita aliquota aliqua
lia / magna in [illegible]
multa in [illegible] turpia in modo
[illegible] [illegible] hec tria debemus
apponere tria remedia ut
[illegible] [illegible] magnum timorem
[illegible] multa [illegible] dolorem
[illegible] turpia [illegible] [illegible]
[illegible] [illegible] peccatum est
magnum et multum ita
[illegible] dei magna et multa
[illegible] [illegible] in [illegible] [illegible] [illegible]
de [illegible] [illegible] magnam [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] dele [illegible]
[illegible] [illegible] depone [illegible]
peccata [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] / [illegible]
[illegible] [illegible] ab magnitudine
[illegible] [illegible] ad [illegible] [illegible]
et deportat [illegible] [illegible]
[illegible] [illegible] de albabor et
de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui delet magnum
[illegible] et multum [illegible] peccatorum sua
magnum [illegible] et delet [illegible]
[illegible] magna gratia / hec ergo
tria remedia [illegible] timor
dolor et [illegible] sunt [illegible]
tria mala que sunt [illegible]
[illegible] [illegible] malis [illegible]
[illegible] capitula [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de
[illegible] ab illis [illegible]
[illegible] [illegible] et [illegible] [illegible]

Eorum secundum circumstantias peccatum mor-
tale actuale est cum aggravatur tamen
personaliter ex [illegible] quia
peccatum mortale licet sit mag-
nitudinis est tamen magnitudine
finite in omnibus tamen aggravat pena
infinita sed virtute vero vel meritis
est respectu suppliciis filii dei cui
aggravatur supplicia infinita sed virtute
vero beatitudinis peccatum mortale
est tamen bonitate pervenit per
ten absolute clementia et
bonitas infinita Remissio
autem peccati est quasi singularis
in summi dignitate divinita-
tis quia ut in loco dicitur [illegible]
[illegible] singularis dicitur
[illegible] in una persona
infinitatis sue et divi-
nitate recepi haec est virtus
dextere excelsi Secundum est ipsi
[illegible] quod est infinite ac-
ceptabilis apud deum ipse
enim est agnus dei qui
tollit peccata
mundi Joh 1 Tertium sacramento-
rum efficacia que sunt
[illegible] [illegible] [illegible]
[illegible] ad remittendum
quia de [illegible] lege dicitur
nulli remittitur peccata sine
[illegible] [illegible]
[illegible] sed in [illegible]
[illegible] magne habundantie
de [illegible] [illegible] in
[illegible] illud haurietis
aquas in gaudio de fon-
tibus salvatoris Ysa xii
Quartum est unitas ecclesie
que est firmus remissi-
onis dicit enim augustinus in
[illegible] de [illegible] remissio
peccatorum non datur nisi in spiritu
sancto et tamen in illa

ecclesia peccata [illegible] [illegible] que [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
extra ecclesiam [illegible] spiritus [illegible]
[illegible] est remissibile patet quod
quidem iste in statu viatoris
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] deo [illegible] [illegible] [illegible] [illegible]
liberi sed [illegible] non est desperandum
de aliquo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] regnare [illegible] in [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] iustitia amicitia [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
iustitia et pax osculate sunt
iniustitia [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible]
in illa materia [illegible] [illegible]
[illegible] que [illegible] [illegible] [illegible]
dulcius [illegible] [illegible] [illegible]
et scisma [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
de iustitia [illegible] [illegible]
amicitia concordia [illegible] et [illegible]
[illegible] [illegible] [illegible] regno de iniustitia
[illegible] nocentia iniustitia [illegible]
[illegible] [illegible] et [illegible]
et quemadmodum iustitia [illegible]
[illegible] regis [illegible] [illegible]
[illegible] a [illegible] in [illegible]
[illegible] [illegible] iniustitiam [illegible]
et [illegible] augustinus [illegible] de [illegible]
[illegible] [illegible] iustitia quid sunt
regna nisi magna latrocinia
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
iustitie [illegible] est [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] in [illegible]
[illegible] et odio [illegible]

effigiatur [illegible] per [illegible] precipit in illa
regina impiissima Jezabel que
non contenta regno isto vineam
pauperis Naboth ysraelite con-
cupivit, et ut [illegible] ipsum
per falsos testes occidit 3 Reg. 21
Ita sepe in curia de avaricia et
habundancia beneficiali [illegible]
de pluribus pauperibus clericis vel
beneficia ad instar illius di-
vitis [illegible] habentis
qui pauperi [illegible] abstulit
oviculam habenti, ut patet
in hec 2 Reg. 12 et Jer. 6 omnes
pastores in [illegible] declina-
verunt [illegible] ad avariciam
[illegible] in [illegible] usque ad novissimum
[illegible] est invidia que est
[illegible] et insidiosa / hec est
illa fera crudelis que devora-
vit Joseph Gen. 37 fratres
videntes quod a patre [illegible]
plus amaretur [illegible] in-
videbant quod non poterant ei pa-
cifice loqui Gen. 37 Hec est
illa [illegible] que [illegible]
mos [illegible] abel et cain per-
petravit fratricidium Gen. 4
et [illegible] germanos
[illegible] Jacob et Esau [illegible]
et litigium / Gen. 27 et [illegible]
[illegible] de [illegible] Gen. 37 [illegible]
[illegible] aliis non prodest et sibi
ipsi nocet [illegible] que
est in se [illegible] et [illegible]
hec est illa Athalia mater
Ochozie regis [illegible]
que [illegible] mactavit [illegible]
[illegible] regium, et [illegible] stirpem
regiam 4 Reg. 11 et 2 Par. 22
[illegible]
est superbia que est tumida
et ambiciosa / que figuratur in

in Vasti regina superbissima
que [illegible]
Assueri [illegible] ad con-
vivium [illegible] et regnum
[illegible] / [illegible]
regnum illius [illegible]
est melior Hester 1 [illegible]
[illegible] est ambiciosa [illegible]
[illegible] prima
[illegible] fecit in celo [illegible]
[illegible] ad [illegible]
[illegible] in celo Michael
et alii angeli cum [illegible]
[illegible] cum dracone [illegible]
[illegible] pugnabat et angeli
eius et non prevaluerunt
neque locus eorum inventus
est amplius in celo
Apoc. 12 [illegible]
angelum cum [illegible]
dei [illegible]
[illegible] superbi et ambiciosi
qui ex parte illorum [illegible]
[illegible] non [illegible]
[illegible] cum
[illegible] dignitates
[illegible] spirituales [illegible]
[illegible] et [illegible]
[illegible] ambiciose [illegible]
[illegible]
superbia [illegible]
[illegible] et
dignitatibus [illegible] vide
[illegible] in hac vita
[illegible] in qua [illegible]
[illegible] laborat [illegible]
iam [illegible] et [illegible]
[illegible] que [illegible]
[illegible] spoliat
et [illegible] non [illegible]
quod [illegible] filii [illegible] degeneres
[illegible] filii [illegible]
[illegible] cum

Expoliavi me tuni-
ca mea, quomodo induar
illam. Lavi pedes
meos quomodo inquina-
bo illos. Sponsa nostra
ita vocatur sicut ponitur
[illegible] sponse expoliavit
et tangit et quomodo per me qui
deposuit tunicam temporalium
et difficile ei videtur illa
resumere ergo [illegible]
tenuem mundam ut a conta-
gione [illegible] videtur sicut
videtur difficile iterum ad
[illegible] ut lavi pe-
des meos. Ecce aliter di-
citur deserui negotia
venie [illegible] quia semel
[illegible] et sic ad
officium [illegible] altum
[illegible] sicut [illegible] sublimatus
in spiritualibus ita tenetur
eis in temporalibus et ideo
quia temporalia tantum sunt
quae dicit Exui me tu-
nica mea quomodo induam
illam, per tunicam enim actio
temporalis designatur unde
Salvator de [illegible]
[illegible] loquitur ait qui
in agro est non revertatur
tollere tunicam suam [illegible]
Lavi autem pedes meos quomodo
inquinabo illos. Ecce di-
citur iam [illegible]
[illegible] quibus aliquando
[illegible] solebam [illegible]
[illegible] [illegible]
[illegible] lavi [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] ita [illegible] possum

quia statim [illegible] pedes meos
in [illegible] [illegible] me
[illegible] [illegible] [illegible]
[illegible] [illegible] quidam
[illegible] [illegible] [illegible] affectio-
[illegible] Ideo dicit Expoliavi
me [illegible] affectu in
[illegible] mea [illegible] [illegible]
quia iam expoliavi me tu-
nica mea, id est temporalium curis
deposita de [illegible] me expoliavit
te [illegible] [illegible] ista tunica
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] figura legitur in Reg. 18.
[illegible] expoliavit se tunica
[illegible] [illegible] ad [illegible]
[illegible] [illegible] in Reg. 19 [illegible]
expoliavit se vestimentis suis
et [illegible] in [illegible] ad
[illegible] [illegible] [illegible]
et ideo [illegible] [illegible] sponsa
Expoliavi me tunica id est deposita
temporalium curam, ideo quomodo induar
illam id est quomodo assumam curam
temporalium id est implicando me
illis in [illegible] et ad Timotheum
nemo militans Deo implicat
se secularibus quia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] negotia [illegible]
[illegible] ut adulamur, Lavi pe-
des meos id est [illegible] [illegible]
affectus que valde impediunt
a [illegible] Dei quomodo inquinabo illos
id est [illegible] [illegible] affigere
[illegible] ad terram [illegible]
ut [illegible] [illegible] [illegible]
[illegible] [illegible] intelligunt
et si [illegible] [illegible] sit [illegible]
more dormitantis et [illegible]
[illegible] [illegible] vigilantis
Expoliavi me tunica mea tunica
scilicet [illegible] et temporalium quomodo
induar illa id est quomodo [illegible] assu-
mam illa. Lavi pedes meos

suffocatum a luto sicut concupiscentiis
et pulvere fantasmatum quomodo in-
quinabo illos ambulando per
(?)sus per vias huius seculi. Quidam bono
vi sic hoc exponunt. Expoliavi
me tunica mea, id est exui me sin-
gula sollicitudine, quomodo induar
illa, id est quomodo iterum reassumam illa.
Hoc non dicit ... sponsa que se
seculari ... fugiendo exuerat
in secularibus, spiritualibus in spiritualibus
dedit, quia sicut corporis tunica
induitur, sic mentis secularium
cura multiplicatur. Quia vero
noluit spirituales remittere, sed
in spiritualibus soli deo vacare, vocati
vero a deo sua voluntate postposuerunt
et omnia regiminis causa proxi-
morum ... subierunt, unde
gemebunda dicit: Lavi pedes
meos, quomodo inquinabo illos. Pedes
enim sunt affectiones animi, ad que
quod desideria ... corporis
pedibus ...; qui sunt cupiditas,
timor, gaudium, dolor; cupiscit
... timet ne nimie
adquisita cupita, gaudet de
adeptis, dolet de amissis. Hos
pedes lavit sancta anima ... affectus
lacrimis penitentie abluit,
hos iterum inquinari timet, quia
qui in secularium regimine po-
situs est vix aut nullatenus
pedes ... deviat. ...
... sponsa ... apperiret ...
... pulsanti ... non ... sed
manum tangit ... de quo
tactu ... surgit ut ei
apperiat ... in ... spi-
ritualibus ... cum ... proxi-
morum ... surgit ... Ex parte
... operibus ... sic autem

ponit de quo penitentia fa-
cias pro XXIIII qui ...
fecit pro minus; nunc
subdit: Dilectus meus mi-
sit manum suam per foramen.
Primum vero Bedam sic exponit:
Expoliavi me tunica mea,
quomodo induar illa ... apte
... deponi negotia ...
... omnia ...
... ad
... cum ...
... omnique ...
sollicitudine ...
... ad ...
... ;
temporalium quoque ...
subsidia ... ; Ideoque
... in eis qui sunt ...
in ... cura agere
malunt quam molestiis
laboriosam actionem
pati ... se ...
nec denuo posse ...
commemorat. Una que tuni- tunicam
ca actu paratum ...
figurabat ...
ipse ... de ...
in novissimo examinis
... et quia ...
... non vedit tolle-
re ... iustitie
... erga
... spiritualium
...
... inquinationem
ad ... nulli
que ... appetentia
videat. Lavi pedes meos
quomodo inquinabo illos.
Iam ... cogitationum
... terrena ...
... solebam frequentibus
... compunctionis
fletibus ablui et ...

mortalibus periculis erit pedes
nostros celestis ingressui dig-
nos reddidit. Ita ut dicere
possim: Stantes erant pe-
des nostri in atriis tuis Ierusalem,
Ierusalem etsi nec dum ipsi por-
te civitatis menia intra-
re ... iam tamen
intuitu cogitationis me-
as conspicatus studium ali-
quando ... gaudia
gaudiorum illius fixo semper
intuitu cordis mei plebis
se ... et quod
fieri solet ut aculeum aliqua
cruciatus egrediens ... in-
cedens pollicetur exceptam
sollicitudinem, qua dixisti
temporalium subsidiorum suffi-
ciat iste multum ut ... de-
tur et ... aliqua
aut ... vulgari ...
... aut ...
... aut ... de gloria et ce-
lestia loquens ... an-
diat, ... vero se ...
... sibi ... intus
... plebes ac
... sicut
... instat ...
se eius ... laudat, ...
... aut velit
plures ... sunt ...
... manus ...
... in ... eam ...
... omnis, ... et ...
... a ...
... Petrus lavit sui
... sua ... ipse ...
... possunt
... salute ...
... ... sunt
... petiis sed hec tamen
ipse ... sunt peccatis

ablutus / oblata ... alia ... sunt
ac salubriaribus ... que
studiis ... talium esse
... meruerunt ...
... ... quodam
... abscondit ...
... Iuxta illud
... regnum ... in ...
... amore ...
... et ... se ...
... ... nichil
... ...
... dilectus meus ... mihi
... ... quam ...
... se ... expoliavit
... ... mea ...
... se ... expoliavit et
... quibus ... erat
... de qua tunica dicitur
... aut qui habet tunicam
vendat eam et emat gladium.
Gladium quippe vendita tunica
emit qui pro celestibus temporalia
abiciat, et in ista ... ...
... ... agnit
de quo dicit et gladium spiritus
quod est verbum dei. Petrus autem ipso
... lavit quod ... in ...
... ...
... sua ... ad ...
... et quicquid in eis
... de ...
... lacrimis ... et ...
... plangit, ...
lavit, quod ... lacrimis ...
... in conspectu dei
dilecti sui ... ...
... ...
meruit quia ...
est ... in ...
... ...
... ...
... que ... a

marinis fluctibus aliena est
corpus in littore positis securitatis
venit sed dulcius non leniter
permanere tollerat itaque ymis
accedentis prosperis tamen veritatis
non deviatis cum dicitur delectatis
amicus accipit nimium sine prosperitatis
pro aliorum intellectu huius hec moralis
hic questio utrum sollicitudo rerum
temporalium deposita possit resumi
et probatur in quantum abluitur esse
aut quod sit sta[tus] quia status religiosorum
est perfeccior statu prelatorum ea quod illi de
posuerunt sollicitudinem rerum temporalium
prelati autem non (ut videtur) quod non
poterit eam recipere quia hoc esset
ire ad statum imperfectiorem quod inde
est. esse autem contra sit verum esse licet
quod ab imitando prelatos similitudinem
dicitur sicut quamvis unde sine quod est in
actu etc in ea non resistit ...
perfecto secundum ea quod dicitur perfectio ...
aliquos sine peccato animi ut secundum
homo statutus sub forma demittere
nisi distinguere et hoc perfecte ponit
ad perfectum etc patet solutio rationum
inductarum. Respondendo ad istam
questionem ponuntur tres articuli primus
erit iste an sollicitudo rerum
temporalium sit contraria bonitati an
sollicitudo deposita sit resumenda
tertius an affectiones humane utique
inquinate possint ablui. Dixi
in primo articulo quod queritur an solli
citudo rerum temporalium sit contraria
non sine intencionem ... quod hic
per tunicam debet intelligi solli[ci]
tudo rerum temporalium et contra
sepius loquitur de tunica tegente
turpitudinem Genesis 3. fecit dominus deus
Ade et uxori sue tunicas pelli
ceas et induit eos et ait ecce
Adam quasi unus ex nobis factus
est sciens bonum et malum et
emisit eos de paradiso ergo est

tunica descendens maiore
amore Genesis 37 dilexit
autem Jacob Joseph et fecit
ei tunicam polimitam talaris
est tunica ampla fluctuans talum
divinum. Exodi 28 vestitur
Aaron tunica iacinctina que
significat statum prelatorum. Primus
Mathei v si quis voluerit
tecum in via contendere et tollere
pallium dimitte ei et tunicam
que significat caritatem
unitatis Johannis xix
erat autem tunica inconsutilis
de super contexta per totum hec
declarant secularia negotia
in multiplicabilem involutionem
ut hic dicitur in hoc expoliavi
me tunica id est involucione
rerum temporalium in forma
utique penitentie remedium
quod notatur in littera pelli
ceas mortuorum animalium quia
prelati in eis primo debent
mori, in secunda caritates
habitus theologicus et mora
lis, in tertia dum sanctus
efferuit, in quarta contende
rancidis in quinta veritatis
invisibilis in sexta ...
vite active accingatur, in
signum cuius dicitur hec compos
igitur tunica. et hec incipit
tertia pars que continet ...
vite active, et dicitur
hic quod vita activa sine pla
tonis ... est primo tria
primo propter ... nego
ciorum sollicitudinem unde
dicitur glossa expoliavi me
tunica id est exui impedimenta
secularia unde vidua
illa glossa vidua quod
sed quia igitur iste non solli
citudo rerum temporalium

Ult quia primo propter superbiam [illegible] tam
[illegible] corporis [illegible] dis
[illegible] [illegible]
[illegible] [illegible]
[illegible] distraccionem corporis [illegible]
[illegible] amoveat a se corpus
[illegible] hominibus sicut eciam [illegible]
[illegible] [illegible]
[illegible] fuit, Iacob dormi-
[illegible] eum [illegible]
et [illegible] de templo
suo quia dilexit me [illegible]
[illegible] ut [illegible] opportuni-
tate [illegible] 38
Iudas videns [illegible]
[illegible] omnes fornica-
tus [illegible]
[illegible] in tempore [illegible]
accedebat [illegible] 38
Octavo propter impossibilitatem
satisfaciendi omnibus [illegible]
dispensant aliqui [illegible]
rerum temporalium utiliter
[illegible] [illegible]
[illegible] sunt sicut dis-
[illegible] specialiter ita
[illegible] sicut
[illegible] ita [illegible]
aliqui [illegible] et [illegible]
Octavo propter [illegible]
[illegible] in [illegible]
[illegible] homo quidam habe-
[illegible] [illegible]
[illegible] [illegible] forme
[illegible] [illegible]
alii [illegible] alii [illegible] alii
[illegible] alii [illegible]
[illegible] alii [illegible]
[illegible] propter
[illegible] [illegible]
avaricie [illegible]
[illegible] [illegible]
[illegible] dispensacio

et avaricia vel [illegible] rebus
[illegible] desertum [illegible] et in
[illegible] cupiditate [illegible]
[illegible] [illegible]
[illegible] vivos qui [illegible]
[illegible] non [illegible]
[illegible] [illegible]
[illegible] non [illegible] quo ad
alias [illegible] ad te [illegible]
[illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] temporalium [illegible]
[illegible]. [illegible]
[illegible] in [illegible],
[illegible] [illegible]
[illegible] de [illegible]
[illegible] temporalis
[illegible] diligunt. [illegible]
[illegible] [illegible]
[illegible] in [illegible]
[illegible] a domino [illegible]
[illegible] aliquid
[illegible] [illegible]
[illegible] sibi [illegible]
[illegible] sibi [illegible]
[illegible] de
[illegible] [illegible]
[illegible] cui ministrabat angelus
[illegible] exemplum [illegible]
[illegible] aliquid [illegible]
[illegible] ista [illegible]
[illegible]. [illegible]
[illegible] corporibus [illegible]
[illegible] [illegible]
[illegible] [illegible] et [illegible]
sicut [illegible]
[illegible] tradidit [illegible] et [illegible]
[illegible] [illegible]
[illegible] non [illegible]
[illegible] ista [illegible]
[illegible] ista [illegible] ut in operibus
[illegible] non regnum dei [illegible]

acquisitionis indicat et propter ista
faciat iniquum in cordibus spiritum
facere iubebat / in curiis aut ubi-
que non sit mendicata salutacio
a qua mereat quilibet in [illegible]-
nalite sed salutari quod [illegible] et
habebat aut quo, mendicamini utique
videremur ipsum dominum habuisse locu-
los quo ea que dabant mitte-
bant ut sumi possint adversus
pro tempore maiores ut ipsos apostolos
reuniasse multa fratres indigen-
tie non solum in transitum sed
etiam in pluribus tempus suspen-
dentes sicut sicut in actibus
apostolorum legimus satis claret sed
illa scriptura esse intelligenda
ut nil operis uel temporalium ad
pertinendum augere uel tenuare
egestatis tangendo et necessitate
sanandum [illegible] sic ergo hic salutatio
bonorum temporalium hic notatur et te-
nuare esse quod tunice fuerunt
quarum forma corporis [illegible]
religiosi [illegible] [illegible] moribus
[illegible] spiritualibus [illegible] doctorum [illegible]
gloria honorum forma est [illegible]
mortalitatis quibus passione domini
[illegible] stola est forma stola
qua filius prodigus [illegible]
indutus [illegible] est odoris vestis
qua Jacobus indutus a patre
benedicitur [illegible] sordida vestis qua
in Zacharia [illegible] magnificat
[illegible] [illegible] [illegible] est [illegible]
tunica qua Aaron [illegible]
[illegible] sanctorum ornat et ornat
legimus dominum deposuisse vestimenta
sua primo in cena sed ea re-
sumpsit / [illegible] ad [illegible]
sed reddita sunt ei [illegible]
a militibus et reddita sunt ei
[illegible] crucifixus et non resumpsit
ea [illegible] at tamen alteram quia
[illegible] autem dicam resurrectionis de

mundant et [illegible] quasi [illegible]
flagello [illegible] quibus [illegible]
in [illegible] [illegible] [illegible]
ad [illegible] [illegible] de [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible], non solum illa
sed et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
adoptionis filiorum dei et paterne
[illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
caritas gaudium pax patientia
longanimitas bonitas benignitas
mansuetudo fides modestia
continentia castitas ad [illegible] [illegible]
non est lex [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible]
[illegible], [illegible] sed
non [illegible] [illegible]
sed non [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
tempora [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sicut sol
in regno patris eorum de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et emat
gladium i. non dubitet [illegible]
[illegible] [illegible] [illegible]
pro gladio i. verbo dei quod
est gladius [illegible] [illegible]
a malo, de [illegible] [illegible]
[illegible] de [illegible] [illegible]
[illegible] [illegible] dei [illegible]
habenti i. cui fulget [illegible],
in [illegible] non habeat
hoc saltem [illegible]
[illegible] [illegible] [illegible] xiij

dicit dñs de [illegible] [illegible]
in agro fuit ho[mo] [illegible] ut
tolleret tunicam suam. Ceterum
vestis qua utitur in magnis
festis ablata perdidit qui
dicitur zach 3 de Jhesu ma-
gno 3 qui stetit [illegible] vestibus
sordidis, vestis pellicea
que fuit de mortuis anima-
libus in signum vite corruptio-
bilis est tunica Joseph po-
lymita et talaris i. plurium
colorum [illegible] Gen
37. Alia fuit tunica parva
qua faciebat Anna Sa-
muel filio suo [illegible]
[illegible] Anna postulabit
deum ut ponat Samuel
[illegible] que est
[illegible] respectu [illegible]
de qua Joh. 21 dicitur quod petrus
succinxit se tunica ut
licet super aquas liberet
ad xpm i. spiritualiter accedi
[illegible] astringunt ne fluiti-
bus [illegible]
[illegible] doctores [illegible]
debent [illegible] sibi [illegible]
de [illegible] exemplo [illegible]
[illegible] ad [illegible]
[illegible] debent [illegible]
[illegible] [illegible] ad-
[illegible] [illegible] ad [illegible]
[illegible] ad ambulandum
[illegible] ad ministrandum [illegible]
resistendum adversario [illegible]
ambulandum ut [illegible]
[illegible] ad ministrandum [illegible]
[illegible] cum petrus accinxit
se gladio [illegible] abscidit
auriculam malchi [illegible]
[illegible] se [illegible] ambulavit
super aquas [illegible] se
[illegible] de tunica [illegible]

aut angelus petro de primo accin-
gere gladio tuo super femur tuum
potentissime. De istis pannis
[illegible] sanctorum [illegible] in
veritate [illegible] [illegible]
est tunica xpi inconsutilis quia
habebimus [illegible] corpus [illegible]
[illegible] [illegible] [illegible]
et mortale immortalitatem.
[illegible] [illegible] [illegible] ut
ista [illegible] [illegible]. Ex quibus
[illegible] triplex pulchritudo [illegible]
[illegible] [illegible] moderamine [illegible]
[illegible] habundantia prima est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] se [illegible] [illegible]
[illegible] prima [illegible] et est [illegible]
aliquis sibi [illegible] de [illegible] [illegible]
[illegible] in [illegible] vite [illegible] et
talem pulchritudinem habuit [illegible]
[illegible] apostolus [illegible] ambulando
[illegible] [illegible] quam habuit [illegible]
[illegible] [illegible] quibus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] paulus apostolus [illegible]
[illegible] maluit paulus [illegible]
[illegible] [illegible] in [illegible]
[illegible] paulus [illegible] [illegible]
[illegible] [illegible] [illegible] et
dissoluti qui audent [illegible]
[illegible] paulus et apostolus [illegible]
audebat [illegible] [illegible]
[illegible] fuit apud deum [illegible]
[illegible] [illegible] [illegible]
[illegible] sibi [illegible] [illegible]
[illegible] maluit laborare [illegible]
[illegible] [illegible] [illegible]
[illegible] paulus [illegible] [illegible]
qui bona [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]

medico abscondit ab aliis mi-
nistris hic euadit supplicia in illo
mundo non solum de iure catholico
ut iudicium competens dei neque
virtus neque scientia effugiam
Secunda solitudo est [illegible] quando
corpus est in choro ut homo stat
in ecclesiam ita agnoscitur [illegible]
vocationem sed quia non extinguitur
in eo affectus celestium et delectatio
dei et proximi ut quando est festus
dies occupat se cum [illegible]
et largitur elemosinam secundum fa-
cultatem suam sicut Thobias in-
formabat filium suum quomodo po-
teris esto misericors. Si multum habu-
eris multum tribue si modicum est modi-
cum tribue. Si autem est dies feriata
apta labori illa non amittat
sed fracta(?) laboribus manuum
suarum manducabis beatus es et bene
tibi erit. Tertia solitudo est
summe abhominabilis que est vitu-
perabilis et inhabilis et sic
quando homo dimissis rebus celesti-
bus et seruicio dei et festo cum
occupat se circa [illegible] aut circa ven-
dicionem aut alia quecumque nego-
cia que in eo extinguunt
caritatem dei et proximi et ta-
lem reprehendit dominus Math. 6
Ne solliciti sitis quid mandu-
cabitis aut bibetis et hoc propter
multa mala que eveniunt
ex illa [illegible] maxime apud
studentes apud magistros
et doctores cum dimissis aliis
[illegible] alii aliis [illegible]
[illegible] amat [illegible] aut
[illegible] de [illegible]
[illegible] laborant in capitulo(?)
et doctrina et solitudine
[illegible] acquisita [illegible]
[illegible] dimittent [illegible] mala

venit hora quia deus non
amat neque [illegible] sunt
ideo si est electus quod bona
[illegible] et gaudium
et aliqui [illegible] quod [illegible]
illo [illegible] quod alcio-
re. Cum quasi Math. [illegible]
solitudo [illegible] ubi
[illegible] dei ubi
[illegible] scandalis
[illegible] sequitur [illegible]
simulat dissimulat ma-
[illegible] et [illegible]
aut [illegible] possit se [illegible]
in patriam [illegible]
[illegible] et gaudium
[illegible] [illegible]
[illegible] et [illegible]
[illegible] vel [illegible]
[illegible] de [illegible]
XV [illegible]
[illegible] et [illegible]
[illegible] [illegible]
[illegible]
[illegible] in [illegible] quo
quando [illegible] solitudo [illegible]
ta per [illegible] [illegible]
[illegible] [illegible] cum [illegible]
[illegible] [illegible] non [illegible]
[illegible] dominus [illegible] XXI q. 1
de monachis cum [illegible]
[illegible] in monasteriis
si [illegible] ad clericatus or-
dines [illegible] statim
[illegible] a [illegible]
destruunt statutis [illegible]
ad [illegible] magis
[illegible] via in [illegible]
[illegible] status aut [illegible]
ad [illegible] et [illegible]
[illegible] [illegible]
[illegible] status religiosi [illegible]
ad statum [illegible] sicut

disciplina ad magistrum
et suppositi ad prelatum dispo
sitio autem non tollitur penitus
obedientie nisi forte quantum
ad id in quo prelatum impug
nat. Quantum autem ad id ad
prelatum tenentur magis
conformari sicut disciplo
rum ad magistrum pertinet
non tenetur ad sic audien
dum verum sibi qui loquitur
et inducitur vel magis
quia autem [illegible] ergo ex quo
quia sunt in regularibus
observantiis que non con
veniunt pontificali offi
cio sed magis valeant
ad prelationis custodiam
sicut esse continentia pau
pertas et alia consimilia et
hoc remanent [illegible]
facto episcopo obligatus
ad habitum portandum sive
religiosis quam esse consimili
obligationibus sequi sicut
sunt in observantiis regula
ribus, que officio pontifi
cali repugnant sed et soli
tudo claustri et alique
observantie singulares
ex quibus impotens reddi
videtur ad exequendum ponti
ficale officium et hinc di
[illegible] non [illegible] in aliis
cum dispensatione cum potius
quod requirit necessitas propo
sui officii et eodem modo
in quibus venit per eum
quo vel alius prelatus religio
sum in talibus secum dispe
sat. Isto [illegible] patet quod
hec questio est sollicitudo

singularis possit ut [illegible] [illegible]
prelatus. Sed hec questio ex [illegible]
[illegible] sit per [illegible]. Sollicitudo cum
secum cura quia deposuit religio
in statu episcopali sit assumi ut
[illegible] de [illegible] sit episcopus quia
hic absolvitur a iugo monastice
observantie non quantum ad omnia
sed quantum ad illa que pontificali
officio repugnant. Alias abbates
qui in [illegible] [illegible] deposu
erunt [illegible] [illegible] [illegible]
[illegible] ex [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] religionis [illegible] [illegible] [illegible]
religiosus [illegible] de [illegible] [illegible]
prelati quia talis non sit [illegible]
[illegible] [illegible] [illegible] religiosus [illegible]
[illegible] [illegible] sollicitudinem [illegible]
[illegible] [illegible] [illegible] vel alias
quam hoc esset [illegible] [illegible]
sed [illegible] [illegible] [illegible] esse [illegible]
et de tali loquitur [illegible] dicitur
quod [illegible] alia [illegible] sollicitudine
[illegible] quia ex [illegible] [illegible]
religiosus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dubia [illegible]
[illegible] cum religiosus [illegible] ad
statum episcopalem [illegible] ad ob
servantias regulares quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] electo a
iugo regule monastice absolvitur [illegible]
et [illegible] [illegible] de [illegible]
episcopus [illegible] sed observantie regulares
[illegible] ad [illegible] regule [illegible] religiosus
qui cum episcopus assumitur non tenetur
ad observantias regulares [illegible] quod
ille qui de monacho fit episcopus ab
solvitur a iugo monastice [illegible]
non quantum ad omnia sed [illegible] ad illa
que officio episcopali repugnant
[illegible] [illegible] esse in [illegible]
[illegible] dubium [illegible] conscientia [illegible]

ut religiosus ascendens ad gradum
altioris, utputa episcopatum, teneatur ob-
servare statuta sue religionis etc.
Videtur quod non, quia religiosus non
tenetur observare vota que in seculo
voverit, ergo nec episcopus non obligatur
ad ea que tenebatur observare in
statu religionis. Item quia maior
est votum voto. Dicendum quod vota se-
cularis vite sunt quo ad vota
religionis sicut secularia ad vota
sed vota religionis sunt ad
[illegible]
ad statum perfectionis aut superflui
habitus vel status dispositio ad
hoc utitur religiosus ...
Item dubitatur an religiosus factus
episcopus teneatur ad obedientiam
superioris sui regularis et utrum
teneatur ad paupertatem servandam etc.
Videtur quod non, quia est exemptus
non tenetur ad paupertatem
servandam ut patet in decreto
supra inducto. Dicendum quod circa ad ma-
teriam de monacho episcopo facto notandum
liberis bonis ... dignitatem ... obedi-
entie ... voluntate
tenentur ad altaris observantias
regulares. Item quod ... est
attendendus quod epi religiosi
dicti ... religionum non
tenentur quia sunt ... que dici-
tur sicut et ipsi prelati religio-
si ... tamen adhuc obli-
gatio voti ... ita quod ...
... aliquis ...
... teneantur ...
... tenentur statuta regularia
... modo ... sunt super
... habent ... non ...
... paupertatem ...
... quasi ... debitam
... subditur quod postea
episcopus ordinat ad altare
ad quod pontificatur quam ...
vel ... testa-
mentum aut ... quia ...
... dispensatione ei
... committere ...
... morte ...
... quia nunquam testamentum
valet ut apostolus dicit ad Hebreos
IX ... ex ... testa-
mentum facit ...
... sunt ...
... apostolica auctoritate ...
... ampliata potestate sive
dispensationis ut ...
dispensatus posset valere
post mortem.
Item in libro ... queritur
... an ...
... possunt
... aliquis ... non
quod in ... pedes ...
... sicut ...
pedes ... alii ...
... pedes ... alias
partes ... sit ...
... et ... sepe
indigent lavari ...
... alii ...
... alii ad ...
... alii luto inqui-
nantur, alii pulvere ...
... ...
... indigentes ...
... ...
... alii ... ad
... ...
... in
... voluptate
... pulvere ...
... de ... in-
quinate ...
... ardentes
et ... non ...

quasi d[icat] q[uod] illi v[er]o p[ri]me ardentes
sunt ira vicinis quibus nisi sunt
refrigerata vult affectus domini
qui usque ad humilitatem. Gal[at.]
de iracundia cadit ista cum ani
habeat affectibus suis sup[er]
p[er]venit s[ed] ut odium indignationis
de p[e]ctoris [illegible] videte ne
xxiiii fiat fuga vestra hyeme aut
sabbato, hyemale cum torpor
negligentie pedes i[d est] affectus
astringit. ne quod sit solicitus
de salute aut sui, de triplici
s[ed] quo eius animam offenderetur
ad lapidem pedem tuum / la
pis xpus est in quo offen
dit eum altera fide non re
dit, ysaie xlviii erit in la
pidem offensionis et petram
scandali de quibus d[ici]t primo
sordes eius in pedibus eius
nec recordata est finis
sui / sed de quibus alle dub.
luce q[uar]to excutite pulverem
pedum vestrorum in testimonium
sup[er] illos s[ed] q[ui] noluerint vos
recipere nisi [illegible] mendi.
A [illegible] [illegible] vult aufe
rendum est calceamentum
ut [illegible] i[n] mortua
opera [illegible] [illegible] [illegible] et [illegible]
d[icitur] tolle calceamentum de
pedibus tuis terra enim in qua
stetis sancta est i[d est] domine re
ligionis sed quia s[ecundu]m
[illegible] pro calceamento pelles
inveniendi [illegible] est de pellibus
mortuorum animalium i[d est] [illegible]
in antiquorum exemplis.
[illegible] agnus paschalis d[icitur]
exo xii comedetis habentes
calciamenta in pedibus
i[d est] exempla antiquorum patrum

[illegible] ungendi sunt pinguedine
unde Job 29 lavabam pedes
meos butiro et petra fundebat
michi rivos olei / butirum mite
dedit xpus ante passionem ipso
ipsi sancto dedit [illegible]
[illegible] [illegible] [illegible] lavandi
aqua unde dns lavit pedes dis[cipulorum]
[illegible] [illegible] et ait petrus non
lavabis pedes meos s[ed] et manus
[illegible] et caput i[d est] non solum affectus sed
[illegible] et [illegible] i[d est] [illegible] et caput
i[d est] sensum [illegible] ad affectus
[illegible] lavare est difficile
[illegible] Ezechiel [illegible] in
in aqua usque ad talos s[ed] lavare
a [illegible] et usque ad ge
nua que flectunt ut [illegible]
[illegible] loquitur et usque ad
renes ut fiat ablutio [illegible]
nalium voluptatum s[ed] non usque
ad [illegible] difficultate lavan
dum affectum quia sunt in corde
hoc est quod non potuit [illegible]
dere. A quibus excutiendus
est pulvis sicut dixi [illegible]
excutito pulverem pedum [illegible]
[illegible] [illegible] [illegible] lavamini
[illegible] ideo dicit ysaie x lavamini
et [illegible] auferte malum
cogitationum vestrarum, lavamur quando
in pedibus sunt et [illegible] cum
[illegible] [illegible] plangunt et plangenda
[illegible] non committunt [illegible] ipsi
pedes i[d est] affectus [illegible] non
[illegible] de peccato preterito [illegible]
[illegible] videat [illegible] non
[illegible] [illegible] peccatum [illegible]
de quo non [illegible] [illegible]
de [illegible] [illegible] [illegible]
delectationem de aliquo pecc
ato nec de [illegible] [illegible]
voluntate aut mali [illegible]

ad peccandum aut mala voluntate in
se habent carnem compositam velut non peccarent
et iste est qui secundum verum dolorem
de peccatis contritus cum displicentia
eorum cum vera confessione et pro
posito satisfaciendi et amplius
numquam ea peccata committendi et iste
est qui induatur et indutus est alii
autem induunt et lavant et non
lavi nunquam induam in peccata praeterita
plangunt nunquam tamen peccare desistunt
ut dicit glossa in lavi lavi pedes
meos quomodo iterum inquinabo
illos quasi diceret sponsa Christi id est
anima vere penitentis lavi pedes
meos scilicet cum inquinavero eos
quando ipsos sordibus omnium quae
vitiorum quae erant in luto fecis
erit sine dubio reordinanti
deterius cum iam careant ita qui me
lavantur dixit vel vade et amplius
noli peccare ne deterius aliquid
tibi contingat. Istis stantibus
patet hoc quaestio ad istud aliud
vita activa periculosa est propter
affectionum periculum obstinentiam
et cetera et est hoc dicens
lavi pedes meos id est affectiones
et cogitationes meas quibus
aliquando terram tangere solebam scilicet
amare me ... terrena
ab his perversis fletibus compunctionis
ablui usque hunc arcem contemplationis
et arcem in hoc deduxi quia
contemplatio in luto materiae
felicissimos mentis actus de
figit et aufugit obtutus id est
visus et ubi aciem sive con
templationis infigit tractu vel
inquisitione talis ea manet in
tenebris quia tenet et sequitur
rei theorias per cuique sufficit

si aliud in illa regionibus videt
ineo iudicio quam sapientibus ama
tur et pravitatis immutat ut tene
bre de tenebris et lux luci
constituitur et ad visum quem respe
ctare si pedes meos non co
inquinabo haec veritatis ob
ideo vita activa pe
riculosa est propter laborem
et sublimis conditur gubernatione
quod glossa super illo verbo quomodo
inquinabo illos, quasi dicit
ut de culmine contemplationis
descendens ... sor
dibus pallidus quia vero potius
sollicitudine temporali
subditorum quibus exinde
ducitur vitat pericula Sed
XXXIV dicit hoc dicitur ne
graviter a negligentia sua
et ut iustificabitur tempore
a peccatis labiorum scilicet glossa o quam
bona spiritualia negligit negotio
ciosus qui continue temporalibus
titulum cum sua diligentia et
celestia non habet in prospectu quibus
per est liberare ab istis vitae
extremis volutione ingeritur se
illis bibere quia per iustificatione
tempore a peccatis labiorum eius
qui continue loquitur multa
scilicet et nec opera nata sed est
ut quis dabit ori meo
custodiam scilicet ut amicum meo
non offendam et super labia
mea signaculum scilicet ne appe
tentia verbi derelinquendo
loquendi ut non cadam
in ipso scilicet labiorum periculo et
lingua mea perdat me id est
dignum faciat perditione quia
quo istorum preces non impen
dunt qui continue iacent
in luto scilicet malarum affectionum
bene vita activa quae est periculosa ego

Ex quo collevie et adiuncta
inferio dicit iste vita cor quem
pedes qui debent mitti
in ministerio sponsi debent
esse puri ad quod lavare
viri sunt duo quia dum con
iugialis intrant in illud
ministerium dici vult ipse Aaron
et quia pede quasi quodque
tangitur terram concupiscentie
sensualitatis ut terre ne
perculis in eis debemus
adhaerere et dilectioni per ipso ma
gis ut superficie lavare
ut audivit dominus Iacob xmo
dicit dum latus iste non
indiget nisi ut pedes
lavet. l. quod sint cotidie
mundi iste ita indiget
lavare capitis cum vero iste
quod capitis sive sponsus est intelli
gentia que in viris capitis
immediate tangitur a deo
ut dicit auctor de spiritu
et anima ideo lavare non in
digetur, ut tales indiget
lavare manum quod omnia cum
non fuit ipse indiget capitis
non indiget sed in indi
gent lavare pedum dum
cum iste quod fons omnis
incorporale iste aliam dominum
non perficit temporalibus et illa
bere aliqua inordinata
in sua sensibilitate ipse cum
nullam temptationem in tribus
et quia sedet aliqua
macula ut stuga obscu
ritatis in mente vel anima
dicit ego incorporale pedes non
scimus vitam eternam ac
et in infima cuius anima
unquam ad hanc pro solis
reputatur pedem quem tamen
sunt despecti dicitur. ego solus
pedes indiguit lavare

hos pedes bene lavare indigent
tamen magnam sponsa qui
dixit lavi pedes meos l. cogi
tationes meas quibus aliquam
terram tangens sollicitudinem mordina
te aliquando intendendo ad illa
quas, pectus florida, apparebunt
albas ut continue mea colore
meam quod ego vult contaminabo
illas ubi dicit intelligas quod dum
conabo illas illas vinctas quorum
ymaginibus temporalium intel-
intellectualibus operatis et fonte
in hac latere super intellectuali
oratione reputantur macule et
offendicula. concluditur ego pedes
puri esse ab omni labe innocens.
Ex quo pedes signati quod ad puritatem
operis tria requiruntur, primo quod omni pilo
a voluntate iste expellendi, ff ait XX
ammis post dare nudum esse cor
meum de prioribus suum a peccato
q. d. ergo nisi quod spiritali gratia
qui dicit Iohannes in prima
canonica c. 1 si dixerimus quia peccatum
non habemus ipsi nos seducimus
et veritas non est in nobis
secundo in purificatione intentionis
a duplicitate. Iacobus, purificate
corda vestra duplices animo et
ergo dicit duplicis animi quia
alibi dicit ve duplici corde
tertio in abstractione perturbationis
a rationis que sit dum gratiam ex
xxiii purissimas nudam aquas
cor et flumina cor ad nunc
quasi olim aquas nature
cogitationis a rationis ex omnibus
nisi dominus reddit purissimas
et absolvantur ignorantie et
a perplexibilitate fiat sed flumina
cor addunt omnis altar in
cogitationibus finalis hunc dubiis
et mirabilibus ostendit

latus 3

expressius vero ablucionis hunc est
gradus hoc est in ablucionem se
dealis quantum ad incipientes. iste
vasa testea i. rudibus domus
lavant. Genesis xviii. lavantur
pedes eius .i. affectus vite ab ex-
pulsione peccati. et requiescite sub
arbore .i. sanctitate vincitis ab actu
peccati penitencia hoc est pane .i. exem-
plis bonorum. et confortate cor vestrum
opus bonum. et postea transibitis
in opere dei et postea [illegible]
in gloriam celi. ysaie i lavamini
et mundi estote auferte malum
cogitacionum vestrarum ab oculis meis
Secundo in augmentum formositatis
ad [illegible] ut sit
[illegible] lavat, mulier ut sit
pulcrior pro sponsi [illegible]
[illegible] et [illegible]
[illegible] lavabo
[illegible] manus meas
ut [illegible]
et [illegible] altare tuum domine glo
.i. [illegible] ornando ut
[illegible] exemplum [illegible]
[illegible] lavant
et ungunt [illegible]
vestimentis et [illegible] lavit
[illegible] et unxit se, et post
augmentum pulcritudinis [illegible]
[illegible] exemplum in
humilitatis. [illegible] ad [illegible]
[illegible]
[illegible] Jo. xiii^o si ego
lavi pedes vestros dominus et magister
et vos debetis alter alterius
lavare pedes exemplum enim de-
di vobis [illegible] et vos faciatis
[illegible]
ad [illegible] sicut [illegible] lavat
se ut [illegible]
[illegible]
[illegible] lavat [illegible] .i.

longitudine [illegible] in sanguine
agni .i. in [illegible] et angustia
passionis [illegible] ut sit [illegible]
in ligno vite [illegible]
.i. per exempla sanctorum [illegible]
[illegible] x lava [illegible]
[illegible] ut [illegible]
[illegible] exemplum in petro cui
dixit dominus si non lavero
te non habebis partem mecum
et [illegible] domine non tantum pedes
[illegible] manus
[illegible] et caput [illegible]
[illegible] ut sit [illegible]
[illegible]
[illegible]
xix [illegible] lavit pedes
suos [illegible] in [illegible]
[illegible]
[illegible]
[illegible]
[illegible] duo sunt pedes
[illegible]
[illegible] et [illegible]
hec [illegible]
in [illegible] xlv [illegible] duo
pedes [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] duo et
[illegible] pedes [illegible]
[illegible] pedes [illegible]
et [illegible]
ambulans et [illegible]
de volatilibus est homo [illegible]
alta [illegible]
[illegible]
[illegible]
[illegible]
ut aquile iuventus tua
[illegible]
et [illegible] sit aquilibus

qui possit dicere nostra autem con
versatio in celis est, predicat
animi dulcissime et nulla a
nimis pedibus veniunt, animus
autem pedes significant affecti-
ones quos debemus ipse mundis a
carnali contagio iuxta illud Can-
tici v° b. nisi te agnoscatis
nisi te pernitus cognoscis
tui nisi intencionem devo
cionis cupiditas nisi sanctitatis ma
te simplicitas angeli que
la, nil prodent aut sit
nisi cognoscatis te quia de
curia es, nisi pulchrum nem
natur tue summis et corporis
te illecebre non devingant
nec impedimenta detinaclis
nil tibi vocaliter includis
nobilitatis suffragabitur
Cognosce ipse te et nasce-
tur decorem, et ergo si
carnalia vinculis pedem ut
mundo cerca vestigio in
carnalia impedimenta
sed servatas, vestigium
mentis tue corporalia vin
cula sed impliceant ut
pes tuus spiritualis impa
ratur, tales enim sunt
qui in regnum celorum a
pauci eligunt a domino
de quibus dicitur Christi precio
sed quibus euangelizantium
pacem, talibus exemplis enim
dicit Salve calcamenta
pedum tuorum ut mortuum
pacem ad dei regnum de
ponit omnibus eternus eum
viam. it mundi spiritu vesti
giaque mentibus inducere
spiritum dicit hic iam lavi pe
des meos quid inquinabo
eos dum incederem nec
clo maculam de corporibus eo

tubinio de illa lectionem ut sa
nitatem tuam latius amplexatus
ano inquinabo eum ut in corpus
clausum sed illa indulgeremus
passionem eius terrenam ...
dicitur quod sit lavare pedes hanc
et ceteris habemus in figura est
lavare pedes sibi misterium hominis
impingit sit, nunc quod scriptum est
Si ergo lavi pedes vestros dominus et
magister quanto vos magis debetis
alter alterius lavare pedes hoc
dicit ad humilitatem pertinet exempli
non ad misterium pedes debet
lavare suos qui intelligere hoc per te
in Christo Si enim non lavero nisi
pedes tibi non habebis partem
mecum Quod dicit petrus dicit quod
de nobis requiritur cum lavit
ipse pedes non uita quod illi
lavare et ideo ergo sic in
animus eos quod hic sancta ecclesia
quod lavi pedes meos, non
dicitur ergo illi lavabo eos sed
quo illi inquinabo eos quasi
ablata macule veteris obli
ta totaliter admonet misterio
corporali emundacionis spiritualem
deteneri actionum ac terrestri dilucidus
vestigium itaque pedis tu scilicet
laueris cum fortius inquino
et iustitiam in dauus sanctito
tamen nec illius corporem cupi
ditatis sordibus inquinatur
Ista sunt pedes quos David sa
lutis in figura quam te domini gradatur
impleris quod eis inveniamur
non possit dicere stantes erant
pedes nostri in atriis Ihesu
cotique hic non corpus pedes
ihesum eum sicut te paulus
dicit in celis est et unum
te docuit mecum mori in celo
stare possis in ... nostra

aut comparari in celis est ... spo
nens ... sanctione que sunt
... que spectant ... augusto ...
quorum ... quorum ... ...
que ... [illegible] ... ~~[illegible]~~

Dilectus meus misit ma
num suam per foramen et
venter meus intremuit
ad tactum eius. hec est vera
quia in qua ponitur confortatio
sponse zelantis et tangitur
[illegible] ... quod sponsus
... sua immisit ... quia
in infirmitate turbata est ibi
venter meus contremuit,
vero dilectus manum suam per
foramen mittit cum nos
... occulta inspirationem
ad opus virtutis attendit,
... nos ad ...
... sua ... quia
operatus est in nobis, vel
... nos ammonet ad opus
... operatus est per nobis ...
... est incarnatus passus
flagellatus mortuus ...
... et ... nostre ...
misit ideo dicitur dilectus
meus ... Exposicio
me ... ...
... dilectus meus mi
sit manum suam id est ... in
... consolationis per fora
men id est ...
inspirationis, venter meus
id est infirmitas mea vel
... mea ... contre
muit ad tactum eius. ...
timebam ... ...
... in sua vocatione
qua vocatus fuit permaneat,
... sic dilectus
... similitudo est ab illo
qui ad hostium cubiculi amice

pulsat, et cum non aperit
... per fenestram manum
tangit eam, at illa ...
... aperit ei, amatus
dilectam que opaco ...
Christus per manum quippe
... per manum ...
... per foramen cubiculi
dilecte animus corporis ...
est cubiculum anime, manum
ad sua dilecta per foramen
misit quia per ... corporis
in memoriam ... misit
opus suum obediencie quod ...
gloriosus magni egressus
labore huius ...
et ... sunt ... et
regnum celorum ...
quatenus exemplo ...
... ut ... in ...
... passus ...
... ecclesie ad tactum Christi
intremuit quia ...
... flagellante ...
... de facto Christi ...
timuit ne ad ...
exemplo Christi ...
... obediens aut factus
a Christo ... per ...
... mobile ...
... in ecclesia intelliguntur
...
... tacta manu ...
tremefacta. Surrexi de loco
ubi dormivi quod ...
... in placationibus ...
et ... aperirem
dilecto meo corda id est malicia
... et a bonitate
clausa. Novum quod dilecto
... pulsanti non aperit,
manum autem tangenti
max aperit quod hostium cor
dis magis exemplo operis

quis parte [illegible] resi-
dat ut [illegible] [illegible]
introducatur, Christus [illegible]
regimine cum spiritualibus vir-
tutibus [illegible] [illegible] communis
[illegible] et vas ad bene [illegible]
[illegible] [illegible] maxime [illegible]
[illegible] incipiunt ei [illegible]
[illegible] alii ab eo [illegible]
[illegible] accepti [illegible]
ideo [illegible] subdit: myrra
[illegible] manus mee
distillaverunt. [illegible]
[illegible] vel sic dilectus meus
dilectus manum suam ad nos
pulsare cupiens mittit cum
[illegible] [illegible] ad [illegible]
operationem suam qua operatus
est in nobis non solum
videlicet ut [illegible]
essemus sed etiam ut ipsius
essemus per gratiam et per gloriam
manum suam mittit ad nos
cum nos [illegible] exemplo
operationis qua operatus est
ipse pro nobis cum [illegible]
[illegible] [illegible] ad publicum
[illegible] [illegible] tantum
[illegible] et in [illegible] eo
[illegible] ut nos [illegible]
[illegible] et celestes [illegible]
[illegible] ut nos [illegible] vi-
veremus dignatus est
[illegible] [illegible] venit noster
ad [illegible] tactum [illegible]
intremuisset quia minime
recordata [illegible]
operationis [illegible] nostra
[illegible] [illegible] illud
[illegible] [illegible]
[illegible] et [illegible] ad
[illegible] [illegible]
[illegible] pro qua deus incar-
natus est ac mortuus.
[illegible] valet assurgere [illegible]

[illegible] / [illegible] [illegible] [illegible] non
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] in corde [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dolos [illegible]
[illegible] dolos [illegible] [illegible] pro
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dolos [illegible]
[illegible] [illegible] [illegible] [illegible]
studuit attestando [illegible]
[illegible] [illegible] sua [illegible] [illegible]
[illegible] ac dolore animo
esse repletum [illegible] [illegible]
[illegible] [illegible] ipsa [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] se esse
[illegible] [illegible] / [illegible]
[illegible] sunt [illegible] [illegible]
[illegible] et ad tactum dilecti
[illegible] [illegible] sponse
cum ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] / necnon ad
opus [illegible] [illegible]
[illegible] [illegible] / hec est enim [illegible]
[illegible] [illegible] ut [illegible]
dilecto meo / [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
non solum cum [illegible] [illegible]
nostro in corde [illegible]
[illegible] [illegible] [illegible] [illegible]
qui corda sua [illegible] [illegible]
[illegible] solebant / ad [illegible] [illegible]
[illegible] in [illegible] [illegible]
et bene se [illegible] ut aperuit
dilecto [illegible] [illegible]
quia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] ea que [illegible] [illegible]

ut sicte absit p[er]uenit q[ue]re
d[e]i[us] c[on]ficiar cui submitti
velit voluerit cu[m] d[ic]it[ur] mag
nie distillauerunt murrum[et]
Exsurgam ut sic dilectus meus
manu[m] dilecti ad sponsam mittit
p[er] foramen ut resurgat q[uo]n[iam]
p[er] subtilem intellectum anima sit
dum operationis sue q[ui] inspi
ratus, manifestat[ur] q[uo]d videl[icet]
et nec pulla saluare possit
q[uo]d at[que] in parte m[ani]f[est]a p[er] cum
vero sabinus sit aut in timulu[m]
dictum p[re]cantes an sit ad de
linquit, ad tunc terciam venit[ur]
sponse intermisit q[uo]d sancta
anima quo amplius dimitti patien
tiam p[er] ingrediar visitatum
potentiar sentit in distinctio
ungiendo conuenit in se rat
nale desp[er]auit quo maiori
item caritate in rei ardore
grius mente corrupisset continui
dulus et se subruit et amplius
venit[ur] ne sponsus in tali
q[uo]d inueniat p[er] que tam
dimitte velit sponso sponso
obediens ad labore se p[re]parat
ut sicut in amicte familiaris
sponso sit in labor[e] deuote
p[ro]ueniens apparuit ideo patet
et de fragrantia et operatio
dicit q[uo]d dilectus meus misit manu[m]
eius q[uo]d est oratio intimo
p[er] oculu[m] foramen aue p[er]fingebat
et illabens usq[ue] ad ventrem q[uo]d
ipse intus credens q[uo]d / licet ut
sit dilectus meus misit in
anima post dissimulauit tubae
deus addidit p[re]cia[m] dilectus
dilectus meus misit manu[m] suam
l[ibe]r[e] manu[m] que iustitie ad pu
niendum me p[er] foramen in q[uo]d p[re]cepi[t]
fabulam sponse velut venit
sponsum aperiam dicens sibi
si negauerit eum p[er] fenestram

vel aliqua aperiendo instituit
bemella ad p[re]ueniendum eam
et veniens amicus dilecte
venit ad tactum eius q[uo]d
p[ro]bauit a deo p[ro]missus accipie
bat tenuatum eius ut
labo sedus in plaudit lectus
secreta quam leuam m[eam] sub
capite et d[e]xtera amplexabitur
anima. tangit[ur] trepidans ut
timet in vite quam compo
tentia dei / in eius desponsione
tertia divisio articulus[ur] sequi
q[uo]d in manu dilecti misso nec
p[er] foramen: notat[ur] voluntas dei
adueniens / sed ut an in
venit intelligentia notat[ur]
metus dei dominantis.
Dicit in primo articulo q[uo]d
q[ua]m in manum dilecti
misisse p[er] foramen nota vo
luntatis dei adueniens ne
sum misit. deinde ex manu
dilecti non est aliud nisi in
hac licet immutabilis voluntas
dei ad aliquid opus firmandum
ut ad predicandum vel ad aliud
opus quod cumq[ue] de qua cetera
in inicio inclusus est come
dere et bibere et astare
aut sine bona de laboribus
suis ex hac de manu dei
est. i. de voluntate dei ut
dicitur sit in Ecclesiaste
et quamuis vel alterius operis
p[er] foramen nec est illa pars
aut rationalis sentit quia
capax est inspirationis diuine
que in corde sua est super
fenestra virtutum p[er] quam lux
in archa noe intrabat
penetrando intra. ut videntur
ipse et alia que tamen eius
claustra, sponsus q[uo]d p[er]
foramen manu[m] sua[m] misit
ad aliud est manu
naturalis desp[er]ando ut

aliud opus faciendo fideli
ame immobiliter inspirare
dicit ergo dilectus meus misit
manum suam circa dicta voce
audiui compulsacionem spec
pi admonicionem intelligi
et quia in omnibus de proprio
contemplacionis non sunt
ideo dilectus meus misit
manum suam conformiter
iendo sine cessat unguentum [illegible]
[illegible] dormicionis quia tenta
cionis excitari si tactus
eius eo tale predicacionem
opo et is qui tetigit dixit
tale ut que tangebatur
nichil aliud nisi spirituale
saperet vel non. hec
quod populi pariunt et exaltant
manifeste legunt quod
ante immutabiliter predica
tores sicut primi esse qua
ipse ad hunc mundum venit
illorum exemplis de primi
pris et predicatoribus in tempore
nostro cum voluit
et dixit. Iohannis xv. ipse prius
tatos eligere caritate pro
bacionis xv. Non vos me
elegistis sed ego vos elegi
ut eatis et fructum afferatis
et fructus vester maneat.
Dicit ergo quod electos dedit
et misit dominus illud apertum
et quod in aure auditis
super tecta predicate etc.
sed certos misit predicare
Luce x. Et misit illos predi
care binos et binos. Et
cum ergo misisse temporale
subsidium ordinavit dicens
edentes et bibentes que
apud illos sunt. hec quidem
sic quidem [illegible] [illegible]
sue quidem articulate constare

quatenus dictus mihi ad esse predicatorum
ipsa nimirum debet esse repleta
desuper veritatis/ insemunata veritate
Genesis 22 Abraham portavit
in manibus ignem et gladium
~~[illegible] quia gladio [illegible]~~ co
mina distribucione Genesis 28 Re
becca autem [illegible] [illegible]
ambobus [illegible] dedit [illegible]
maturitate viri [illegible] tenebant
[illegible] ululantibus et [illegible]
dentibus turbis, [illegible] fi
nali fortitudine [illegible] [illegible]
[illegible] fortitudine, repletus
sum iudicio et virtute ut ann
nunciem Iacob scelus suum et
Israel peccata sua [illegible]. dignitatem illi
no passunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad istud
[illegible] [illegible] [illegible] divina [illegible]
ex [illegible] [illegible] divina debent
regulari quidem [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ex [illegible] [illegible] et est [illegible]
[illegible] xxvi la [illegible] [illegible]
aliud Job 31 Si [illegible] [illegible]
quando [illegible] [illegible] [illegible]
debet [illegible] et corde/ et [illegible]
[illegible] ex [illegible] [illegible] [illegible]
si [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] predicacio
[illegible] si ex [illegible] [illegible] [illegible]
tille [illegible] quia de corde ex
[illegible] verba flammantia
ad animas audiencium [illegible]
[illegible] [illegible] predicatorum verba scintille
appellata sunt quia vias quas
in corde [illegible] ut [illegible]
incendium in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vita [illegible] [illegible]
[illegible] [illegible] [illegible] est
ut qui verba dei loquitur [illegible]

seducitur sive malus veniat
et post ex aure intelligat quae
et qualia dicat. Et ideo ille sermo
ab audiente libenter accipitur
qui a predicante cum compassione
animi profertur. Ille qui veraciter
manu qui prius dixerit dedicat
Et gregorius nazanzenus in suo
apologetico circa principium sermonis
capitulo aliis indicit, preterea
sermo [illegible] aliis facte [illegible]
[illegible] [illegible] [illegible] illuminare
ad [illegible] [illegible] aliis ad [illegible]
addicere purificare, aliis
purificare, maxime habere
[illegible] [illegible] [illegible] [illegible]
manum. prius manum [illegible]
in sua [illegible] quam in aliorum
hac est quod dicit hic [illegible].
delectus misit manum suam, de [illegible] [illegible]
manum suam ad [illegible] [illegible] [illegible] [illegible]
[illegible] sua [illegible] [illegible]
ad [illegible] quae sunt [illegible] [illegible].
[illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] sua [illegible] [illegible] [illegible]
esse in nobis ut esse [illegible] [illegible]
ex [illegible] [illegible] ex passione.
[illegible] qui nos [illegible] ad [illegible]
[illegible] [illegible] est in nobis [illegible]
[illegible] [illegible] [illegible] flagellatum
[illegible] [illegible] [illegible] venter
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] alii [illegible] mittit manum
suam ad caput, alii ad os alii
ad ventrem, maxime [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in
nobis caput hic accipitur pro
[illegible] [illegible], os [illegible] [illegible]
[illegible]. venter est [illegible]
[illegible] ventus ergo [illegible]
accipitur [illegible] [illegible] et [illegible]
[illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] quia se [illegible]

[illegible] [illegible] [illegible] quia
[illegible] [illegible] [illegible]
ergo ad [illegible] manum suam.
[illegible] [illegible] [illegible] a [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et singulos ut evellat
a [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ergo dilectus
manum suam ad caput [illegible].
[illegible] aliquid [illegible] [illegible]
[illegible] [illegible] ad os [illegible]
[illegible] [illegible] [illegible]
ad ventrem [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] missa ad caput
[illegible] sit [illegible] ad [illegible] ad
electionem. Secundo ad [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
De primo dicit ad [illegible] [illegible]
[illegible] Ecce manus missa est
ad me [illegible] [illegible] volumen
et in eo scripta erant lamentationes
et carmen et ve, quae nos
debemus fugere vel [illegible] [illegible]
[illegible] [illegible] debemus
eligere vel [illegible] et [illegible].
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vel [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] est quia [illegible]
[illegible] [illegible] est [illegible]
[illegible] debemus eligere
quia gloriosum est [illegible]
in [illegible] cum christo gaudent
[illegible] sancti, [illegible] [illegible] [illegible]
[illegible] est quia [illegible] qui
lugent quoniam ipsi consolabuntur
Matth. v. [illegible] [illegible]
sit ad [illegible] [illegible]
et [illegible] [illegible]
[illegible] [illegible] [illegible] Ezechiel
[illegible] [illegible] apprehendit me manus
[illegible] [illegible] capitis mei

Ecce in circinno gratie misisti
et statuit me in templo
ubi solet fieri plebis cinditas
et sedi pariete et appa
ruit ymaginem vanitas
depictam i. cerium vanitas
pater quos debuit scire contrac
tio ad regem indui dis
cussionem sed tua extensa
manus ad caput meum
sicut hec ita super pater
hic stat homo expectan
do dampnabilis sententie
prolatio hec est manus
quam vidit Balthasar in
Dan v pariete. scilicet tunc homo cena
bibebat cum amasiis suis
de vasis aureis que sumpsit
pater Nabuchodonosor recepit
de templo Salamonis vnde
apparuerunt digitti in parie
te quasi manus hominis
scribentis contra candelabrum
in superficie parietis aule
regie et rex aspiciebat ar
ticulos manus scribentis
tunc facies regis commu
tata est et cogitationes
perturbabant eum in tabula
et erat hec scriptura mane
thechel phares quam nullus
potuit exponere nisi solus
Daniel. nam mane id valet
sicut numeravit deus regnum
tuum et compleuit i. impleuit
peccata tua que fecisti vnde
dicitur tremens factus sum
ego et timeo dum discussio
venerit atque ventura ira
Thechel i. appendit bona
tua et parum sunt inventa
vnde dicitur quid ego miser tunc
sum dicturus aut quid fa
cturus phares i. diuisit

et regnum quod fecit per sententiam
Balaam dampnationis malediccio
nis maledicta in igne eterno
qui paratus est dyabolo et angelis
eius. vnde zophar i. dicitur est
dies illa dies ire calamitatis
et miserie dies magna et
amara valde. Manus dei bis
mittitur ad os primo ut pur
get a superflua loquacitate
secundo ut roboret gratiam elo
quentie primo missa est
manus ad ysaiam ysaie 6
et tetigit labia eius calculo
et purgauit eum propter hoc
missa est manus ad ieremiam
ier. 1 vnde ait misit dominus
manum suam et tetigit os meum
et dixit ecce dedi verba
mea in ore tuo mittit deus
manum suam ad venificam
et quod ipse auspicaturus est
per auctoritatem racio augetur i. ad
agar debet. venter aut
est infirmitatis humane. scriptura
est angusta angustia ut de
signat angustias nostre
mortalitatis quas dilatauit
misit manum suam i. quando
est scilicet venter per susci
piendo passiones quas ipse
tetigit miseriam nostram
tanquam assumendo et in ea
patiendo multo ac vtile i.
infirmitatis vite intrinsecus
vt infra in alio articulo dicitur
dupliciter in ipso articulo quam dicitur
dum in ventre meo mea terre
notabile metus dei terminatis
note ipse nomine ventris con
scientiam designat quia sicut
cibus in ventre ita cogitationes
in corde recoquuntur vnde hic

requiter meq intravimus ad tar
tu eius l cor pertimescebat
commissa sua te ingravante
Ch cuius ante sit peccatum ad
eum rectum patris sponsus sponsa
ideo timuit ne eo esset indig-
no commiserat aliqua delicta
Refert Origenes qui sunt multi predica
tores efficiuntur aut veniebat ad
[illegible] intuentium sic ad hoc ut ar
temus ambulant, neminem quam
propriis sanctis tangit ipsum sibi
ostendit, ut illorum quod ipse
sentiat confrequentur magistrum
ubi multa pericula magnus ti
mor, nam timendum est officium
predicationis vel predicatorum quia
raro assumunt predicatum quam
ad esse debent / et sunt scripte
prima parte vite / Math xxiii
Generacio viperarum quis vobis
demonstravit fugere a ventura
ira facite ergo fructum dignum
penitentie et ne velitis dicere
intra vos patrem habemus abra
ham dico enim vobis quia potens
est deus de lapidibus istis sus
citare filios Abrahe et luce 3
facite ergo fructus dignos penitentie
et quo potestis lacrimas lacrimi
[illegible] nil et ps 49 peccatori
autem dixit deus quare tu enar
ras iusticias et assumis
testamentum meum per os tuum glo
de peccatori dixit deus exterius
placendo interius [illegible]
[illegible] [illegible] sine peccato est
primus in eam lapidem
mittat, enarras tu enarras
iusticias meas predicando et [illegible]
[illegible] Math 23 dicunt
enim et non faciunt assumis sic
[illegible] testamentum meum [illegible]
[illegible] tunc ad predicandum et non per [illegible]

[illegible] das

deligendo non per manus [illegible]
[illegible] [illegible] in quo aliud
[illegible] te [illegible] tempus [illegible]
[illegible] aut in quo aliud [illegible]
nec tempus non [illegible]
[illegible] est ne habeatis [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] dixit tibi
[illegible] et [illegible] ante apperiebat
[illegible] [illegible] meam ut te
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] xxiii
[illegible] ut [illegible]
[illegible] in tempore salute [illegible]
et si [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] non [illegible]
[illegible] ex xxiii [illegible]
constantia in [illegible] Ezech
xiii non ascendistis ex ad
[illegible] [illegible] opposuistis vos
murum pro domo Isra-
el stantes in prelio in die
domini / Ione [illegible] surge et
vade in Niniven civitatem
grandem et predica in ea
quia ascendit malicia eius
coram me et surrexit Jonas
ut fugeret, [illegible] est [illegible]
[illegible] Ezech xxxiiii predicta
[illegible] [illegible] [illegible]
[illegible] [illegible] Michee iii
[illegible] dicit deus super prophetas
qui seducunt populum meum
qui mordent dentibus
suis et predicant pacem
et si quis non dederit
in ore eorum [illegible]
sanctificavit super eum prelium
[illegible] [illegible] [illegible] corporis
Mathei x circuibat Ihesus
totam Galileam docens
in synagogis eorum et pre-
dicavit [illegible] regni

sepiuit est spiritus misericordie
i. ad testimonium neque alias similiter
in sermone adulationis fuit
fratribus neque in occasione
avaricie sicut testis est.
Job xxvi spiritus eius ornavit
celos et obstetricante ma
nu eius eductus est co
luber tortuosus. Hoc fuit
sup septem cubitis vade la[illegible]
hoc fuit septem spiritus in ta
lamo uno pullulaverunt
plene alias sermones. Alie quo
tociens spiritus tenues et
pure videntur cristallum
decorantes agmina pacis
pulchritudinis. Sunt septem
spiritus requievit in floribus
flatantibus alie autem septem
in malis que tam pul
chritudine precatoris cor
ripit. Sic angeli nec vita pau
losa nec ventus ambitiosa
angulosa nec tempus [illegible]
petens nec [illegible] vanitas
lic avaricia [illegible]
nec torpor [illegible] nec
senitas ab[illegible] in ha
bitaverunt. Dicit ergo sponsus
dilectus meus misit ma
num per foramen et venter
meus intremuit. i. insu
nitas mea intremuit. Tri
bus modis tremuit. Primo
in adventu magne potencie
secundo tremore compellitur
tercio admiratione magni
fici operis repentina mi
sterii. De primo ps. [illegible]
Timor et tremor venerunt
super me et contexerunt me
tenebre. Glo. timor venit
s. a parte anime et tremor ab
extra parte carnis. Quia timor
[illegible] a pena vero. Et pavor
tenuit me et tremor et
ossa mea perterrita sunt.

[illegible] de vinea a Gethsemania

i. quia contexerunt me [illegible]
venerunt super me [illegible]
manus ad [illegible] [illegible]
malicia hostis ad [illegible]
[illegible] tenebre. i. [illegible]
in comparatione divini luminis
quia in tenebris [illegible] fuit
quia ad tenebras [illegible]
[illegible] ad [illegible] [illegible] alii
tenebre [illegible] aut lux in [illegible]
et Job iii. [illegible] [illegible]
[illegible] [illegible] luce [illegible] ad
[illegible] [illegible] mala. De secundo ps.
exultate ei cum tremore
et nos [illegible] ps. exultate
deo adiutori nostro. Et ne [illegible]
sit nimia et [illegible] in [illegible]
nostro [illegible] [illegible] [illegible]
De tercio in [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] sed foramina foramen
petre foramen [illegible] foramen
[illegible] primo stetit Moyses qui
[illegible] posteriora domini [illegible]
Ex. 33. De secundo Ysaie xi. [illegible]
infans super foramina aspidis
de tercio fit [illegible] [illegible]
et [illegible] Mathei xix. Marci x.
Luce xviii. In primo [illegible]
[illegible] Christi [illegible] In secundo
[illegible] demonis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] mittit [illegible]
manum suam per foramen
petre i. cum [illegible] [illegible]
[illegible] manum [illegible] lateri
[illegible] [illegible] i. [illegible]
mea [illegible] [illegible] [illegible]
[illegible] manum mittit in fora
men aspidis expellendo de
mones de corporibus obsessis
[illegible] [illegible] ad
admirationem [illegible] [illegible]

Cum mittis manum ad serramen
arcus pixidis, habundante co-
lumnis? regaliter quasi tamquam
ob reverenciam divine maiestatis
veniens ore suo interna anime
ad primum tremore quatit. de co-
rum ad tertium primum ve ante
ad illum primum sermonem supra, et
vide dicit. Et de tertio de primo
dicit capitulo: venter meus doleo
venter meus doleo, de quo
Ieremie xiij: venter meus
ad animas eminet interioribus pri-
mis et corde cum alter solum
ventris in via corporalibus
de illo sequitur in hac carne
cum venter lunis sic arcenis
bibit vallatus labiis candi-
tis de corporibus sequitur hec
anima expectatur mittitur dum
in ipsa confortamen ad ventrem
istis sanctis sequitur. Sic quod d
ad ipsum achillem cum inter cetera
peccatoris est inexcusabilis cum
veniat corpore excitaverint (?) se
petentis patet. Sic quod extra
hic primum nobilis ubi e sprevi
peccatoris excipitur super ea
de omnibus quas tertius. Sic ut dicitur
est in regnis hic sponsi ad
tactu sponse timuit et contre-
muit. Sed aliud vero exempla
sic iustus terra terra (?) cum
cavit, homines in primis deum debet
timere propter. patet hoc. Tertio quod
primo debet timere deum propter
culpam contractam. Ieremie xxiij: de
lucta quibus intelligit, animi
eius tamen maiora quam ipsi enim
delicta possit intelligere quia deus aliquis
quod tu fuit tenendo non compunt-
tus est vide ius sic nec se
tutus oppositus, Iob dicitur. Ab-
scis vicis ut coperte opera tenebris

et audivit carnalia lucas. Et
dimittis. Exemplo non sequitur quod psalmista
dicit: quis peccatum suum. Alii dogmatis
cum sit cogitans sum id ad
vos primo nisi confitens sum in
et ideo in hoc iustificatus
non sum. Nam a duplici peccato
possit sicut debet timere
primo a prioribus ne ea faciat
et si fecerit ne peniteat.
Psalmus: ab alienis suis ne ibi
confundat. Tertio cum meam
allegans tibi quasi duplicia
Secundo propter insufficientiam
ad deum vincere non satis condigne
passionibus huius temporis ad fu-
turam gloriam. Tertio propter futuram
ruinam, quia nec preterit in futuro
ecclesie. Nescit homo utrum
amore vel odio dignus sit.
Sed nunc dicitur est ipse pa-
tiens propter terra ubi non
timebat primo quia iniuriis
nulla constat aut v qui
facit solem suum oriri super bonos et
et malos. Et. Secundo gravius sicut
anima constat in mutuis certam
morit ut dicit in psalmo: cum
dat certam unum carnis.
Tertio quia peccatoribus deum expectat
in uno ad prebenda tua ut ha-
bitis cumulis ipsi in me confoedera-
tis. Sic sanctorum (?) suorum maz(?)
ante quibus debet timere terra
Marie indicium et gehen-
na. Ut patet Iacobi. In
in morte debet timere
terra primo ne confessionis
accipiat diminutatem, ideo ne
peccatum dimittat negligenter.
Securum facit. Tertio ne cum
flagellum dei murmuravit
in iudicio terra debet timere
conscienciam accusantem iudicii

vitare. Imminentem dampna-
tionem in gehenna debet
timere. Tercia pena timenda
est ignis inextinguibi-
lis, fetor intollerabilis,
caligo palpabilis. Ysaie: Cum
tua sunt in manu dei. Ti-
meat ergo ne [illegible] comparamen-
mittat manus ad te aliquis
usurarius tua quo eum con-
dempnaret. Manus dei dampni-
nantibus debet eruere duabus
alis, id est sublevatis [illegible]
scilicet confessione et satisfactione.
Prima ala habet quattuor pennas.
Prima est veritas que
excludit simulationem, non
enim simus [illegible] debet
capituli [illegible] integritas
que excludit diminutionem,
non enim debet confiteri
quedam peccata et quedam
tacere, et hoc esset dividere.
Tercia est simplicitas que ex-
cludit excusationem. Quarta
humilitas que excludit
iactantiam. Confessio enim
debet esse nuda aperta [illegible]
similiter, integra [illegible]
diminutione, firma [illegible]
turbatione, humilis sine
[illegible]. Penitentia autem
alis ale tangitur in
[illegible] confessionem [illegible]
inde sunt nam deus ad nos
descendit, et nos debemus
a ad eum ascendere. Ipse enim
[illegible] nisi [illegible]
quia surgere non potuit, ergo
usque ad te quia ipse non
debuit, et tamen fecit pro
te. Prima ala facit profec-
tus indigentis. Ipse enim
descendit [illegible] timore dam-
ni non cupiditate lucri

/ et ipsum timeamus

Set sola dilectione unde quia est
tangitur nobis sepe et sepius
ut [illegible] et ascendimus
[illegible] ad ipsum magis ac magis
diligeremus quam timore pene, non
similiter cupiditate regnandi
non mercenarii, sed sola dilectione
dei et timore filiali [illegible]
Sed hic videtur dubium accidit
an crescente caritate dimi-
nuatur timor, et videtur quod
sic. Dicit augustinus super [illegible]
[illegible] caritas crescit tanto
timor decrescit. Hac crescente
ipse diminuitur timor, sed cres-
cente caritate decrescit [illegible]
[illegible] crescente caritate diminui-
tur timor. Secundo amor [illegible]
[illegible], timor autem separationis
sed crescente amore diminuitur
separatio quam crescente amore
caritatis diminuitur timor. Sed
in contrarium est augustinus in libro 83 q.
quod dei timor non solum non minui-
tur sed etiam efficitur perfectior
[illegible] diligit deum et
proximum tanquam seipsum. Ad
quod dicitur quod est timor dei [illegible]
[illegible] timere
offensam [illegible] separationem
ab ipso [illegible] filialis
[illegible] timet [illegible]
[illegible] filialis [illegible]
quod crescat crescente caritate
sicut effectus crescit cres-
cente causa. Quanto enim aliquis
magis diligit aliquem tanto
magis timet eum offendere
et ab eo separari. Sed timor
servilis tollitur caritate
adveniente, remanet tamen
[illegible] timor pene, et iste
timor diminuitur crescente cari-
tate maxime quantum ad actum

prima quanto aliquis magis dili-
git, tanto minus timet pe-
nam; secundo quanto gravius alteri
dat ad bonum suum tanto contra
penam. Unde filius nullus
magis confidit de primo ex-
quibus minus timet de pena. Unde
ergo patet quod Augustinus loquitur de timore
pene ad sensum quod timor pene
est qui diminuitur crescente
caritate; sed ea crescente crescit
timor filialis, quia quanto ali-
quis expectat aliquem boni
petitionem per auxilium alterius
tanto magis veretur cum offen-
dere aut ab eo separari. Ad secun-
dum quod timor filialis non imp-
edit separationem sed magis sentiens
ad ipsam separationem aut refugit
a separatione ipsius sed quadam se
quando augetur caritas et quo
subiunxit se et adequat sed si
se subdit quia tunc separatur
venit. Cum caritate magnum
diligit deum supra se et super-
em amat carnalis magnitudinem
reverentiam timoris non minuit
sed auget. Ergo dubium v. est.

Surrexi ut aperirem
dilecto meo; manus me-
e distillaverunt myrram,
digiti mei pleni myr-
ra probatissima. Hec
est vox predicatoris in qua
exprimitur promptitudo sponse
ad obedientiam, et tangitur una
primo quod se preparavit ut aperiret
corda fidelium verbo et predicatione;
secundo ut aperiret exemplo ibi
manus mee. Circa primum sic

aperuit Christus mentem cordis
fidelium sicut ibi et ille decli-
naverat. Dicit ergo Surrexi
collum eius dilecti mei, misit
manum suam ad confortandum
me. Ideo surrexi, scilicet a quiete
contemplationis et ad quod ut
scilicet aperirem dilecto meo
corda hominum predicationis verbi
dei. Nam una fuit dei appendicia
prima cum per voluntatem sanc-
tam ad aperiendum dulcia car-
mina in lege scilicet et iuxta
prudentiam corda ipsa et mo-
restia mentium. Cum ideo omnis per
confessionem sed ad unum appe-
rui et aperui spiritui claudens magis
ad eternum semina largitatem
Dixi ideo manum suam
apposuit amici Manus
mee erunt scilicet ubi dicit
quod apposuit exemplo et
tangitur duo. Primo apposuit
exemplum bene operando
secundo mala de cuius cordis
ubi perspicui hostium de. Ergo
manus mee ~~apposuit~~
columnam scilicet surrexi sed ne in
aliis predicationibus que
assumar et fuerunt ut
aperirem et hoc verba sed
ut predicatio mea habet
efficaciam, manus mee
id est operationes mee tamquam auctori-
tatem eius exprimere. Distilla-
verunt myrram, id est dederunt aliis
exemplum castificandi passiones amaras amaram
amaritudinum. Et nos quod passio
dei esse in corde aliquorum
predicatione sicut nos erga
parva aut nichil senciunt
per effectum omnibus sed nichil bo-
na parchant. Scilicet continuare

Joseph in ore est sicut plu-
via quia habundantia magna
perfecta doctrinam passionum
Sed in manu est sicut
stilla quia aut parvum
aut nichil passionum domini
recipiunt / allegant enim o-
mnia genera et importa-
bilia et solo digito nolunt
tangere et ideo dicit de spo-
sa manus mee distilla-
verunt mirram .i. dederunt
exempla sustinendi passionem
amaram ut dicit apostolus
hoc sentite in vobis
quod et in christo ihesu ad
phi. 2o et digiti mei
i. opera mea s. sunt
pleni mirra probatissima
i. ex amaritudine et dis-
cretionem ut dixissem
et in minimis meis operibus
ubi est magnitudo pas-
sionis quod d. opera mea se-
cundum discretionem scilicet regula
nitudine passionis [illegible] ait
gorie [illegible] gregorius
hic [illegible] est tota sur-
git ut appareat quod in
ipsius delectatur [illegible] am-
plius accipit nisi de con-
siderant aut proximi ca-
ritate et perditionis ab
ut aptis laudibus sponsi
ut ad [illegible] exeat
[illegible] aditu [illegible]
inveniat quae sibi per
[illegible] exemplis operum ca-
ritatis demonstrat dicens
manus mee distillaverunt
mirram quid per manus
nisi operationes quid per
mirram nisi mortificatio
carnis accipitur manus

go sponse perditionis mirra
stillavit quia quamdiu aliquis per-
fecte vivit est si [illegible]
sive velit sit in eius corpore
suo carnalis contra [illegible]
surgere debeant sed an[illegible]
re magna discretione fiat
sub aliquibus manifestat
dicens digiti mei pleni
mirra probatissima sicut
cum ab omni manu plures
digiti dividitur sic in una
quaque operatione per discre-
tionem diverse virtutes inveniuntur
alia est enim virtus largitatis
alia virtus castitatis aliud
opus humilitatis aliud sobri-
etatis [illegible] aliud [illegible]
[illegible] pleni
comunicant opera edificationem
[illegible] aliud cum [illegible]
[illegible] utilitate sua
Sed digiti pleni mirra
probatissima pleni esse per-
hibentur quia in eum quod agit
[illegible] est ut mortificatio
carnalis teneatur [illegible]
[illegible] probatissima dicitur
esse quia in eum suggestione
quae ab hoste ingerit sive
[illegible] voluptas carnal-
is [illegible] ne surgerat. Sed
cum fit omnis [illegible] mea
depellitur et ut sponsus
veniet ad eam patens
aditus fiat. Unde est quod
[illegible] quasi eam
aperui dilecto meo dicat
[illegible]
[illegible] dilecto
meo [illegible]
et [illegible] manus
manus meae quasi [illegible]
[illegible] ad amplexum sponsi
distillaverunt mirram [illegible]

re iniquitatibus expulsionem
Et digiti mei distincionibus te
mentibus plenis ad similem
tangentes nec corrumpit operari
mirra probatissima probata quia
in dulcedine virtute penitentie
et probatior ex consuetudine gratie
sed probatissima extra spe-
cialis vel probata [illegible] sed
probatior per se probatissima
per vitalem. Liranus sic quia
dicit surrexi ut aperirem
dilecto meo quamvis ut accu-
ratam per viam penitentie utra
prima habetur manus mee
distillaverunt mirram et appli-
cavi me ad opera penitentie que
designantur per quantitatem
mirre. Beda vero sic surrexi
ut aperirem dilecto meo
aperire namque domino hac loco
verbum predicare significat ape-
rire quippe domino suo sollici-
ta ad adventum eius sponsa ipso
corde per amorem suscipi-
untur in [illegible] cum verba
sua vanit [illegible] claudere
solebat ad hanc [illegible]
[illegible] fideliter et hoc
se sponsa ut aperiret di-
lecto surrexisse [illegible]
quia [illegible] omnimodis
[illegible] predicare dispo-
nit [illegible] ad agenda ea
que docebat accingitur ne
forte aliis predicans ipse re-
probus efficiatur. Cui sententie
concordat illa [illegible] dici-
tur manus mee distilla-
verunt mirram in manibus
enim opera et per manus sunt
in digitis exprimuntur distinc-
tiones operum [illegible] quia nimi-
rum necesse [illegible] plurib

distincta [illegible] nulla
[illegible] sibi aperiam
digiti huius [illegible]
dans simul datum de [illegible]
[illegible] digito [illegible]
in illa ac se [illegible]
[illegible] exponunt misti-
ce [illegible] accumulanda aut
quatuor non [illegible] consti-
tuere [illegible] dare aut
[illegible] dispositionis partis
humilitatem [illegible]
[illegible] distinguit [illegible]
[illegible] sedulo [illegible]
[illegible] temptationum dictum aut
primis quia mirra que mea
carnis et [illegible] iussi-
onis unde patet sensus
quia sponse manus stillant
mirram cum operibus con-
tinentie se mancipat
[illegible] et digiti
eius pleni sunt mirra
probatissima cum se discre-
tionis sollicita examinatione
[illegible] sic in [illegible]
[illegible] continentie
[illegible] qui [illegible]
laudem [illegible] studeant
quam teste isto audire [illegible]
[illegible] mercedem [illegible]
[illegible] mirram [illegible]
videntur [illegible]
nequaquam digitos
probatissima habent [illegible]
ca [illegible] qui et si non
solum facultatibus [illegible]
[illegible] videntur
[illegible] se [illegible] non
[illegible] aut illis [illegible]
[illegible] ergo [illegible] qui aliud vult
dare ipse debet et ab ille-
cebris abstinere carnalibus

et ad promerendum pro confessi
one fidei esse conatus sic
ru dicit. Surrexi ut aperi-
rem dilecto meo cantico v°
subiungit: manus mee
stillaverunt myrram et cetera
carnis continentiam ut quasi
spem illuc soli intendebat
intencione sicut ostendit
rebus sub intulit digiti
mei pleni sunt myrra,
id est manus sponse stillat
myrram in operibus illius
i. doctoris sunt mortifi-
cationem salutifere corporis
subiciunt et digiti eius
pleni sunt myrra probatissima
cum intuitu tribulationibus
proficiunt ut inmutabilis
corporis declarantur paciencia
cum illud apostoli Sed et
gloriamur in tribulationibus
scientes quod tribulatio pacien-
ciam operatur, paciencia autem
probationem, probatio autem spem,
spes autem non confundit.
Honorius autem sic exponit
nam sponsa tacta nimium
sponsi tremefacta surrexit
ideo dicit Surrexi s. de lecto
ubi dormivi quia quiete
contemplationis intermisi
et exhortando aperirem
dilecto meo corda in mali-
cia indurata et a bonitate
B exclusa nomine quod dilecto
vere pulsanti non aperit
manum autem tangenti max
aperit quia hostium cordis
magis exemplo operis quam
verbo predicantis aperit

ut Christus eidem intus dicitur
B exemplo autem virgine cum
spiritualis vir cepit bona opera
operibus ostendere et vos ad hunc
commendandum excitare, mox ma-
nus sue in singula adaperiri aliqui-
bus eo modo eius corrupta fuit
nam unde subiungitur manus
mee distillaverunt myrram
et digiti mei pleni myrra
probatissima. per manus opera
et myrram operatio et digitos
studia per myrram probatissi-
mam tribulatio convenit que
est probatissima et optima
myrra que alibi dicitur myrra
electa et intelligitur mors
Christi regina vero que flante
austro aromata colligit
myrram manibus instillat,
unde unde dicit manus
mee stillaverunt myrram
hoc est opera mea que exempla
mortificationis fuerunt anima
rum de vere quamplurimis multi-
monuerunt, et digiti mei
pleni myrra probatissima
i. studia mea que videlicet
militancia quantum passionem
Christi monuerunt multi tribu-
lacione mortis instar mortis
Christi qui ab hiis passus
amorem dedit viam salutis
nunc quia tres crucifixi sunt
Christus. latro conversus latro
blasfemans eorum imitatores
multa sive mortem patitur
cum Christo conficitur, qui merens
pro peccato conversus cum latrone
conficiente salvatur, etiam in
nocens et non conficiens pati-
tur cum latrone blasfemante

Dampnat[ur] legi[tur] ad tactu[m] sponsi
sunt ut apparent in cet[er]is
iurium stillante a paman
tudine abundante gratia ex
plus quod passi sunt. Amonet
quo ista confessio vera et acquisita
iustificacione. patientia et dis-
crecione sit sanguinem a peccato sicut
quia vocari vult sanctus
in pertenentibus sanguine et peccato
et iustificacione sicut videtur in
peccatorum sit manifesta penitentia
Animus in peccatorum sit voluntas
destitutus. Tertio ad similitudinem
qui quidem de iustificacione peccatorum
pono hic triplicem iusticiam primam
specialem virtutem similiter quarto eius
in libro quinto que venit ad opinionem
in tractatu ethice vite sed sit con
sideratus quasi sit virtus non
est cum prelio contra sed tamen illis
perfectis que contra leges in causa
ultimatis sunt sed sicut recipiunt
et legum dicitur scilicet iusticia quo
ad hoc capitulo alio contra iusticia
legalis iusticia, que sicut philosophus
est omnis virtus sola ratione
virtute differens, virtus enim secundum
actum suum in bonum commune
ordinat ad quod totum intendit
legislator iusticia legalis dicitur
quia legem sequitur sed sicut nunc
in actu fortiter vel legaliter propter
salutem reipublice hic ergo patet
quomodo virtus sit iusticia le
galis quando nunc dicitur actus
virtutis est actus legalis iusticie
sicut ille qui est ad bonum commu-
nem ordinatus quod est tangere
de actu virtutis et
specialiter omnis actus peccati
iusticie legali opponitur unde
nec a iusticia legali dicitur ipse

iustificacio que est ex iustitia
peccati. Tertio iusticia vocatur
quedam rectitudo ordinis mentis
humane se habentis in debito or
dine ad deum ad proximum et
ad seipsum ut scilicet in eo infe-
riores vires subiciantur su-
periori quod appellat philosophus in
quinto ethicorum iusticiam methaforice
dictam quantum respectum inter
diversas vires eiusdem persone
ipse dicta sic ex istentem inter
diversas personas, et huius
iusticie actus peccati opponitur
et quodammodo peccatum aliquid
de peccato ordinis continet
et ideo ab hac iusticia iusti
ficatio nominatur. Sicut
sed virtus a bono fiunt
effectus singulares a fortiori
homo quod vere apparet de
ad adventum suum nunc
per augmentum sanctitatis, apparuit
quod deus dura corda ad opera
respicit penitendo continue
ad hoc descendit sanguinem
ut quod penitentie servire
multiplicavit per dignam ordo
eius cognitus primo surgit
peccator a peccato ideo apparuit
iustus, tertio distilla spiritus
surgit peccator salutis magis
nequitie apparuit iustus
veritatis iusticie, distillat
spiritus amarus patientie
semper a tempore penitens in
amore spiritus in ardore
a tempore spiritualis in amore
sanctitatis in ardore libertas
de primo ipsius exultat
de salute ad singulos cede
tamen salute animam illi tu

de sedes aperte in portas iustitie
ps. c xvii demonstrat quod iuste
agentes fient iusti coram deo
qui intrant portas iustitie
que patent eo quod venient esse
possunt pungentes secundum descriptionem
virtutis et iustitie de isto
ps. xl. mirra et cassia a
vestimentis tuis a domibus
eburneis ex quibus delecta
verunt te filie regum in
honore tuo gloria mirra i.
amara contritio peccatorum
et gutta mollificatio cordis
que fit per confessionem cum ...
cassia i. baptismalis aqua
fluunt a vestimentis tuis
i. a membris tuis in die
resurrectionis quibus anima vesti
mentis. iob x. pelle et carne
vestisti me. sic primus est laza
rus secundus zacheus tertius
stephanus. lazarus adhuc
dicitur suscitatus de sepulcro
zacheus iustificatus quod statim
est cum gaudio accepit
suscepit christum in suam
domum. stephanus qui stans
plane iste post christum distillans
lapides torrentes tu cum
alacritate suscipiendo et ...
hostes pro inimicis devote
orando. istis stantibus pariter
hec aliud ad illud ...
primum est iustificatio impii
... dicitur quod iustitia legalis
que est omnis virtus ...
... quod iustitia specialis
est quedam rectitudo in ipsa
... aliud quod dicitur
prima dicitur de iustitia legali
que ... iustificatio im
pii, sed ibi ... remissio
peccati ... in ... acceptione
iustitie que dicitur iustitia legalis

cuius actus ordinat ad bonum co
mune qui quidem actus dicitur
proprie ad actum iustitie ...
vel quelibet virtus tendat ad bonum
commune vel autem ad remissionem
peccatorum que remissio iustificatio
dicitur iustificationem qualem ut de
... que ... significat
... in ipsa ...
... gratia
iustificatio ... quia
... iustitie dicte et nunc
... apparet ...
... attingit
... in efficacia ...
... que remittit peccatum ...
... causa ...
peccatum ... cum homo
... a quo ... in
... immediate ...
dicte et immediate ...
apparet et ... iustitie
vita ... specialiter ...
... in actu fidei ...
manifestatur specialiter ...
dicitur primo de ... vivere vacuum
... vegetabilem
... in ... actu primo
manifestatur vita ...
actus vite ... vegetabilem
vegetabilem et similiter ...
actus vite specialis est fidei
... attingit ...
unde ... dicte
et immediate fidei apparet
... fidei ...
... in ...
... apparet ...
... ad ...
... que est ...
... iustificatio ...
iustificatio ... ad ...
ad iustitiam et ... effectus specialis
iustitie ... et remissio
culpe ... quia ... iustitia ...

sicut

iustificationis gratie vel vulgarem [illegible]
abuit sicut albedo [illegible] abuit
magnitudine dicit ut in tertio
anime ut est [illegible] effectus
iustitie ut gratie [illegible] gratiam
et sine [illegible] iustificatio [illegible]
[illegible] ut motus quidam [illegible]
intelligitur ab [illegible] sicut iusti
ficatio [illegible] iustificatio
impiorum ut [illegible] peccat hoc
[illegible] est [illegible] super epistolam
ad [illegible] xiiii quia [illegible]
quod iustificatio impiorum hoc est
ex impio facit pium [illegible]
[illegible] iustitia [illegible]
[illegible] iustitia [illegible] iustificatio
[illegible] est ut iustus sit [illegible]
ut [illegible] [illegible]
in [illegible] dei [illegible] iusti
[illegible]
[illegible]
[illegible]
[illegible]
alio [illegible] arrogantes et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
iustus et [illegible]
[illegible]
[illegible]
in iustificatione [illegible] deus et
nos [illegible] [illegible] illa [illegible]
nos [illegible] [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

dixi [illegible] qui [illegible]
cum [illegible] sit [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible]
ad agenda [illegible]
et illa debet [illegible] ad [illegible]
[illegible] quia [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] particulariter
et [illegible]
[illegible] a patientia
in sustinendo et [illegible]
[illegible] ante distilla
[illegible]
ante distillarunt [illegible]
[illegible] hoc est [illegible]
[illegible]
[illegible]
et hoc [illegible]
[illegible] sustinere
dei ut [illegible]
[illegible]
[illegible] esse [illegible]
est [illegible]
in [illegible] patientie [illegible]
[illegible] patientia [illegible]
[illegible]
[illegible] est [illegible]
[illegible] est deus
et homo deus ad [illegible]
[illegible] homo ad [illegible]
ad [illegible] et [illegible]
[illegible]
[illegible]
[illegible] deus [illegible] patientia
[illegible] ad [illegible]
qui [illegible] illi [illegible]
[illegible]
[illegible]
patiens est nulla [illegible]
[illegible] est [illegible]
et [illegible] patiens [illegible]

Et ecce ego omne quod tibi appli-
catum fuerit et in dolore susti-
ne et in humilitate tua
patientiam habe. Et Mathei
patientiam habe in me et
omnia reddam tibi. Sic quia
patientia vult habere vincula
de tabernaculo sponsa [illegible]
[illegible] nigra sum per pressuram,
sed formosa per patientiam
quia est decor [illegible] ad
Ro. 5 Gloriamur in tribulationibus
scientes quod tribulatio pa-
tientiam operatur, patientia
autem probationem, i. probitatem eo
sicut Gregorius dicit ipsa radix
humilitatis. Prov. XXV patientia
lenitur princeps et lingua
mollis confringit duritiam.
Et Luce XXI In patientia vestra
possidebitis animas vestras i.
custodietis. Prov. 16 Melior
ipsis dominari desideriis hoc
enim expugnare possidere
est animam et ideo melior
est patiens viro forti, et pa-
tientia est [illegible].
Eccli. I usque ad tempus susti-
nebit patiens et postea reddi-
tio iucunditatis. Dicit Gregorius mag[nus]
[illegible] distillabunt [illegible]
[illegible] est [illegible] quibus-
dam distillat mirra
de ore et aliis de manibus.
[illegible] qui [illegible] perdurant
de patientia et in opere nichil
ostendunt, talibus dicitur
[illegible] docuisti multos
et manus lassas robo-
rasti. Nunc autem venit
[illegible] tua patientia
[illegible] [illegible]
et aliis quibusdam stillat mir-
ra de manibus tantum et

non de ore [illegible] nulla
mala patiuntur sustinent et
[illegible] loquuntur omnino, nec aliquid
de patientia [illegible] ut [illegible]
[illegible] ut [illegible] in [illegible]
[illegible] humilitate dissimulant.
[illegible] de ore et manibus et ore
patientie mirra distillat. [illegible]
[illegible] Johannis XXIIII
Si male locutus sum, testimonium
perhibe de malo [illegible]
[illegible] [illegible] tormenta et
[illegible] [illegible]
[illegible] [illegible] alienis
et [illegible] patientiam [illegible]
[illegible] [illegible] [illegible]
[illegible] de [illegible] patientie [illegible]
[illegible] stillat, instillat, pr[a]estillat,
distillat [illegible] officiis
[illegible] [illegible], distillat
[illegible] in assumpto officio diffi-
[illegible], instillat [illegible]
[illegible] [illegible] [illegible]
[illegible], prestillat [illegible]
ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] hec [illegible] ad [illegible]
[illegible] [illegible] [illegible] patientia
[illegible]. [illegible] magis
hec [illegible] ad [illegible]
est [illegible] in [illegible] ad [illegible]
[illegible] animi [illegible]
[illegible], patientia tamen magnum donum
est [illegible] largi-
[illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible]
[illegible] [illegible] vir
est [illegible] [illegible]
[illegible] [illegible]
[illegible] est [illegible] mansue[tudi]nis
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
via [illegible] patientia [illegible] tanto
[illegible] [illegible] [illegible] patiens

extinguitur dantes qui sentiunt in
preteritis / nec enim potest mentem
bona desiderantis inquinare si in
mente concupiscentie resistat
mala tollerare et amicus pro
eius amaritudine nullius contristetur
qui salus mala proximorum patitur
non esse quin enim continuit aliena
mala non tolleret ipse sibi preparata
securitas est tolli quia ab eorum
plenitudine longe distat abel
qui nocuit ipse ante cum ma-
licia non exeret sicut in virtute
palea comminuit per flores
vel spinas producit et reparat
que redolet extat in spinas.
pungit et ergo ubi non sic in eius
forti in deum intenderit diligit omnia
in hac vita amarum sit dulce
existimat omne quod affligit requiem
putat, patientia enim vero. aliena
mala contemnimus precipui enim
cum quoque cum mala [illegible] prorogata
dolores [illegible] ere patientia
que perseveramus et [illegible]
et hec notatur hic in nimia que
quanto est amarior tanto placidior
una enim iniuria esse una
alia amarior et alia amarissima
amara est peccatori in satisfactione
amarior iusto zelando pro religi-
one amarissima perfecto in per-
severanda passione unde dicit
[illegible] tibi amicus annunti-
ciat in amaritudine anime mee
et loquar in amaritudine
anime mee de primo dicitur Eze. iii
zelantis pro domo dei abii ama-
rus in indignatione. De tercio
dicitur [illegible] ei [illegible] amara
est [illegible] tua [illegible]
est amaritudo sicut dicitur Ysa-
ye 38 in pace amaritudo
mea amarissima [illegible]

placatur

est placata et placabilior omnia
placatissima est placata in
incipientibus placabilior in mediis
placatissima in [illegible]
[illegible] [illegible] [illegible]
[illegible] operando in [illegible]
[illegible] [illegible]
de amicis [illegible] distinguitur
[illegible] in sequenti articulo. Quo
[illegible] [illegible]
[illegible] [illegible]
[illegible] patientia est patentissima
[illegible] est aliud illud quod
est [illegible] est [illegible]
in una quaque [illegible] patientia
[illegible] [illegible] ait [illegible]
quod patientia est patentissima
[illegible] ante valde debet re-
[illegible] in [illegible] via
patientia per dicitur esse [illegible]
[illegible] est in adversitatibus
tolerandis [illegible] amicis [illegible]
[illegible] [illegible] [illegible]
patientia [illegible] [illegible]
[illegible] [illegible]
tollet [illegible] [illegible]
[illegible] quod [illegible] [illegible]
[illegible] patientia que est
[illegible] [illegible] a [illegible]
[illegible] I Cor. xiiio [illegible]
patiens est manifestum [illegible]
est quod [illegible] [illegible]
[illegible] [illegible] illud ad
[illegible] [illegible] dei [illegible]
est [illegible] [illegible]
[illegible] [illegible] est [illegible]
ex quo sequitur quod [illegible]
non est [illegible] [illegible]
[illegible] [illegible] [illegible]
modo patientia que est [illegible]
per [illegible] quod alia [illegible]
a deo [illegible] patientie alia
ab antiquo adversario alia quia

que examino a deo cum tollatur
flagella ab antiquo adversario
temptamenta. Examino itaque
virginibus dampna [illegible] in [illegible]
modi animi vigilantia [illegible] penitus
aperitur mentis tenetur suspensa
ne tanta mala examini
consentiat ad retributionem mali
ne temptamenta producatur
ad delectationem vel consensum de
licti, ne cum flagella affici
tis premat ad excessum
murmurationis. Tertio hanc
quia saepe cum videmus [illegible] vel
spiritum mentis ad tollerandum
tantum videt quod ubi [illegible]
ximo diligitur ex quo et
ubi laqueos scandali inspicit
ut quod magis ab ipso
diligitur in quo eorum saeculi
penitentia videtur et hoc
maxime [illegible] [illegible]
debet premere ne diligat aliquid
in mente imaginatione quam
per tale delectationem [illegible] iustificat
aperi ad peccati [illegible]
Dixi in excessibus [illegible]
cum [illegible] sit [illegible] dis
cretio, non quod discretio est
per quam ipsa digitus quae quibus
discretio [illegible] in digitis
cum quibus [illegible]
flexibilior sunt, et non minus
quam pluribus articulis sunt
distincta et in hoc natura
[illegible] ut quarte alios
distinguimus [illegible]
[illegible] discretionis
seu spiritus. Tertia [illegible]
nam virginis et [illegible]
et martirum [illegible]
[illegible] stellarum
[illegible] in [illegible]
[illegible] se manifestat
et digitum plenum [illegible]

examinati

[illegible] in se descendere solli
cite, manifestum se [illegible]
[illegible] [illegible] [illegible] in
digitis [illegible] discretionis
[illegible] [illegible]
[illegible] digiti dextere dei [illegible]
digiti dextere [illegible] digitus
dei [illegible] [illegible]
appendit manum [illegible]
apparuit manum [illegible]
[illegible] [illegible] in
statera. Triplex est malorum [illegible]
vanitatis voluptatis et malignitatis
tis. Hic [illegible] est [illegible]
contra vanitatem iste digitus
qui dicitur spiritus scientie de quo
dixerunt magi Exodi 8 pharaonis
[illegible] [illegible]
digitus dei est hic id est spiritus
sancti [illegible]
[illegible] digitum id est spiritus
timoris. Unde dedit deus moysi
duas tabulas digito dei scriptas
Exodi 31 quia illa scripta timore
pene voluptuosos [illegible]
contra malignitatem iste digitus
qui dicitur spiritus [illegible] de quo
dicitur Johannis 8 in malignitatis
iudaeorum [illegible] adulteram
dampnabant, ihesus digito
scribebat in terra, et quod
[illegible]
[illegible] abundantia [illegible]
digitus iste spiritus fortitudinis
[illegible] [illegible]
[illegible] in parabola
[illegible] [illegible] in statera
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

quasi librat deus in pondere for-
titudinis in circuitu alij parte
fragibiliter hic sunt tollens qui
deficiunt sed per speciem simulationis
ne videntes videantur quibus deus
librat in statera consilij sui mo-
deramine i. temporibus vel boni
sunt vel mali sed digito sui
consilij circuit eas. De digito dei Luce
xi Si in digito dei eicio
demonia profecto veniet in vos
regnum dei. De quo Ysaie xl
appendit deus digitis suis in cir-
culis ponde(ra) et ponderatum est pondus
manus hominis sunt due dextera
et sinistra in dextera sunt opera
iustitie in sinistra opera mi-
sericordie ornatur quinque digitis na-
turaliter aptatis ut sic ordinata
indagare discretione et suscipit
in manu sui digiti quinque
sed in discretione quilibet [illegible]
possessionum assignat primus est
diiudicatio secundus deliberatio
tertius dispositio quartus dispensatio
quintus moderatio Primum est
diiudicare quid sit licitum et
quid illicitum sed quia non omnia
licita expediunt [illegible] z1 Secundo ad de-
liberationem fugiunt ut discernat
quid sit expediens [illegible]
to instat [illegible] quam [illegible] pro
ordine faciat / ordine dispo-
sito sepe ad genus dispensationis
confugiunt [illegible] varia
[illegible] esse [illegible]
maiorum [illegible] est diiudi-
cationis secundum deliberationis
tertium dispositionis quartum dispe-
nsationis quintum moderationis p(er)

diiudicationis licita ab illicitis
[illegible] per deliberationem uti-
lia ab inutilibus per dispe-
nsationem accepta [illegible]
[illegible] per moderationem
in quibus modestiam servat
diiudicatio discernit inter li-
citum et illicitum, deliberatio
inter [illegible] et [illegible]
[illegible], dispositio inter ordinatum
et inordinatum, dispensatio inter
opportunum et importunum [illegible]
[illegible] inter moderatum et
immoderatum, diiudicatio per
illicita nos effugere non per-
mittit, deliberatio nos a
[illegible] separatus [illegible]
dispositio [illegible] nobis ma-
[illegible] relinquit, dispen-
satio [illegible]
[illegible], [illegible] in [illegible]
[illegible] mutabis [illegible] non sunt
[illegible] ait apostolus i Cor xi
si nos diiudicaremus [illegible]
utique iudicaremur de [illegible]
[illegible] fac cum consilio et
post factum non penitebis
de [illegible] [illegible] secundum deus
[illegible] qui [illegible]
dat disponere [illegible]
in [illegible] quia [illegible]
[illegible] de [illegible]
[illegible] non dispe-
satus [illegible]
conveniat, de quibus ad [illegible]
modestia [illegible] nota sunt
[illegible] digiti
[illegible] ad dexteram et
sinistram. [illegible]
[illegible] hec [illegible] ad [illegible]
[illegible] et si opera [illegible]
[illegible] debeat esse cum dis-
cretione magis [illegible]

quemadmodum hic dicantur in hoc
cantico delectabilia scilicet quia gressus
tui nobiles et est sponsus
hic dicentis et digiti mei
plent myrra probatissima
ubi sponsa et quibus omnia
convincitur a discretione an-
gelico ubi glossa digiti id est
discreti ut zelo vindictam
alie retributionis, non pro humano
tamenmodo ostendantur opera
vel operis. Sicut enim ipsa
in virtutibus distincti sunt digiti
sic in operibus exigit discretionem
ad omnia ut distribuat omnibus
aliarum opera que valeant quemad-
modum cum sic dividit discretio
esse in [illegible]
perniciosa quemadmodum mentium
tractu moderatur, sicut ex stu-
dio actus distenditur ut in
suo tempore cum utilitate tendatur
qui si cum relaxatione non
accipiet virtutem serviendi ipso
usu temporis perdit. Sic
aliquando in exaltatione virtus
cum per discretionem prevenitur
refrenatur ut tanto post
vicia valentior. Sciat
quilibet a presumptione nitens
prudentius reparat et hoc
ut ostendit Gregorius libro xxiii moralium
dicens discretio quippe omnium
virtuti ordine ponitur, mater
habetur, decorem et perpetuitatem
confert. Est enim discretio
non tantum virtus quedam
moderatrix virtutum ordinatrix
mixtarum affectionum et doctrix
morum, tolle hanc et virtus
huius vitium erit, namque affec-
tio naturalis in perturbationem
magis convertitur in vitium
est nature, et ipsum in bo-
norum omnium [illegible] debet

// [illegible]

discretionis lumen virtute qualibet
acquisita omnino nos illicitis abutimur
sic iniquitate firmat et in cella
tamen Moysi abbatis in vitis patrum
probe sustinebit maximum detri-
mentum quisquis in equalitate
tenens omnia veritate terminis
aviditate constringit, omne tempus
iniquitate distendit ut cum mens
sibi in aviditate laxata probet
creaturam [illegible], dum terminis
nimia [illegible] [illegible]
in dormitate sepeliatur, ita
nec summa iniquitate novitatis
assumpta excusabilis ad deum pervenit
penitus levitate non patet et ideo
dum tamen disciplina regularis
ordinis moderet equalitatem
discretionis ne vel nimia
remissio [illegible] sit nimium
vel inopia discreto patiatur
licitum. Et secundum super ysayam libro
super illud vinum tuum mixtum est
aqua etiam speculator futurus
dei est, et preco dei verba narraturus
est multo tempore discretionem debet
habere et quiescere et delectari
que vidit ut cum hic in eorum opere
quod cum aliis conceptum est ergo
gloria nostra Exempla sit adducta
hic ut suo loco vicesima [illegible]
mirra probata est si digiti pro-
rationis id est discreti sunt actus.
Secundum tamen mirra probatur si
[illegible] sunt ordinati affectus
sed tamen mirra probatissima
si [illegible] actus et affectus
lux et lex regulat et informat
patent ista tamen per glosam
hic dicentem quod mirra probatissima
est quia actus et inferiora plane
nam anima probata est in patientia
et discrete sustinentem verba

Peccator qui particulariter et discrete
distinguit peccata, et melior
peccatrix illa qui cum districtione
distinguit utrumque ad gratiam uno
[illegible] complacito [illegible]
[illegible] suis gloriosi anulum
delector, vel minora peccata est in
peccatoribus pecuniarum, peccator
in peccatoribus specialibus. Peccatissima
in peccatoribus spiritualiter specialibus
scilicet [illegible] vel inuidiam [illegible]
[illegible] peccator qui
in confessionibus dimittit peccata
et actus retinet quamvis venialia
peccator qui dimittit peccata et
actus retinet et scripsit, peccatissima
qui dimittit actus et scripsit ab-
negando se totum peccatum sicut faciunt
religiosi qui intelliguntur per minimum
peccatissimus [illegible]
[illegible] et [illegible]
et digitulus est cum digitulis
spiritus dei. Luce XI si in digito
dei eicio demonia profecto venit
super vos regnum dei, et hinc
[illegible] sunt [illegible] maleficii
pharaonis Exodi VIII digitus
dei hic est. Sed videmus intencionibus
et iste est qui debet intingi
in sanguinem passionis Christi ut
possit tangere cornu altaris
Christi celestis Levitici VIII° tincto
digito in sanguine tetigit
cornua altaris circumquaque [illegible]
[illegible] lacrimis, Iob XXI supponi-
te quod digitum ori. Iob et [illegible] XXIX
principes cessabant loqui et di-
gitum superponebant ori suo [illegible]
bene operacionis ut hic digitum
mei [illegible] peccatissima et [illegible]
digito aut suo noluit movere
si vide et de bonum [illegible]
[illegible] XXIV [illegible] manus [illegible] impleat

ad secreta et digiti eius [illegible]
[illegible] ad [illegible]
[illegible]
[illegible] eius ostendisse. Prouerbiorum 6
homo apostata vir inutilis
graditur ore perverso annuit oculis
terit pede digito loquitur et
Ysaie 58 dicit Si desieris
digitum extendere et loqui quod
non prodest. Glosa [illegible] Ysaie
XL Qui appendit tribus
digitis molem terre. Per molem
terre intelliguntur peccatores, per
tres digitos trina [illegible]
applicantur peccatoribus mediante
iustitia que sunt [illegible]
examinatio et sentencia exe-
cutio et [illegible]. Item dis-
cernitur quo inclinatur se
[illegible]
VIII° et Deuteronomii 9 [illegible]
Moysi dedit in [illegible]
duas tabulas scriptas di-
gito dei et [illegible] alliga
legem in digitis tuis,

Pessulum hostii mei
aperui dilecto meo
at ille declinaverat at-
que transierat. Hic ponitur scilicet
[illegible] dicit quod aperuit [illegible]
[illegible] malum declinando
et dicitur duo primo quod
aperuit, secundo quod apertione
facta statim sponsus invenit
ibi at ille declinaverat
et transierat. Pessulum hostii sui
[illegible] sponso aperit in
cum [illegible] divina visitatione
dignum facit, pessulum aperit
cum subito inspiratur ad
desideria celestium accensa

ut nisi dicit, destruetur
quod dicit quod illi continue
desperanti accedit in hac
vita plena visio dei ut
patet supra in quo quaedam
prima continet desperationis
de plena visione dei
ubi pessulum ostii mei globus
rupit unum non per angustias
foraminis eius manum
hinc sed patefacta ianua
eius amplexum ...
vel suavitate divine illustrationis
quia recipimus suae
plenitudinis ...
secunda declaratur nunquam esse
desperandum tale desperationis
via ubi ad ... declinandum
gloria quam deus illi ad plenum
patet sed inexplicabilibus
... quod exedit alia
gloria illi electorum in hac
vita accedit. Istud visio
sed dilatatur ... cum in alia
vita nisi fuerit. In ista dicit
quod licet desperans hoc appetit
tamen aliquando consolatur
ut desperationi liberetur ubi ...
mei liquefacta est. Ideo ne
desperando ... consolationem
accipit ut amplius gratiam
in qua venit quod per charitas
... et praedicationes quae
... ... per incarnationem
et exponit ubi invenerunt
me custodes civitatis in
quibus et ... ac
plenitudine ubi ad ... dicit
ideo pessulum ostii mei
pessulum vel ... ut ...
... ostii mei vel quod ...
ostium meum ... per
... si in quibus ... ...
ut ... per ... petitis

in ... suo ubi quod dicit quod
... ut ... a se
removit ... dilecto aperuit
quam dicit ... ...
... est amor dei ad illum
declinavit. Vel in ... ...
... ... licet ... vel
admodum ... se habuit
ad ... in ... in ...
... est ... ...
quod dicit ... XI ... ...
ad me ... verbo illum ...
... ... sic pessu
lum ostii mei aperui dilecto meo
... est civitas vel domus
vel templum cuius ostium est
fides ... ad ...
familiaris Christi. Pessulum ostii
est infidelitas ut ...
qua ... abstinuit ne
Christus in domum ingrediatur sed
pessulum ostii aperuit dum in
fidelitate ... ut ...
... ... blando sermone ...
mollit ... ...
in ... ...
... ... ad ostium
et pulso ... ...
... ad illum et ...
illo ... ostium Christus stetit et
pulsavit dum malitia clausa
... ...
ostium aperuit ... ablatam
... per ... recipit Christus
... et cum eo ...
... ...
et ... ...
ubi autem ... ... aperuit
declinat et ... ad ... ei
... cordis ...
... ... ad illum declinandum
et ... ab illo ... declinat
... ei ... pessulo ... abstinuit

Ad illos transit qui ei pertinaciter appe-
ruerunt. Similitudo est ab illo qui
dixi ad hostium anime pulsando
non introducitur et indignans
regreditur, declinat enim dilectus
et transit dum dulcedinis eius mente
cogitantis excedit. Sed quia ubi
huius dulcis recipitur, ubi plurimum
cor in malicia induratum ad
pietatem emollitur. Unde vero sequitur
dicit pessulum hostii mei aperui
pessulum hostii facimus cum prevalen-
tate carnis aditum cordis contra
sponsum obseramus, pessulum vero ape-
rimus qui carnalibus voluptatibus
clausis cor nostrum in amorem
Christi ad plus dum facit solum
et sponso pulsanti ad hostium
introitum liberum facimus. quod dum
in hac corde nostri quidam expe-
riri sicut non est, instat ut magis
ac magis introducitur faciamus ne
cum eo ut sepius esse repente sit
similis. Aliquando enim dum in hac cor-
ruptione positi dulcis nimis gratie
magis nobis elongare quam appro-
pinquare videtur. Ideo sequitur At ille
declinaverat atque transierat. quando
sponsus dilectione tangit mentem
declinat quia nos corporaliter
conspicit ad amorem invisibilem quam
non laboramus nos posse apprehen-
di videtur, tunc ut apprehendatur
transit ac declinat, eo magis
gratia in nobis agitur ut videlicet
mens in corpore nostro languentes
amore cum amicitiam nec de-
cens plena ut nobis videtur
[illegible] sapientiam quam maxime
ut accesserunt videt et nec dimiss-
[illegible] semita a dilecto suo abscedit

verbo suspirationis sanctis despi-
cienti. Ait se nisi modice
inflammatus liquefacta est, unde
exultans sponsa dixit anima
mea liquefacta est ut dilectus
non sic aperuit pessulum hostii
mei dilecto meo aperui,
pessulum hostii dilecto sponsa
aperit cum cuius [illegible]
[illegible] sui pectoris divina
visitatione atque inhabitatione
dignum fecerit. pessulum hostii
sui dilecto pulsanti aperuit
cum inspirationi subite dispo-
sitionis celestium [illegible] satisfa-
cit [illegible] sui mentis ad
[illegible]
dulcedinis aperit. dixit
enim super quia dilectus [illegible]
[illegible]
git ac tremore [illegible]
[illegible] tactu inflammata [illegible]
iam non augustinum foraminis
eius manu tetigit [illegible]
[illegible] cordis ianua feliciter
eius amplexu xpisti i. cuius
significatione divine illustrationis
est receptum iam [illegible]
[illegible]
quia perfecta [illegible] gaudium
[illegible] in hac [illegible]
conceditur que [illegible] in alia
vita [illegible] plenarie locum
destinatur. Ideo recte sequitur at
ille declinaverat atque transierat
hoc est enim quod scriptum est
accedet homo ad cor altum
et exaltabitur deus [illegible]
[illegible] se amplius [illegible]
ad contemplandum divine visionis
gloriam fide et operibus purifi-
catum sustulerunt tanto altius
invenient esse quod querunt

ad quod pertinendo ipse premisse
verbalitatis attendat. Cui
simile est illud Cantici
quinti superius assumptum et apud
Bernardus inexpressit a me multo
magis quam saltem interpretor
causa quod non alio simpliciter
hostium meum aperui, sed pessu-
lum nisi hostii mei aperui
[illegible] dilecto meo, clamavit
cum hostium pessulo in alto
demisso vocem suam tarde
ne quibus hic consummatis
aut inspiratum tradet
[illegible] illud pastoris
cui custodia servatur [illegible]
quia [illegible] ipso prodit [illegible]
aperuit autem dilecto ut
impulsu [illegible] spiritualiter
[illegible] oculis liberum in se
[illegible] aditum prebet, nec
repugnare penitendo [illegible]
semper dixisset aperire ipso
[illegible] dilecto [illegible] nec
[illegible] a voce [illegible]
[illegible] vel [illegible] fidelis [illegible]
[illegible] ad laudem [illegible]
[illegible] instruebat vel
non [illegible] attendit et
[illegible] [illegible] pes-
sulum hostii sui cum dilecto
[illegible] in [illegible] ad ipsa per
[illegible] [illegible] [illegible]
[illegible] [illegible] causa
ingressum patefecerit immo
[illegible] sit [illegible] non
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
attendit ipsum [illegible] ad
[illegible] causa [illegible]
ardentius [illegible] attendere
[illegible] alia [illegible] quia [illegible]

ad [illegible] [illegible] amare dei
[illegible], et deum [illegible] [illegible]
animi [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ingressum [illegible] [illegible] [illegible]
[illegible], denique [illegible] [illegible]
manifeste [illegible] sponsa
[illegible] [illegible] deum [illegible]
[illegible] que [illegible] videtur
dum aperire [illegible] [illegible]
[illegible] cum [illegible] ipsa [illegible]
debeat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est, dicit ego pessulum
[illegible] hostii mei [illegible]
[illegible] [illegible] ille de
[illegible] [illegible] [illegible] [illegible]
dum [illegible] non [illegible] deum [illegible]
[illegible] deum vellet, [illegible] non
[illegible] est talis [illegible] [illegible]
[illegible] que [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] pessulo [illegible]
hostium aperto ad dilectum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] vocem [illegible]
et [illegible] dilecti [illegible]
[illegible] non se [illegible] pessulum
hostii mei aperui [illegible] pessulum
est hostiolum in magna parte
et [illegible] designatur quod [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] at ille [illegible]
[illegible] [illegible] [illegible] non [illegible]
ad clamorem [illegible] [illegible] cum
a [illegible], et [illegible] [illegible] [illegible]
a [illegible] in [illegible] [illegible] magis
ac magis [illegible] [illegible] clamare
ad deum et visa illa [illegible] [illegible]/

Pro clariori intellectu lucem quam pro-
ista questio vitae emoto pessulo hos-
tii dilectus respicit ad intima
dilecte sue (ponam tres articulos
primus stat de apertione pessuli
hostii cordis de respectu sponsi
[illegible] quare deus in via pleni-
[illegible] non possit / tertius de
penultimo articulo qui est de apertione
pessuli hostii. Dicit quod pessulum hostii
in anima sponso aperit tri-
pliciter [illegible] gratia visitationis digni-
catur / pessulum aperit cum sibi
[illegible] in suppremitate ad desideria
celestium accepta largius sibi-
que [illegible] suus ad capiendum
gustum cuiusdam supernae dulce-
dinis aperitur prius instat
sponsus manum suam extra-
here vehementer anxia
non iam [illegible] angustia
sed plenarie apta tamen fi-
eri [illegible] plenum sed numquam plena-
rie in hac vita non potest habere
ut dicetur in tertio articulo ideo
[illegible] at ille declinaverat atque
transierat. Unde ego sum bona vera
quod triplici hostio excluditur
[illegible] a sponso sed deus
[illegible] primum hostium quod clauditur
pessulo est ceteris [illegible]
quo ad intellectum / hoc hostium
aperit docetur et auditur, do-
cetur [illegible] augetur [illegible]
[illegible] sed [illegible] est quod de
quibusdam doctoribus seu predi-
catoribus dicitur Treni 2o prophete tui
dixerunt tibi falsa et stulta
nec aperiebant tibi iniquitatem
tuam ut te ad penitentiam provocarent
De auditoribus autem dicitur Actis 16o de
quibus audiente [illegible] [illegible]

et aperuerit ianuam [illegible]
[illegible] ad illud et [illegible] in illo
[illegible] ad audiendum [illegible]
[illegible] [illegible] a [illegible]
[illegible] est iudicia malicie
[illegible] ad affectum de hoc hostio
Gregorius dicit sublato [illegible] patet
via Christo. hoc aperitur quando
malicia deseritur / et quanto
citius fit cor [illegible] tanto fit
[illegible] intrare [illegible]
Christo et [illegible] [illegible]
[illegible] dum sunt quando
[illegible] a vitiis et [illegible]
[illegible] aperiunt ei / tunc
[illegible] apparuit virtutibus ornata
[illegible] illud Ysaie 4 [illegible]
aperta sunt prata et aperi-
untur herbe virentes et
collecta sunt fena de montibus
tertium hostium est corporis [illegible]
[illegible] quo ad actum. hoc de latere
[illegible] deus aperit [illegible]
illud Ezechiel 37o Ecce ego
aperiam tumulos vestros et
educam vos de sepulcris
vestris. Dicit ergo pessulum hostii
mei aperui dilecto meo. doc-
[illegible] fideli liberetur [illegible]
[illegible] [illegible] quo ad
primum [illegible] [illegible] [illegible]
finaliter [illegible] et nunc quarto ad secundum
in [illegible] [illegible] copiositate
[illegible] [illegible] [illegible] quo
ad tertium sed quo fine ut sua
intelligere divine illustrationis
plenissime [illegible] sed [illegible]
[illegible] quia ille declinaverat
atque transierat ut infra dicetur
in sexto articulo isto [illegible]
[illegible] [illegible] [illegible] ad
istum [illegible] articulum. Amoto
triplici pessulo hostii dilectus
primus est ingredi intima

cordibus quorum pz et nobili
et esse aug. super Iohannem
sermone 26 [illegible] ad me
in intimo ubi loquitur
amicus de celestibus quale
est illud intimum unde uox
exterior sonus magnum
et venerabile et dulce
secretum o secretum sine
tedio sine amaritudine
malarum cogitationum sine
interpellatione temptationum
et dolorum illud secretum
est quo intravit ille
cui dicturus est deus euge
serve bone quia in modico
fuisti fidelis intra in gaudium
domini tui. Ideo et nos
illuc intrare debemus ut
vivamus non quasi nobis
sufficere ut vivamus non
quasi de nobis [illegible]
velle aut [illegible] sed
ab ad ipsum fontem pane
ubi aqua non deficit, qui
valuit suo corpori unde
Adam lapsus est per eum
qui ante cecidit per
superbiam qui ei calicem
superbie propinavit
[illegible] quo vivamus intus
videamus quia ubi ad nos
sponsus venit non est
superbia cadamus humiliatis
nos mittit superbia expel
lat illum ineffabili proprie
dei nobis quam [illegible] intus
intus fiat, et nobis qui
intus vivimus [illegible]
[illegible] tribus hos
tis intrat delicatus intima
cordis quo nullo vel exemplum
sic declinata [illegible]
[illegible] [illegible] ad
venientes delicti sunt inti
ma suspiria [illegible]

facio quoniam [illegible] sit esse talis
qui memoria dei amate inti
ma mentis [illegible] statim
suspiria amorosa quasi
[illegible] amoris expellit
donec cum gratia delecti
restituit [illegible]
adducens illum [illegible] ante
quem tamen modo suspiro dicit
quod mens [illegible] fulgens
intima suspiria [illegible]
[illegible] quia cum amor
vehementer [illegible] et affluit et
refectu [illegible]
corpus [illegible] quod [illegible]
amor hec [illegible] non potest [illegible]
amar [illegible] intima suspi
ria mentis esse signum advenientis
delecti quod [illegible]
[illegible] hostio [illegible] est
delectus [illegible] secreta cordis
[illegible] quia hec tria [illegible]
sz hostium disciplina, hostium
[illegible] et hostium [illegible]
[illegible], sit [illegible] delecto
pro angustia [illegible]. de primo
dicit [illegible] audi fili disciplinam
patris tui que est de [illegible]
[illegible] qui [illegible] ad
[illegible] de [illegible] xxiii [illegible]
qui in [illegible] morantur,
meditando divina, et in ipsa
meditatione [illegible] deo debitum
cultum [illegible] debitum [illegible].
et in [illegible] carni
tabit [illegible] dei [illegible]
[illegible] et [illegible]
[illegible] unde est
[illegible] oculus [illegible]
[illegible] in [illegible] alii
[illegible] in [illegible]
ingressu [illegible] dat accessu
ad [illegible]
claudit [illegible]. [illegible]
[illegible] negociator, [illegible].
qui est [illegible], latronem
qui est occultus, negociatori

qui est inportunus raptor cum
vagos arripit, latro nocturnus
decipit, incisor nocturni
surripit, sicut nocebat clam
de qua dicebatur Job 24 ponit
custodiam ori meo et ostium
circumstancie labiis meis, hoc
est quod dicit claudit hostium
anime a furibus. Item 6 de quo
Mathei 6 cum autem oraveris intra
in cubiculum tuum et clauso hostio
ora patrem tuum qui videt in
abscondito. Hoc est quod natur
de quia et legitur xj° ad sepulcrum
mortui fundentes olim clausit
hostium super se et super filium suum,
de tercio Luce xj° omnibus venis
et amicis qui querunt depre-
hendi nolite molestus
esse et hostium meum clausum
est et pueri mei mecum sunt
in lecto hoc est hostium ad quod
venerabat Petrus quando pulsans
Actuum xij de quo ubi venit ecclesia
apostolorum post eum cum hostia hoc
aperuit. Dilecto primum aperitur
ad puritatem secundum ad veritatem
tercium ad claritatem. Primum ut
per sanctos puritatem
et dilectus ingrediatur. Secundum
ut per veritatis eruditur. Tercium
ut claritatis contempletur. Primum
aperiebat Job 31 qui ait hostium
meum patuit viatori. Secundum
aperiebat ammonium Genesis 18
qui in hostio in ostio tabernaculi
sedens vidit tres viros
Tercium aperiebat Johannes
Apocalypsis iiij° vidi et ecce hostium apertum
in celo et vocem quasi tube loquentis
mecum. Primum hostium est pro
servitur, in inferioribus
amor sensualis et fraudulentus amor
prosperitatis.
primo aperitur retinens habitum

cum eruditur. Sedem dilecto, Vero
hoc ut ingrediatur. Alium ubi
ancilla custodiebat ut et tamen
eius sanctificetur. Iam eruditio
ut ingrediatur. Quod sed in quo
erat viscera pauperibus. Vel doc-
trina aperta ut ubi erudiatur.
Dilecto ut de Laza qui est pater
pauperum ad nos ingrediatur
et audiatur quando sed visus
ad monumentum resurrexit
in compassione lacrimavit et
revixit cum nobis ut infra.
Dicitur aperto ergo isto triplici
hostio statim ingreditur dilectus ergo
dicitur in Cantico. Illuminato triplici
hostio statim adveniet dilectus
cum decore suo, quia Salomon
fecit triplex hostium, primum
in porticum, secundum in templo
tercium in oraculo. Hostium por-
ticus est sensus,
hostium templi est mentis, hostium
oraculi est intelligentie patrie
celestis. In porticu vero homo
ingreditur est hostium
... in templo
... spiritui
oraculo contemplatio ...
dei, quia dum capit ...
attendit et ... in ...
... in ...
voluptatum ... dignitatem
ad istud porticus accedit
... pueri
...
...
... hostium templi ...
... bonitate dei
... est attendit beati-
tudinis ...
... ad ... in
bonitate electorum suorum ...
...
hostium ... spiritualis ...
...
... pulla

tua ostia archam testamenti
illuminabat, quia ad solem
intelligentie divine radiis
respectantibus nubes cogitacionum
penetrans que distinxit per
diversam meditacionem, yspiritus
dicta hostia illuminant gracia
vel gustum hoc sic cum equaliter
vel in ductus et vertes sunt
equales moralites sive ductus
et vertes prospera et adversa
dampna et lucra, tristia
et leta, prosperitas et gratuitas
lux contemplacionis et tali
contemplacionibus dum homines
celebrat quasi sub equali
mensura ductus et ventres
liberat, liberando illuminat
hostia tua cum dicta quia illu-
minata sermone prospero luce
absconso, sermoni per clausi-
tatis ex gracia et remissio
regno illorum ex quo dilectus
ingreditur ostium quemammum
cum sic illuminatum ergo non
dixi in secundo articulo qui est
de vestibulo sponsi et iste venator
in lux tu dicat at ille de
clamaverit ad vestibulum et
hoc est quod ait danielis xxx
det homo ad cor altum
exaltabitur deus et salomon
dixi passus offerat, et appel-
lamenti sui exiit a me
nec dixit semper hostium
sed pessulum hostii, clamavit
cum et pessulo vel veste se
ravit per vox eius malum
levat nec eius inspirator
animus nisi illud canticum omni
custodia serva cor tuum quia
ab ipso vita procedit, declina-
vit ergo vestibulo dilecti ex
nobis primo venit ad
nos et declinavit vestibu-
lum venit et incarnatus
declinavit per resurrectionem
vestibulum de nubibus ad precium veniunt
ut nos redimeret, declinavit
ut auxilio suam facerent uxor
imperando, vestibulum ut nos ad
regnum reportaret et amorem
venit ad nostram consolacionem
declinavit ut representaret
per eucaristie vestibulum ut de
condescendit cum nos habemus
hec misericordiam visitacionem
cum fuit bona venerit
gratia est vestibulum primum ad illis
de quo terra ut omnia tempora
tempus erit ut sunt speci-
es sustenuit umbra sub sole
secundus venialis de quo terra
xxiiiio vestibulum ad me venire
cum graciam me et ego
amplexibus conversacionibus
celestibus spiritualibus de quo genesis
28 dicit anima prout oculos abra-
ham apparuerunt ei tres viri
stantes prope eum quos vidisset
cucurrit in occursum eorum de
thabernaculo suo et adoravit
in terram genibus, et dixit domine
si inveni graciam in oculis tuis
ne transeas servum tuum celestis
venalis ut hec viderit ergo
in abraham figuraliter sed vestibu-
lum, ecce sponsa clamat non
mansit fuerunt sed vestibulum vocaliter
vocaliter ergo sponsam ad ipsum
sit vestibulum illud est quod
sponsum sponsam nec in
specie nec in essencia in una
presencia, quibus nec in propria
persone per essenciam aspiciunt,
isto nobili stante ponitur hec
aliud etsi communis sponsus
ad sponsam vocaliter fuerint
non sed per longam misericordiam sed
magis effectu magnitudinis
sive huius in esse patet ex nobili
promisso, vestibulum enim dilectus
ante ab ingressus ad ~~offerendum~~

pervenias ad perfectionem. ipse enim est vir
desiderio vocatur illa alte et vox l &
vir dei sanctus est iste qui hos
sit pro nobis factus ei renatus
gratiam et potentiam in eo lectio
et virtutem et stellam et cum
et virtutem et stellam et cum
Gabrielis ut ait venit ad nos
angelicam ubi, vult et sit in
terra sine tamen quia cum tris
incomparabiles sede sua emissoris
ad hoc vir iste venit pro nobis
ut vestras reparet pro vobis lum
diabolus cum suis emisit
cum angelo de celo Adam de
paradiso emittit peccatore in
exilio de beatorum consortio pa
sera est propter superbiam Sed a
gratia deducitur, tria pro tenebris
Gratiam venit Christus ut firma
possit restaurari. Septima reclama
in tria decantari testamentum
pro tibi barba relevari per vo
ria peccatum decantari pro cibis
vetitum quod datur. De prima
ps. 109 iudicabit in nationibus
implebit ruinas conquassabit
capita in terra multorum. glo. Et restau
rabit celestem patriam et omnes
ruinas cuius ydolatrie in qua
ceciderunt. et tales ruinas restau
rabit et in triumphante civitate
ad angelos et in militante civita
ad homines et conquassabit huius
dando capita multorum huius per
superbiam contra Christum xx omnes qui
ceciderunt super lapidem istum con
quassabuntur. De secunda ps. 43 oi
sit Deus suam et sanavit eos
et eripuit eos de interitionibus
eorum. De tertia dedisti metuentibus
te significationem ut fugiant a
facie arcus glo. i. ostendisti operi
bus dura et afflictionem ut inte
rior amara et hoc non cumque sed
metuentibus te ut fugiant a facie

Christus scilicet iudicatur ad primum
veritatem speciosam super 10 regnum
sponsa mittit in fortitudinem
Petre in gaudia materie
De secunda super eam ipsa ait ex
Pelagiam nec tunica amica
meo videtur illa. Lam
patris magis quam imaginationem
illam clam tum misera tunc
magna mea liquefacta est ut
dilectus locutus est quem sim
et non inveni illum vocavi
et non videt mihi hoc ut
sit tuis sede sua emissoris
de celo. Emissus est angelus
emissus est spiritus sanctus
emissus est agnus. Primo
angelus est missus, secundo
Spiritus emissus. Filius
dei admissus, emissus ad
virginis aurem, immissus
in mente, admissus ad
ventre. Ad aurem ut de
revelaret consilium in mentem
ut abscondendo Virgini
daret solacium, in ventre
ut viro naufrago fer
ret auxilium. De primo dicitur
est Luc. 1. missus est angelus
Gabriel a deo in civitatem
Galilee ad virginem desponsatam
viro. De secundo dicitur Spiritus
sanctus superveniet in te
et virtus altissimi obumbra
bit tibi. Spiritus enim sanctus
mea venit, procedit super
venit, venit cum verbo
castitatis. Procedit cum
luce charitatis superveniunt
cum nutrimento incarnationis
De tertio dicitur quod nasceretur ex te
sanctum vocabitur filius dei
Ecce venter virginis est
thalamus, o thalamus quem
decus tum ornabat cum
viole flores rosaria lilia

tabernaculum in qua eius redolet
humilitas, fervet caritas, flo
ret virginitas; humilitas in
violis, caritas in rosis, virgi
nitas in liliis. O terna affec
tionis germina munditie sere
na gratia plena. Ponamus
ergo in hoc tabernaculo lectum in
dicentis ergo cum esset rex
in accubitu suo nardus
mea dedit odorem. Nobis
ei tabernaculum debemus facere
sed tam mundum. Ideo sponsa ca
da quod dicit in cantico:
fulcite me floribus, stipa
te me malis, [illegible] eum
in lectulo tranquillitatis
et pacis, amansa [illegible]
sella [illegible] divinitatis, tam
delectabilem contemplationis et pacis
ut inveniat[2] sine [illegible]
na perturbatione aut devo
tionis aut fervoris[2] superne
dulcedinis suavitate
divinitatis ut [illegible]
attingeret homo sine ex
ni saturatione contemplationis
in superioris requirit in
lecto non invenit com
misit nisi fuit [illegible]
in superiori in lectulo
meo quaesivi per noctes
quem diligit anima mea.
quaesivi illum et non inveni
illum quia [illegible]
a me per [illegible]
delectationes mentis et suspirii
delectationis [illegible] divinitatis
meatus et [illegible] cum
gratia sua quia [illegible]
a me aliud dat super illa
suspensionis [illegible]
hic dei est tu [illegible]
quandam formam [illegible]
ante per fidem habitare

credebat[2] gesta salvatoris
historia [illegible] quod delicata
dis et [illegible] christi tu lo
ci mutatione tu sit [illegible]
loco repletione [illegible]
sed magis effectu [illegible]
benigno, et dominus spiritus [illegible]
exemplum gelidum sic de sancta
hic [illegible] una [illegible]
[illegible] delicti [illegible]
nos et aliud nisi [illegible]
temporalium [illegible] est de
angelis [illegible] de [illegible]
[illegible] attendite et
videte quibus [illegible] gesta christi
erant, natus est de virgine
maria [illegible] nasci
[illegible] lactatus est [illegible]
[illegible] per aetates [illegible]
[illegible] iuventute [illegible]
[illegible] requirit [illegible]
[illegible] pueritia adolescentia
adolescentiae iuventutis [illegible]
crescentibus successit [illegible]
[illegible] inventa christi
erat [illegible], quia [illegible]
[illegible] gesta sunt ut [illegible] possent
[illegible] sicut, postremo
[illegible] in multis [illegible] christi
[illegible] est [illegible] in
cruce, sepultus est et resurrexit,
ascendit in caelum iam non
moritur, mors illi ultra non do
minabitur[3]. quod enim vivit vivit
deo, et [illegible] eius [illegible]
[illegible] corpus
[illegible] deserit [illegible]
[illegible] illa quae temporaliter
ab eo gesta sunt [illegible] ut
[illegible] sit et [illegible]
[illegible] in illis [illegible]
[illegible] est delectatio [illegible]
[illegible] duplici [illegible] altissimi[2]
duplex adventus dilecti christi

sz quia transit odio et quando
transitu, quamque transitus sz domus
dilecti christi non sit sicut quod deus
per nichil non transit, sz semper
eterno transit sicut quod loca exhibet
quamque in transitibus trex sint,
quamque per medium venieris et
clar ... nos mystice sicut
redimus solus transit per medium
ut illuminet per potestatem ut
predicatur per christum descendo transit
probat vers. vmo transit quomodo
vade in medium ... dispu
puli tui videant opera que fa
cis et acti xx transit bene
faciendo et sanando omnes
oppressos a diabolo sicut medium
transit de loco ad locum ad vi
sitandum et sanandum egrotos vo
lentes transire agna ... ...
habeatur sicut predictum
quod transit sine periculo nam
habemus transit ... sicut
sicut medium, sequi vestigia
christi sequentes non ... debemus
primo transeamus cum ipso in
navicula ... ...
... in navicula ...
... ...
... in navicula ...
... ... in na
vicula ... ...
... ... in
navicula ... ...
... ... in navicula
... ...
... ...
... ...
... ...
... ...
... ...
transit de nido ...

ut mali ... et ad separa
... sicut transit principes
... ...
... 32 in ... ...
... ... transire iordane
... et ... sz
cum ... ... sz au...
et ... ...
ante diem festum pasche
sciens ihesus quia venit eius
hora ut transeat de mundo ad
patrem ... ...
medium sz in ... ...
... ...
... transit per ...
... ... ut vi
deat ne quid desit ...
... ... illi quos ... venit
... ... vigilantes
amen dico vobis quod ...
se et faciet illos discumbe
re et transiet et ministrabit illis
et transibit et ministrabit illis
apprehendum esse tale ...
in quo erit ... sicut
... quia ... se ...
... sine ... et faciet
illos discumbere quod ... ...
maxime ... sine
... 32 transibit sicut ...
... ad ... amor ad effectu
... sine ... quia
ministrabit illos ... 32
... ... in pule
... ... et in ...
... et ... ...
dilecti christi quibus ... ...
transire ad ... ...
... ...
... in ... ...
... ...
... de malo in bonum ut
... ... de bono in
... ut ...
... de meliori in optimum

sed prevenientes superius magi-
stri est bonus qui debet super
festinanter ne auctoritas prima
vel que est incipiunt ut
nascatur de vita prima in aliam
ysaie xxvi sicut lucam lucam
quasi flumen filia maris
vel aue vel penitus et lapides
in Iudeis ac patiuntur ecce
sicut enim superunt iordanem
i. Bentiam delectatorum et abi
cerunt viam terra ducere sed
contingentibus tempore servis
seruiendis et in defensionem
prime substitutus fruentes
ut melior quam fuerit de
virtute in virtutem et hoc per
gradum modo sed sustinendo
laborem paruum penalitate
sicut aurum per ignem ut pu
rius exeat Job 23 Et deus
scit viam meam et probavit
me sicut aurum sapienciam
consilium sicut scolaris
per gradum ut doctor fiat
[illegible] nos nascamur nisi
in bethleem i. in domo
panis et vitamus quam
bonum quod vivendum et uestes
cibo faciendo utilia super
carnalia inventa sicut na
ves per [illegible] ut prima sit
festinare Job xx transierunt
quasi naves poma por
tantes et ecce xxix sicut
[illegible] omnia [illegible] et q
in manu [illegible] riba
[illegible] [illegible] perfecta
seu prevenientiam est optimus
quia transierunt de morte
ad vitam Joh 5 amen amen
dico vobis quia qui verbum meum
audit et credit ei qui
misit me habet vitam eternam

dixi in libro celo quia quilibet quo
deum in hac vita plene vi-
dere potest videre nequit [illegible] unde
nota quod bona vita quod quilibet [illegible]
[illegible] communis seu [illegible]
[illegible] assignetur prima est ordi
nata, status vie et patrie distan
tancia [illegible] dicta dis
perspicit ut alius status est
mihi et alius patrie ille
in mundo sed iste in celo ergo
qui plene videt deum [illegible]
sit [illegible] aut substancialiter
de necessitate sequitur quod est impossibile.
impossibile est enim quod plene
videat deum [illegible] iste status
patrie et glorie sed status [illegible]
[illegible] ut ait Jacobus [illegible]
[illegible] iusticia [illegible]
[illegible] [illegible] et [illegible]
agricola expectabit preciosum
fructum terre pacienter ferens
donec accipiat temporaneum
et serotinum [illegible]
deum in deum et deum ut hominem
[illegible] in tempore [illegible]
[illegible] [illegible] tempus est
[illegible] [illegible] ad [illegible]
[illegible] [illegible] de [illegible]
[illegible] ix [illegible] quod recepit
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] nulla
cogitante unde procedit de
[illegible] [illegible] [illegible] originale
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ab
[illegible] a [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible]
ad [illegible] [illegible] sicut est
non invenio [illegible]
repello [illegible] cui [illegible] sit

vis sublimatur, illuminativa cum
non sit nature debita
nec statui glorie pro statu vie
esse incorporativam, neque
non gloriam statuus impetus
natura nisi hec prima creaturis
pro pertinentibus. Quia tamen iste
varietas affectuum naturalium
que proveniunt, ex gaudiis
summa late tote [illegible] se in
animam existente aliquando in
gaudio insidiatur tristitia
et quia se letantur invenit
cor letitiam [illegible] vias pellit
et tandem [illegible] eius dum ma
clamat pro spiritu propheticum,
Secundo a mente sustinuit insidio
sui ut qui prius salubri
ter sperabat nunc varie
timeat et confuso [illegible] ergo
videre Deum plene magis sit
affectus quam intellectus, alias
non esset cognitionis perfectus
et absolutum omnium affectuum,
requirit gaudia ubi videri
plene non potest, ubi absoluta
gaudia inquinari abesse, neque
consumata sunt hec omnia, spiritus me
tus inter [illegible] gaudium. Ista
causa est quia sine limitatione
deus in infinitum excedit et quo
ad posse cognitionem, cum huius etiam
sit finita sit causa essentia
finita est et potentia, et ideo
necesse est stare in limito deus
igitur videre deum in proprio esse
sit ultra et supra omne quod
attingere potest natura et agentia
impossibile est in hac vita plene
videre deum et hoc est quod dicitur
Job xxxvi° omnis homines
videntem deum in universaliter

intuebitur deum, quia creatura
est super excellens et omnino
improportionabilis excessus
luminis sicut ad illuminabile
creatum et hec est causa prima
ut ipse querat etiam in prima non
videtur deus per essentiam lux
inaccessibilis pro spiritu. Job 23: Si
ad orientem iero non apparet,
si ad occidentem non intelli
gam illum, si ad sinistram
quid agam non apprehendam
eum, si me vertam ad dexteram
non videbo illum, ipse vero scit
viam meam, hec quamquam optime
figurata sunt per illa que ten
torii sine tota que cum
ante tabernaculum Exodi
xxvij Fecit in ministerium ten
torii sine aula in plaga
australi contra meridiem
et in latere aquilonis
in ea quo ad latitudinem
que respicit ad orientem,
et in ea que respicit ad
occidentem, illud in latitudine
atrii, nam per hec [illegible] ex omni
parte velatur et absconditur
[illegible] de genere ingreditur
templum non manu factum
[illegible] restat videre
quod [illegible] visio
[illegible] quam desiderabat
[illegible] in hoc [illegible]
~~[illegible]~~ que [illegible]
~~[illegible]~~ istius statibus
[illegible] hec quod [illegible]
[illegible] impossibile est
in hac vita plene videre deum
[illegible] et est [illegible] ange
lica [illegible] ducentem
in illa specie qua deus est
nemo enim videbit vivens
vita ista [illegible] mortaliter
vivitur in istis sensibus corpo
reis sed nisi ab hac vita

quousque quodammodo moriatur
sive omnino exeundo de corpore
sive ita alienatus a carna-
libus sensibus ut merito
nesciat sicut apostolus ait utrum
in corpore an extra corpus fue-
rit cum illa rapitur et sublevat
visionem, unde qui eum plene
videt in hac vita deum exigno
scilicet quod in presenti vita nullus
est tam sanctus, nemo ita
perfectus ex electis dei qui ipsum
deum in essentia divinitatis sicut
semper est viderit, unde
ait unde pater ipse testatur
maiestatem, non videbit me homo
et vivet, unde dicit: nemo
quamdiu in mortali vivit deum
ut est unde pater, videntes
tamen sancti in presenti vita se-
cundum alia ut est in spe sicut
sed per speculum et in enigmate
. vero ita autem facie ad faciem
videntur in hac vita videndo
nec corporeis oculis cernendo.
Videre enim deum est ut ipsi illum
videre et ex toto corde diligere. Ex quo
videtur primum quod non videtur deus
nec oculis corporis sed cernitur
oculis mentis, quod cernitur
ad tempus sed videtur. Nichil
dicit in pagaminis ostende
michi [illegible] solis, videre
[illegible] habere est modo
quem tibi ostenderem sed non
habes oculos unde videas
ubi enim ait salvator [illegible] nec
vide quem ipsi deum videbunt.
Cor [illegible] et sordibus peccatorum
obvolutum deum quoque unde
lux lucet in tenebris sed
tenebre eam non comprehende-
runt, unde quod cecus non vi-
det ideo lux non lucet ergo
ex quo aliquid [illegible]
bi contra [illegible] maxima
utilitas videre deum quia habun-

dantia in possidendo, patet hoc
[illegible] per illud Job xx non
videbunt rivulos torrentes
fluminis mellis et butiri.
Glosa dicit non videbit rivulos
fluminis torrentis id est divinitatis
que non potest videri oculis car-
nis [illegible] secundo
maxima utilitas videndi
deum quia delectatio in gau-
dendo patet per illud Job 22
deprabitur deus et placabilis
erit tibi et videbit faciem
eius in iubilo, tertio in [illegible]
[illegible] incomparabilis [illegible]
[illegible] maxime
utilitas videndi deum facie
ad faciem quia claritatis in co-
ruscando patet per illud prover-
biorum 31 gustavit et vidit quia
bona est negotiatio eius
et non extinguitur in nocte
lucerna eius, patet ergo contra
quia ibi habundabit utilitas
delectabit hilaritas, asseren-
abit claritas, habundabit
utilitas contra penuriam tempora-
lem, delectabit hilari-
tas contra fastidium temporale,
asserenabit claritas contra
instabilitatem [illegible] 4 at
dicit [illegible] ille declinaverit
potestate [illegible] que declina-
verit, egestate [illegible]
quam declinaverit [illegible]
[illegible] quam declinaverit
instabilitate [illegible]
que declinaverit ubi est
utilitas que declinaverit, ubi
est hilaritas que declinaverit
ubi est claritas que declina-
verit, anima [illegible]
[illegible] solis ego
sum via veritas et
vita, via non [illegible] veri-
tas non fallens, vita

nis dulcicius / mea deliciosa i
situs lacrimosa vita eterna beat
[illegible] eius sponsibus rogavit
semper sibi aperiret corda peccatorum
dulcis aperire in senem mea
spiritus ipsa mea / causa apparuit
sponso tuo christum / pessulum
iungit aperiri dilecto meo
hostium forsan ebria fuit amore que uni
fecit et alio scilicet quod hoc videtur
numquam fecerit tam valenter forma
esse consequentia ordinis [illegible]
predicatoribus prestita namque ad
aperiendum aliorum corda institu
tus eius christum peccati repagulo
numquam claudit apertus casti
[illegible] corporis mei. nec forte
in aliis predicamentis regulis
efficacior / alia causa est diffi
cultas respectu ab ipsis habere
consuetudinis eum igitur feli
citer intendere contemplacioni
hec sponsa frequentavit / consue
ta dimittere non potest et nos fi
nibus regressu redit in [illegible]
[illegible] est consuetum
non posse derelinquere et [illegible]
in desuetudine venimus ab
hore / tercia causa est debitus
sunt efficacia per [illegible]
scit [illegible] numquam diu [illegible]
officio predicacionis insistit
in ipso actu tamen predicandi
ad habendum actu intelligendi [illegible]
[illegible] predicat vehementer [illegible]
[illegible] / et diu ad laudandum
alios instanter instigat ex
ipso actu vehementissime
et inflammantissime rapitur
in amore unde sponsa illum [illegible]
[illegible] et [illegible]
que [illegible] predicandi [illegible]
[illegible] dicat ego pessulum hostii mei

Si igitur quantum utique deus posset
in hac vita videri [illegible]
Si quis unde etiam scilicet quod
in [illegible]
[illegible] deum
viderunt Si queras quomodo deus
sit invisibilis et potest videri
scilicet invisibilem esse non videri
[illegible] tu velle et sicut voluit
pluribus est visibilis non
sicut est sed qualis ipse illi
placuit apparere Si queris
quomodo eum videt sicut eorum
[illegible] de se proprie
ab illo [illegible] est et [illegible]
[illegible] est [illegible]
[illegible]
[illegible] illo [illegible]
[illegible] deum viderunt
scilicet non quomodo esse [illegible]
ut [illegible] deum qui
[illegible] ab eo [illegible] audivit
audivit / namque non videtur
quem audiverunt [illegible]
ad [illegible] et claustrum et
[illegible] claustrales / [illegible]
non esse [illegible]
[illegible] non [illegible] videntur
deum in se [illegible]
causis sunt latentes [illegible]
[illegible] et [illegible]
incommutabili [illegible] Si queris
utrum [illegible] posset
aliquis videri scilicet quod hoc
[illegible] esse [illegible]
deum esse [illegible]
apparuerit [illegible]
[illegible]
Si queris unde eum videbimus
scilicet unde angeli videntur
[illegible]
sicut eum videntur [illegible]
[illegible]
[illegible]
[illegible] Si queris unde

sciam, propterea quia lux mihi
tali incorruptibilem et eter-
nalem invisibilem sicut etiam
corporalibus que corporum
possunt. apostolus dicit Regi
seculorum invisibili immortali
et incorruptibili quod sicut que
esse incorruptibilis nec tempo-
ra corporibus, ita non solum
visuri sed est invisibilis
nec in loco omni videtur
sed nudo oculo nec corpo-
ralibus oculis quia tu pro-
pter volumus, nec corporis
visu nec tactu tangitur
nec auditur affatu nec
sentitur in corpore, unigenitus
enim filius qui est in si-
nu patris declaravit neque ab
illo inscrutabiliter narra-
vit et vero dignius vobis
accessit quod tanto affectu o-
culis vestris invisibilibus vide-
atur. Ipsi autem sunt oculi
cordis, dicit apostolus illu-
minatos oculos cordis
vestri. Et de quibus dicitur Illumina
oculos meos ne unquam
obdormiam in morte.
Ipsi qui dicit mors que ait
quod extinguat ea ut obdormi-
scant ne videat post se
[illegible] illa [illegible] [illegible]
esse [illegible] [illegible] [illegible]
[illegible] est nec [illegible] sed saltem
non temporalibus sed eternis.

Anima mea lique-
facta est ut dilectus
locutus est, quesivi
et non inveni illum,
vocavi et non respondit
michi. Hec est vox pec[catoris]
credentis in qua ostenditur

in persona audientium quod ad vocem
sponsi liquefacta est anima.
Secundo quod questa eius sagaciter
quesivit cum aspiciendo ubi
quesivi eum. Tertio quod invenit
eum querentem et orantem ubi veni
eum tertio dicit se [illegible]
[illegible] et [illegible]
ibi invenerunt me [illegible] petit
adiuvari ut possit eum inve-
nire. Ibi adiuro vos filie Iherusalem.
Et quia vocem dilecti per foramen
sentit [illegible] accepi in me
[illegible] quod erat frigidum
et lenitum est quod asperum,
liquefactum est quod durum,
ita ut nil sit michi dulce
nisi lacrimis resolvi. Et que
[illegible] michi apparentem
michi [illegible] non [illegible]
[illegible] lacrimis, et liquefaciendo
effundi in me animam meam sed
[illegible] quesivi et non inveni.
[illegible] anima casta [illegible]
[illegible] cupit ad deum [illegible]
[illegible] posita gustu [illegible]
[illegible] nec statim
impetrat, dicit gemebunda
quesivi et non inveni. Ideo
dicit anima mea: liquore amoris ego
diligo sicut animam meam
liquefacta est [illegible] sicut
glacies in aqua lacrimarum
resoluta, et sicut cera ad
[illegible] modulo [illegible]
apta ut dilectus meus locu-
tus est. [illegible] [illegible]
[illegible] constricta et [illegible]
gelata frigore infidelitatis
[illegible] solo ad [illegible]
resolutus [illegible] dilectus
meus locutus est [illegible]
[illegible] quasi ignis
[illegible] [illegible]
[illegible] [illegible]
labia sed ut dilectus locutus est
nobis in filio liquefacta est
[illegible] habitant in ea

na Math 6 dicitur querentes ergo primum de
lectabit vos dicens illi precipiebat sponse
quem ipsam esse regnum dei commendat.
Dicat sponsa ad hoc nisi diligenter
quererem inveni me et in meditatione
mea exardescit ignis, ut secundum
est cor meum tanquam cera liquescens
ventus, et sicut tanquam cera ut in
ea scribatur sponsi doctrina, imprimatur
una forma, et sigilletur similitudo
dei continue. vel loquitur Math. 11
venite ad me qui laboratis
et onerati estis et ego reficiam vos
et apostolus magister omni petenti dabo
ei secundum meam in thesauro cordis mei.
Car[itas] vero est ignis consumens
sua caritate et inflammans personam
ad caritatem et unde quia sic animabus
sponse caritas sive fidelis diligentis
et diligentis inflammat desiderio
languentis amoris, liquescit a forma
sui dei suavitate, et anima per li
quefactionem in eo crescit; tunc et cla
rescit, crescit super se contemplatione
tunc ad deum sponsum amoris cla
rescit ex dei virtute et magnitudine,
crescit bonitate dei, tunc vestibus
suis clarescit virtute, secundum illud
Anima mea liquefacta est et tunc super
fusa est caritas dilectio amoris et
clarescit caritate, hec est lata
habitus bonitatis exemplis. Et
ideo alium modum ipse et sponsa
sa dicit Anima mea liquefacta est
ut dilectus meus locutus est.
quesivi et non inveni illum
hic ponitur tertium in quo dicit quod
gustata eius suavitate quesivi
illum vel investigavi secundum
de deo cognitionem, et non inveni
quia nemo in corpore posito
eum cognoscit, quesivi sanctum
in scripturis in libris et non
inveni illum quia non consumi
modo de illo nec locutus est
nec tempore agnitio de mundo

duxit deinde inquit ubi eum deperditum
dum dicit non inveniens eum
sed hic tanto tarde considerat de
locum Job 28 sapientia ubi
invenitur et quis est locus
intelligentie, nescit homo precium
eius nec invenitur in terra
suaviter viventium. Abyssus
dicit non est in me, et mare
loquitur non est mecum et
Math 5 ubi est qui natus
est rex iudeorum. de ipso ysaie
secundum quibus dam dum dicit invenire
te. vocavi hic ponitur
tertium in quo dicit quod vocaverunt
eum idem dicit vocavi secundum de
precibus suspiriis vocibus et
aliis ... venimus et non
respondit michi Glo. non
indignavit se michi quia
corruptio anima quod aggravat
corpus quod corrumpitur aggravat
animam Sap. 9 et Ysa. 33 non
videbit me homo et vivet.
Invenerunt me que circumeunt
Anima mea liquefacta est ut
dilectus locutus est in die
apparuit ... forum anima
sponsa una, sponsa gloriosa
apparuit et non inveniens
dilectum vigilans ad thorum
filiarum ierusalem que fecit re
nuncit, et querimonia voce
inter eos quod pulsarent dilecto
non appareret, quod eo quod etiam
non invenerunt quod vocatus non
respondit, quod custodes qui
eam plagaverunt vulneraverunt
ideo tulerunt eius tulerunt etiam
animam vocabis ut si eam
inveneritis quia passa sit
amore eius et ...
similitudo est ab amore
anima me ... anima
in nocte invenerunt vigiles
civitatis ... vestes
videlicet plagas accepit, et

Hec pastora dolens corporalibus
vexatur et spiritualibus in hac lacrim[arum]
valle. celica penitentium dilecti
in culpa quamprimum penitendo
et confitendo querit et geme
bunda [illegible] filiabus ierusalem
i. spiritualibus et religiosis conqueritur
Anima mea que aquilone
flante in malicia indurata
est flante austro liquefacta
est ut dilectus ita locutus est
Aperi michi soror mea amica
sanguine meo fratre redempta
regni mei. Hec vero amica
mea compuncta est ad exprimen
dam imaginem sponsi ut
vera est liquefacta porro i.
[illegible] nos aut qui loquitur 2
Quesivi cogitando dum in
ab [illegible] sue quare me pec
cantem [illegible] se pro
carne tam diu sustinuit
et non inveni ubi [illegible]
qui [illegible] vocavi
clamore cordis voces par
[illegible] iudicia eius quare
malos diu sustineat, cur
bonos premat, aliquos ma
los per unam eligat, bo
nos per culpam abiciat, pa
[illegible] in culpa viri contra
alium relinquat et non [illegible]
michi i. per replicat non in
[illegible] michi, ut non in
meis operibus sed in sua
[illegible] confidentiam haberem
[illegible] me [illegible] dum
[illegible] in [illegible]
reliquit et me ut amentem
errantem in mundo [illegible]
vocavit dum dixit revertimini
ad me filii revertentes et
ego [illegible] vestras [illegible]. Nos
hanc vocem recepisse [illegible] cla
mantem in tribulatione vo

exaudit/ me itaque querente
et vocante invenerunt
me custodes qui circuiunt
civitatem. s. prelati celi [illegible] et
ex [illegible] custodes legis dei
qui circuiunt civitatem i. cor
pus [illegible] [illegible] [illegible]
[illegible] me [illegible] et abhomina
cionibus plena [illegible]
me [illegible] [illegible] peccato[rum]
meorum et [illegible] [illegible]
compunctione et [illegible] ut [illegible] 2
[illegible] / [illegible] [illegible] pro [illegible]
Anima mea liquefacta est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dilectus [illegible] per [illegible]
[illegible] [illegible] [illegible]
[illegible] audivi [illegible]
[illegible] [illegible] in me [illegible]
frigidum [illegible] quicquid
frigidum liquefactum est adeo
ut [illegible] nisi in lacrimis
[illegible] [illegible] habebam [illegible]
me ad [illegible] sua gratia
[illegible] [illegible] [illegible]
[illegible] [illegible] fletu et
[illegible] [illegible] [illegible]
et hoc [illegible] michi liquescendi
a rigore [illegible] et [illegible]
in [illegible] animam [illegible] non
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dissipaverunt [illegible]
[illegible] eius [illegible] [illegible] [illegible]
[illegible] mandata eius
[illegible] [illegible] et [illegible]
[illegible] [illegible]. Quesivi
et non inveni illum, vocavi
et non respondit michi
[illegible] [illegible] in [illegible] vox [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] bonis

ac patrie celestis amaritudine et angustie
de quibus dubium non est quod non
una tantum in dulcedinibus semper
involuntur desiderio super non
possunt assequi quia hec nimium
altius non in arbitrio elevate
ad superne invenitur sed in donoetc
stat elevatus atque illustratus
dei / quo tunc ego aut per aliquod vel
cogitare cepit ad dominum sed in ...
ne posita gustu sentire tamen
attolli nec in statim quod de
postea impetrat tunc unde esse
ut commemorandi dicat anima.
quesivi illum et non inveni
vocavi et non respondit michi
Invenit enim namque quod a bene quem
tibi ut mi sepe / vult quod bene
voluntatibus ut spiritum copulat
ad salutem sed non quod ad hec
inducit aut se inveniri affectibus
ut quod in perfectionibus pro
mittit hec in (?) ... qui
bus adhuc corporibus prout
denique tu quotidie semper
in flexo dicamus patri adve
niat regnum tuum nec nos
exaudiri diffidimus nec statim
quod postulamus accipimus sed effectum
non plus donec in fine esse
quam patientiam gaudentes
sustinemus. Unde non dicere
anima mea liquefacta est ut
ad illum spiritus liquefactam se
dicit quia dum carnis presen
tiam eius desideravit se infundit
omnibus dulcibus cordis mox
dissolvit ut aliquando mens in
tantas lacrimas liquefiat ut
vix capere possit hec quod se
nunc exultat ut virtutis inter
se sunt / et quesitum subito se
non videt, unde liquorem
dum sentit corporis apprehendere
concupiscit et aliquando in hec
ipsum cogitat hec quod modo sen

tiebat eum non sentit unde
solicitatur ad querendum ut hec quod
inveniat sed cum aliquando diu
fatigatus non invenit quod modo
tamen plus tenebat per possidere
querens eum et non inveni illum
vocavi et non respondit michi
querentis propria dilecti et non
invenit quod a deo suspensa mens
assidua suavitate illa interna
spiritum concupiscit sed interius perfecte
anima in hac vita gerit vocavi
ego et non respondit ei quia
orantibus et operantibus suis
dulcedinis gratie illius saciari
appetit sed ad patriam suam hec quod
intrat non accedit restat ergo
ubi in se veritas se cognoscat
et perfectus sacietas vel sanitas
dilecti sui magis ac magis
illo gustu admodum reparatur
et hec esse per quod nostra nunc
querimus ut custodes tibi sed
loca non sunt anima mea liq
uefacta est sicut sanguinem in
patella vide de hoc dimisso
in afflictione dicit vulgari
quod sanguinem in sagimine suo
quesivi illud quod sunt dicam esse
deus non statim liberatur per plures
sed dimittebat eum affligi ab
adversariis ut a philisteis et
ceteris Moabitis et ceteris
gentibus eos legum vide qualis
libri ut quod de ipsa liber iudicum
et primi Regum ideo sequitur
invenerunt me custodes
Alia glosa dicit anima mea liquefacta est
ut dilectus locutus est non
exclusit penitus in tactu
quamquam vehementior vis esse
solet ... solum ... aut
que sit ista ... liquefactio
considerari ... in malignis
qualis sit in unione qualis
in hac ... ad solamen
redeat quia sunt super pau
ctrogeniam ab homogeniis

et qd remanet non sit coniuncta
sub firmis speciebus sed aliquibus ut
in coniuncte vase seu loco. sic
per totum in multis obduratio
que igne nescit agnoscere pe-
nitentiae carnalium natura sunt amor
ignitus maxime spiritualis et
celestis facit liquescere cor primum
et tenerum, sic quod penetrabile ad
multa dulcia ingredi cupiente
ad cinerem forme impressionis sicut
apud cultum non saepe facit
effectum ignis eternus. Exemplum
manna de manna quod liquefiebat
ad solem et quod igne indurabatur
Cor autem durum male habebit
in novissimo, porro durities
dulcis ista quod carpit, et quod est illud
apud deus cum vult miseretur
si quid deus neminem deserit
nisi prius deseratur, ab eo per
peccatum sed deserente sese cadit
desperat homo in profundum et contempnit
contempnenti non dat gratiam
sed resistit, et nisi non emolliatur
cor meum liquefactum ad gratie
susceptionem, tandem pena
dampnationis infligitur et
obduratio consumatur
causa obdurationis Causa igitur obdurationis est
voluntas auctoris et hec irritat
voluntas nescientis et hec co-
rrumpit, culpa perpetua et hec
confirmat, deus gratiam non dans
et hec non liberat, deus iustus
punitor et hec confirmat, et
inter patientes relinquit, ideo dicitur
Qui invenerunt me cum iusto
dies veritatis pro alterius inter
primus hic non hec questio
utrum x locutionis sponsi. quia
sponse possit liquefieri et
quod sponsus quaerit petere et
invenire et videtur quod questio
sit ista quia dicitur Iob xxxiii semel
loquitur deus et ipsi tunc utrum
non loquitur ad sponsam gubernat

quae dicit. quia vera liquefacta
est ut dilectus locutus est
Circa autem questionem sic dicitur esse
sit ad veritatem in conspectu in
dictis quod illa auctoritas Iob loquitur
de locutione locutionis vel de locutione
generationis filii qui genitus est a patre
a patre, sicut radius sol a sole.
Ad ista quoniam nota partium
tres articulos primum. An aliqua
loquela sit sponsi seu dilecti.
Secundus an ad loquelam sponsi
possit liquefieri anima sponse
tertius an sponsus ut quesitus
possit inveniri. Pro primo
prout deductum primi articuli
dicit quod an aliqua locutio
sit dilecte et ista est aliquis tangit
ex dictis ut locutus est dilectus
mea mihi x. ista locutio dilecti
prima locutio dilecti est instinctus
et ista inflammat cor ad celestia
sicut verbis nomen cor meum ardens
erat de illis cum loqueretur nobis
et aperiret nobis scripturas
Secunda locutio dei inspirationis
Tertia loquela est revelationis
et hec illuminat intellectum hominis
Iob xx. Ut quid utinam deus
loqueretur tibi et aperiret
tibi secreta sapientie quae
facta est illuminat intellectum
nec in aliquo errantibus. Quarta
loquela est promissionis et
hec confirmat cor humanum
ad Rom. iiii. non hesitavit apostolus
diffidentia, sicut quod deus
paratus est facere quaecumque pro-
misit. Quinta est precepti et
hec obligat cor sicut ubi
omnia quaecumque locutus est
nobis faciemus et audiemus
Exodi xxiiii et hec manifestat
cor meum. Ad illi dicitis Romani
inhabitantibus et pacis securitas.
Sexta est correptionis et hec sic
nulla dat Iob xix servum
meum vocavi et non
respondit michi, ore proprio deprecabar

alie [illegible] terminationibus hec co
stringit [illegible] Dan. 10° [illegible]
[illegible] [illegible] terminarunt
apparuit, [illegible] [illegible] regis co
[illegible] [illegible] [illegible]
eius [illegible] [illegible] [illegible]
[illegible] [illegible] eius dissolutionem
ut [illegible] [illegible] adinvicem
intelligebant. [illegible] loquela est
[illegible] ut hec ut [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
amplius ut amplius [illegible]
ut [illegible] [illegible] loq
dei est [illegible] sive [illegible]
vocis et [illegible] quedam [illegible]
occulta in [illegible] sanctorum
voluntate [illegible] atque [illegible]
inspirat seu futura sicut [illegible]
[illegible] revelat [illegible] [illegible] dei
sunt quidam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in verba ad [illegible]
[illegible] in [illegible] [illegible]
iacob [illegible] occulta inspiratione
in [illegible] [illegible] sanctorum
[illegible] [illegible] loquentes [illegible]
[illegible] [illegible] in [illegible] [illegible]
legitur hec dicit dominus [illegible]
de modis huius locutionis [illegible]
super Gen. c. 32 [illegible] [illegible]
[illegible] dei aut per [illegible] [illegible]
aut per [illegible] [illegible] [illegible]
[illegible] [illegible] loquitur nisi ad creaturas
omnes naturales, ad spirituales [illegible]
intellectuales [illegible] [illegible] [illegible]
sed [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] eius qualis est
in [illegible] eius quod in principio
erat apud deum per quod facta sunt omnia
[illegible] [illegible] qui tamen [illegible] [illegible]
[illegible] [illegible] loquitur deus [illegible]
per [illegible] loquitur aut [illegible] modo
[illegible] sive in [illegible]
[illegible] in [illegible] in [illegible]
[illegible] [illegible] aut [illegible] per

medium corporalem diu prioribus
temporibus vel aliqua specie appa
ruit vel [illegible] vocis. sic
loquebatur deus Adam in pa
radiso. sic et locutus est [illegible]
[illegible] Abrahe sicut apparuit
in aliqua specie corporali [illegible]
[illegible] est quod audierunt vocem
domini deambulantis in paradiso
ad vesperam. et dixerunt Adam
Adam ubi es. Audivit hanc
vocem dei [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
dixit ei [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] et sic
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] deus loquitur intus
miro modo ineffabili. et
quia loqui dei est voluntas
eius, operibus dei natura est
lucem [illegible] tenebras
illuminat. dixit fiat lux
et facta est lux [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sermonis
[illegible], nec ut lingue [illegible]
celeste formant eloquium
[illegible] [illegible] [illegible] strepitu
[illegible] [illegible] ut [illegible]
bonitate sue [illegible]
[illegible] [illegible] effectu
ut discerneret inter lucem
et tenebras, inter [illegible]
et [illegible] et vidit deus lucem
quod bona esset et dixit
[illegible] [illegible] [illegible] [illegible]
[illegible] discernit et separans
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible], et
non [illegible] eius dicere
est facere, voluntas eius est
[illegible] [illegible] [illegible] eius fi
nis est opus. [illegible] dixit
fiat lux et facta est lux.
Et Ambrosius libro de paradiso c. 28

Quando loquitur deus quasi voce
corporea. non tamen ita non sit
corporis sed virtute quadam sine
excellentissime potentie crea-
tione quasi sit vox corporis quam
quidem virtute formavit. Ex qua
hanc vocem eius multi audi-
unt et percipiunt sed tamen non
tantum fideles audiunt nempe
et infideles non intelligunt
de multis in evangelio legitur quod
audiunt eum an precum di-
cente et clarificavi et iterum
clarificabo sed iudei qui audi-
erunt ipso dicebant toni-
truum factum esse, sed que
causa istius. non est alia
nisi quia non fuerunt ideo
sic locuti sunt. Unde ego dico
in persona de talibus auribus aut
et non audiunt. scilicet deum nobis
loquentem, nec spiritus iste in cor-
pore ad deum loquentem huius
concordat glossa xxvi mag
dicens vox dei audiatur in
spiritu eius aspirando mente
capitur, in oculte sensuali-
tatis sed in me singularitatis capitur
i. auditus. capitur scilicet voce divina
qua loquitur intimus in corde
meditationis que de dilecta ut
loquitur ista dilecto audivi
illum. ecce quomodo audivi vocem
sponse quia tunc cum loqueretur
ipse mirando illa intimus tunc
primo cepit. Inter illud ecce
vox dei prorumpit esse
quia vox corporis quam sine
illa nulla est ista ego quo
modo comparo ad securitatem
inferiorem terre ca... confirmatum
dilecto loquitur sponse in me
dicitur eius. Cor cordium est
autem in se de spiritu et anima
vel dicitur cum exterior sensus
carnis bona sua naturali utitur

uteretur spiritus eius obdormit
nec enim cogniscens spiritualibus bonum
spiritus qui ... dilectate bonorum
exteriorum capitur. nam qui in
carne vivit in carne sentit
et dolens carnis fugit negligen-
ter et consolationes eius quid
sibi volunt aut propositum inquo
ratio ipso igitur mediatur quod
est eius aut mortuus sit
spiritus excitatur ut quo vivit
in carne tunc vivificatur incipit
spiritus intelligere quod sentit se.
... quia scilicet dilectus meus
sit loqui alloquendo interius
eius. et tunc primo cognoscit
dolores suos spiritus et sentit
incipit verba et non ob
loquentia sua et toto spiritu
quo vivimus. Tales igitur
tunc incipiunt spiritum audien-
tem audiunt dilectum se loquen-
tem scilicet in corde ipsorum ut dicitur
illud spiritus gratiam eloquium
nunc vehementer et talis lo-
cutio dilecti sit in intellectum
dilecte et in devotione ego certum
Cor. in spiritu deus non auribus
corporaliter loquitur sed ut
tunc quod spiritus iste fuerit hominis
quia deus est fons dei participans
ipsius iohannes xvi aquila
vobis habeo dicere sed non po-
testis modo portare. ideo
nullus loquitur seu alloquitur
aperte arguendo apostolus iii
ego quos amo arguo et
castigo. quod fecit quod reprimis
dicit ad quod deus suadet
ut nobis praedicat oportunum
se arguere et castigare quos
amans. ideo libenter collocan-
da sunt eius verba et sententia
loqui in animo cuilibet
sed quibus in me non ...
mittitur secreta sicut psalmus
et audient et intelligunt eorum

bona

sentit

sed angeli vel in igne mittente
vel ardente i. ardebat quia misericordiam
ut loquitur dilectus prout sancta
Iohannes xv° vos dixi amicos
vos [illegible] quia omnia que
audivi a patre meo nota
feci vobis sed que fruit [illegible]
ad salutem [illegible] cum [illegible]
Math. v apparuit ob [illegible] de
celis vos [illegible] [illegible] quam
[illegible] iste [illegible] dei de aliis
aut [illegible] dei [illegible] in
[illegible] immediate per [illegible]
[illegible] ergo [illegible] [illegible]
[illegible] divina illustratio est
inspirata dei [illegible] hoc est
est [illegible] in [illegible] dicit
quod cum audientibus [illegible]
[illegible] inspiratur [illegible] dei [illegible]
est [illegible] inspiratio quam
[illegible] sua veritate et [illegible]
[illegible] [illegible] ostendit
hoc est quod deus nos alloquitur
per inspirationem [illegible] [illegible]
loquitur cum deus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] auditur tanto
ab [illegible] [illegible] [illegible]
[illegible] [illegible] audientibus [illegible]
ut in [illegible] dicit [illegible]
quid loquatur in me deus
deus quem loquitur [illegible]
in [illegible] [illegible] usque ad cor
vel ad mentem in qua deus
[illegible] in [illegible] [illegible]
[illegible] dignatur [illegible] nisi [illegible]
[illegible] [illegible] non loquitur [illegible]
[illegible] quia [illegible] [illegible]
audit ad hoc [illegible] deus
Math. xi qui habet aures
audiendi audiat et
[illegible] v [illegible] qui habet aures
audiendi audiat quid spiritus
dicat [illegible] [illegible] [illegible]
exponens [illegible] [illegible] [illegible]

dicendi sed iste qui spiritum sed [illegible]
et affectum diligendi et [illegible]
ea que dicuntur [illegible] [illegible]
unde duo [illegible] [illegible] [illegible]
[illegible] [illegible] ad auditum interiorem
[illegible] spiritum [illegible] dicit quare
non [illegible] loquelam
meam quia non potestis audire
sermonem meum quia ex deo non
estis sed ex dyabolo estis qui in
veritate non stetit et [illegible] [illegible]
[illegible] est et pater eius sed
[illegible] sed qui ex deo est verbum
dei audit et si quis sermonem
meum servaverit mortem non
videbit in eternum sed qui [illegible]
[illegible] [illegible] interioribus [illegible]
[illegible] [illegible] [illegible] et aptos ad
audiendum verbum dei [illegible] nisi
cum [illegible] interior auditus
[illegible] et a [illegible] [illegible]
[illegible] non [illegible] et [illegible]
ad audiendum deum [illegible]
quia per eum illustratur quia
illustratione loquitur ei ego [illegible]
dixi in [illegible] [illegible] qui [illegible]
cum ad loquelam [illegible] [illegible]
[illegible] [illegible] [illegible] non
quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
a deo dilecta [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible]
dederunt [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] de [illegible] [illegible] [illegible]
est [illegible] in [illegible] [illegible]
vel in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible] Ioh. xii
[illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] vel [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] sed [illegible] [illegible]
[illegible] temporis [illegible] temporis

De prima re v promissi vos ce
no[n] sicut pungit attinuisti vos
et venientes atque discipli
ni indignanti sunt sue
ipsi petrus et multi negaverunt
s[ed] [illegible] vigilia q[uam] plus
eminuit de s[ecun]da ysaac xristi
sermone qua dicit [illegible]
secundus tua cura et crux
hic vere vos secundus de tercia
marie vel ex probraverunt duo
incredulitatem discipulorum
et duritiam cordis. prima in-
spexit corporum s[ecun]da tangentem
tertia de v[er]itate c[on]versatis vos
loquitur duos primum dilectus
tres sermones. dicit primus
[illegible] terminationis dicit s[ecun]dum
sermonem credentibus dicit tertium
sermonem [illegible] de prima
liquefactionis s[ecun]do [illegible]
incipit petram in [illegible]
et adhaeserunt vos velud
in abisso multa de s[ecun]da
[illegible] complexit s[ecun]dum
[illegible] ululatus et apparuerunt
lampades ardentes de tercia
Iohannes xii° Maria Mag-
dalena fregit alabastrum
et domus impleta est ex odore
unguenti. de prima math. 6
ve vobis qui ridetis nunc
quia lugebitis et flebitis
de s[ecun]da math. 16 si quis vult
venire post me abneget
semetipsum et tollat crucem
suam, et sequatur me. de
tercia math. v. beati pauperes
spiritu quoniam ipsorum est regnum
celorum. ad primum anima li-
quefacta est in aque li-
quorem ad s[ecun]dum in terre
mollitiem ad tertium in aeris
materiam spiritualem [illegible]:
ardorem superiorem primi
i[d est] obstinati committunt sibi

committunt eis impunitatem dei
multi contempnunt bonitatem dei
[illegible] contempnunt benignitatem dei

impunitatem, contempnunt dei
bonitatem, ignorant eius be-
nignitatem. Primo committunt
eis impunitatem quia [illegible]
quod non puniantur a deo, dicentes
[illegible] est nimis
s[ecun]do contempnunt bonitatem dei
quia ab eo longanimiter expectantur
tertio benignitatem quia deus
dat eis occasionem ut convertantur.
unde apostolus ad Romanos ii° existi-
mas o homo qui iudicas
eos qui talia agunt quia tu
effugies iudicium dei. an divi-
tias bonitatis dei et longani-
mitatis et patientie contempnis
an ignoras quod benignitas
dei ad penitentiam te adducit. ad
hanc vero anima obstinati [illegible]
duxerit ut durat illud [illegible]
quia inflammati sunt in [illegible]
[illegible] delicte et veniens [illegible]
[illegible] stat creatura cum
tali [illegible] a stabilitate sua
cum [illegible] intuebatur deo
et factus est instabilitas anime
quo obstinatus est anima [illegible]
tamen [illegible] calor [illegible]
[illegible] lapides [illegible] et ego
ad nichil redactus sum [illegible]
immoderatum amorem [illegible]
que comparata [illegible]
[illegible] eloquium [illegible]
inflammavit eam ut fluat
in aqua id est [illegible]
liquorem [illegible] emittet
[illegible] et liquefaciet
ea flavit spiritus eius et fluent
aque [illegible] in hoc apparuit
filius dei ut dissolvat opera
diaboli et hoc [illegible] li-
quescit nix et instillatur
et hoc est quod [illegible] anima
mea liquefacta est ut locutus
dilectus. Ecce quod prima anima
liquefacta est in aque liquo-
rem [illegible]
sequitur quomodo secunda anima lique-
facta in terre mollitiem

sed per usum eruditionis quo multi
tur ad intelligendum mandata
dei ut impleat illud ysaie l
et loquar domine quia audit servus
tuus s. implendo mandata tua
Et illud ps 38 Concaluit cor
meum intra me et in
meditatione mea exardescet
ignis Concaluit l' con[illegible]
caluit cor meum amore celesti
um ad Ro XII spiritu ferven
tes domino servientes Et in me
ditatione mea exardescit l'
vehementer inflammabit ignis
caritatis l' amor perfectus [illegible]
Et ps XX factum est in corde
meo quasi ignis estuans
et defeci ferre non sustinens
Et ps 21 factum est cor meum
s. audiendo precepta dominica q[uasi]
sicut cera liquescens ad illumina
tionem et correctionem in medio
ventris mei l. in medio ecclesie
que est venter mee [illegible]
hanc susceptionem ut in corpore [illegible]
mandata dei et intelligam
ea via de claro sermone doctore
illuminat et intellectum dat
parvulis ps 118 q[uia] in terra
[illegible] sigillamus
primum ut [illegible]
memoria [illegible] ut habeamus
mandata dei et eorum notitiam
[illegible] sigillamus regis signum
in bello [illegible] audacia cum
adversarii [illegible] antiquum
patet suffragium [illegible]
[illegible]
[illegible] dixit [illegible]
ne timueritis [illegible]
quod [illegible] patris [illegible]
et nunc clamor in celum et

instruebit me dominus meus ego
scienciam in cera [illegible]
Audi ysrael mandata domini et
ea in corde tuo quasi in libro
scribe Item in cera ymaginem
regis sigillamus [illegible] tu in
corde ymaginem [illegible]
illud ps iiij Signatum est super
nos lumen vultus tui
domine Glo[sa] signatum est in
superiori parte [illegible] l' in mente
lumen vultus tui l' gratia
illuminativa vultus que est
quasi vultus in nobis dicitur
similitudinis [illegible] facies dei
ymaginibus l' ratio quia dei
est cognoscitiva [illegible] faciamus
hominem ad ymaginem
et ad similitudinem nostram vel
lumen vultus tui l' splendor
tuus fideles illuminans signatum
est super nos exterius in
faciente corpus interius
in fronte mentis [illegible]
lumen [illegible] in
corde meo [illegible]
dei [illegible] ymago
[illegible]
nuptialibus [illegible]
[illegible] simile dei [illegible]
figura debemus in corde sigillare
ut ei comparemur quia
passus est pro nobis nobis
relinquens exemplum ut
sequamini vestigia eius [illegible]
ut ad similitudinem eius [illegible]
veniamus [illegible] in
regno [illegible] faciem ad faciem
de primo ad Ro 8 quos
prescivit hos et predestinavit
conformes fieri ymaginis
filii sui De secundo ij Cor 3 Nos
revelata facie speculantes gloriam
domini in eandem transformamur
ymaginem a claritate in claritatem

De tercia ad col. viii^o exprimitur
virtus hominis in actibus suis
induamini novum hominem qui
renovatur in agnitione dei secundum
ymaginem eius qui creavit eum
ymago in qua renovamur
est patri memoria, filius
intelligentia, spiritus sanctus be-
nignitas, licet deformata
sit in primo homine sed re-
novatur in dei agnitione
vera liquefactione in vere multi-
tudine requiritur tertio lassitudo
in aromatibus spem pulchri-
ad circam dixit circa passionem spe-
cum aromatica pulchra est
in orto odorifera in martirio
saporosa reddita in oratorio
In orto religionis in mar-
tirio tribulationibus in oratorio
addito ex virtutibus et gustu
suppone dulcedinis pulchra
in morum compositione, odo-
rifera patientia in passione
saporosa gustu supponente dul-
cedinis contemplatione quidi-
ditate pulchritudinem atque
in cunctis aut apostolus tempore in
pace et in plus honore in
ductilia in gratitudine in
integritate quidam adorsemum
2 Cor. XI ter virginis cesus
sum aut paulus semel
lapidatus sum ter naufra-
gium feci nocte dieque in
in profundo maris fui ecce
quid dicitur passione ad gal
6 et tota in cruce in xpo
que sunt nimis sunt sapidae
Iste ... liquefactionis sunt
a dilecto mortem amantis
amantis exprimit sponsus qui fu-
git ad salutem ecce tunc

ante videri apparuit sibi
facie ad manifestum non veraciter
ecce non invenitur et quesivi
et vocavi forsitan amplius
quesiebat s. sicut ordinat ex
mystica dicitur istis stantibus
primum hoc quo ad istam
sedem celestium pro triplici
acceptione quartae aucu-
tatum et triphariam liquefactio
nostra patet hoc quo ad mole-
ficio scola quo ad primam
acceptionem ... requiritur liquefac-
facto lacrimarum sic homo de-
flevit peccata sua habundanter
et peccavit habundanter mul-
tis. Sed quo ad secundam acceptionem
requiritur mollicies cordis quod
mollitur frequenti habundantia amoris
~~lacrimarum~~ quo vero ad tertiam vel de alia
requiritur pulchro ~~...~~ tam utilis
...
...
cum mortis et dulce ...
... ad salutem
... exempla sic quidem
destructa hoc misero tria corda
... in effectu prime liquefactionis
... est ... abstinentia
... habundantia lacrimose
... hoc etiam ex prima
acceptione ... quartae ... stimulis
in sensualitate que valde est
prona ad obdurationem ideo in
... habundantia lacrimarum.
que ... rogatur ... dei
... cordis sunt ...
... glaciem in aquam
et liquefaciam qui lavit culpam
... sicut de ... dicitur
li. 3 ... c. 142
deus aliquando homini non
confert auxilia ad ...
... sed aliis confert hoc
autem auxilium non solum est
... dimittitur ... et
... misericordia per quam

accepistis peccandi sermonem ex divina
providencia tollunt et provenire
facit temporibus adiuvant vel dei
honorem cum peccatum per male liberum
voluntatis et alia multa bona que
bonum faciat. Ideo ergo hec angelica
aliquibus absconduntur et solent
hec per merito sunt actionibus
sicut ex divina iusticia exigit
sed deus tamen ordinavit ut ex
occasione fit autem hec absconsio
in his quando sunt immaculata cum
respecto primi primo per inhabilitate
ad suscipiendam gratiam sunt habiles
et in malis se inhabilitat et non
voluit et maxime vendi
vis ergo per singulis appetitum
ad peccatum quandam morale tanquam
per rebellionem similiter auspici
iudicium et mandatorum dei
habetur ergo obduracionem, punita
hanc ergo debet cogitare et
lugere per lacrimam. ut de
habundancia lacrimarum dicit
Crisostomus super epistola de ope invisibilis
fletus est tamen autem contra
peccatum ... absoluto peccatorum
... obduracionem, ... me
cum lamentacio ... etc
propter hoc fuerunt michi lacrime mee
panes die ac nocte, luctus est
cum quibus exacerbato animo est
per vicinus in scriptura in ceteris
student fletibus satisfacere, et
victoriam multis cum solacia
sunt lacrime ut ex parte maxima
magnitudine dolentis animi insinuat
dolor signum precium cuius tenet
quia quanto plus tegitur plus crescit
sicut hic dicit dolor ... te
necesse. maxime habundantem lacrimarum
educit ex oculis, sicut per omnibus que
ab inicio ... in ...
... lacrimarum ...
... consolacionem in laboribus.
... in meditacionibus per ...

insistit et ... alias benefi-
cius quid ei ... vir-
ginum qui tale debet quid
... desiderio et ...
in sermone. O felices lacrime
quas benigna manus tui
saluatoris abstergit et ubi alia
quibus in talibus liquescit
magis elegerunt quam clemen-
ciam ... quam anime salutem
... quam avaricie et ...
... simulant et ...
de contemptu mundi negant ad
deum alia fletus ex habundancia
lacrimarum, accessit. quam non ...
postulantibus impetravit ...
cum est qui consolatur flentes
dolentes ... penitentes
... invidat ...
... ... peccatorum
... affectus ... qui
... ...
qui facit peccatum servus est pecca-
ti per servitute in ... la-
borare in ... debet nisi
... prius ...
... pena eterna in pena
temporalem ...
iustum est ergo quod qui peccat
de vite ... debet fortiter
laborare ... ... commissi
sceleris ... peccavit
... ... laborare
studeant exemplo ... qui
... laboravi in gemitu
meo, ... per singulas
noctes lectum meum lacrimis
meis stratum meum rigabo.
... ... in ...
... ...
... lacrimas ...
lacrime sunt calide, ...
dolentes ... ex aliqua
infirmitate ... lacrimas
lacrime sunt frigide et assignat
... causa talem quia
... est frigida, ...

vel calide, dulces vero aut acres
lacrima est indigesta, frigida
et frigida, quia ut et medici
sugium putant in egris ma-
ximis egritudinibus, frigidos
sudores, calidos aut egre-
alteracionibus, et frigus sanguinis
cuspam quod fuit super-
fluitatis nulla non potest utrumque
caloris illam digerere, quare
frigida vero est [illegible] quia
aut genita est superfluitatis
quam calor naturalis vincit
fuit aut ex superfluitatibus
egritudinibus amare vero
penitentis est dulcitatis
quia aliqui dolent pro
caritate et amore iustitie
caritatis aut virginis iste, et ideo
istorum lacrime sunt bene diges-
te et calide valentes, ex quo vero
vera contritio, de qua dicitur
in luca coram angelis est
lacrimosa contritio peccatoris hinc
eius gaudet tota celestis
regio quod peccata et culpa
delentur in corpore, et angeli
in libro iniquitatum delent
quod enim potest plus hanc quod
nec potest vis inferni fornax
peccantis qui in se dolent
et ideo istorum sudores sunt
calidi et [illegible] sanitate
in corpore, ut contritione [illegible]
sanitate in mente, alii
sunt videntur esse penitentes
et attenduntur magis [illegible] con-
tritione, tales cum cogitant
penam infernalem quam peccan-
do meruerunt, et ex inde
timore corripiunt, et timore
ducti lacrimas frigidas et
sudores frigidos emittunt
quod confessionem faciunt de peccatis
timore pene, non amore iustitie
quod valent reddere quod tenentur

Sic penituit antiochus in
Machabeorum 9 quia dicit ibi orabat
hoc scelestus dominum a quo
misericordiam non esset consecuturus.
Sic etiam penituit judas
qui penitentia ductus restituit
xxx argenteos dicens peccavi
tradens sanguinem iustum
Mathei 27 ista est confessio
frigida primaria et desperans
in cuius exemplum illud Luce
preceptor per totam noctem
laborantes nihil cepimus etc.
Hieronymus super apostolum [illegible]
quod ille [illegible] sunt [illegible]
dampnationis esse [illegible]
qui non [illegible] in contritione
sua [illegible] ingenuisset
tales lacrime non sunt penitentie
Mathei 26. nec Marie Magdalene
Luce 7. quia tales sunt lacri-
me ex caritate et contritione
que requiritur ad deletionem culpe
ut dicit [illegible] in sermone [illegible]
[illegible] est contritio sine qua
nulla noxa remittitur, nulla
culpa diluitur nullus [illegible]
nullus sanctorum [illegible]
[illegible] invenit amicus
dei [illegible]
contritio confessio confessio
salute [illegible] contritio
sine confessione [illegible]
salvat, confessio autem sine
contritione penitus nihil
innuat et [illegible]
[illegible] quantum [illegible]
contritione sui lacrimas nemo
ambigit quod a spiritu sancto
[illegible] et [illegible]
[illegible] quia [illegible]
[illegible] et dolor
[illegible] contritio et habundantia
lacrimarum est [illegible] peccatoris.
quod notatur hic per [illegible]
liquefactam. ubi [illegible]
resolvuntur in liquorem. per

sic peccatum et [illegible] per habundanciam
lacrimarum quo [illegible] [illegible]
effectus scilicet liquefaccionis est
mollicies corporis aut [illegible] ex
habundanciam [illegible] [illegible]
et [illegible] [illegible] [illegible] dei
Et hec [illegible] ex [illegible] liquefactione
[illegible] eam aut [illegible] torpet
vel languet et desistit ab amore
dei ad implendum mandata dei
et a [illegible] audicione [illegible] dei.
Ideo apparenda est delicacia dei
ista quibus cor [illegible] potest li
quefieri et mollescere ut sit fle
xibile ad precepta implenda vn
[illegible] Job xxiij^o deus mollivit
cor meum vel flexibile fecit ad
[illegible] [illegible] [illegible] que potest dis
tendi et [illegible] ad omnes partes. [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] per impressionem que facta est
[illegible] [illegible] omnes impressiones
et [illegible] ymaginum [illegible] cor [illegible]
liquefactum a calore gracie sine [illegible]
[illegible] impressionis [illegible] [illegible]
[illegible] et [illegible] et implecionem
[illegible] dei et tale cor [illegible]
[illegible] flexibile fecit ad [illegible] [illegible] [illegible]
ficando illud per fidem integram
que illuminat omnes [illegible]
cordis sicut sol [illegible] [illegible]
Actuum xv^o fide purificans scilicet a ne
bulis [illegible] corda eorum [illegible]
inflammat per caritatem sicut sol [illegible]
[illegible] [illegible] [illegible] [illegible] inflammans
est cor meum [illegible] per caritatem [illegible]
[illegible] per spem sicut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in corde meo et [illegible]
hec [illegible] sibi [illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible]
[illegible] [illegible] quod promittitur et [illegible]
hec [illegible] corpori [illegible] [illegible] [illegible]
ad [illegible] illud quod [illegible] [illegible]

[illegible] ad [illegible] illud quod
[illegible] [illegible] [illegible] ad
contemplandum illud quod pro
mittitur per hec [illegible] [illegible]
tollet a corde [illegible]
[illegible] et ablata illa [illegible]
[illegible] [illegible] esse liquefactum
ad modum cere. mollis [illegible]
[illegible] [illegible] effectus [illegible] li
quefaccionis est tollere teporem
ab anima [illegible] per habundanciam
[illegible] [illegible] et mo
[illegible] patet hec [illegible] ex
[illegible] liquefaccione que est
[illegible] [illegible] que habet
in se tria scilicet pulchritudinem
a [illegible] et [illegible] ut patet
[illegible] [illegible] theologia habet
duas [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et
alteram contemplativam [illegible] est
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quia laboravit
[illegible] ut cor [illegible] [illegible] [illegible]
ad videndum deum. [illegible] quia
[illegible] ut videat deum
[illegible] est in [illegible] [illegible]
vite [illegible] temporalis [illegible]
aut in [illegible] vite [illegible]
[illegible] ac per hec illa [illegible]
ista [illegible] quia [illegible]
est in [illegible] [illegible] [illegible]
in lumine [illegible] et
iste tollit teporem ab [illegible]
[illegible] habet [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] que
[illegible] [illegible] [illegible] [illegible]
habet [illegible] [illegible] quid debeat
facere temperanciam [illegible] [illegible]
[illegible] [illegible] [illegible] fortitudinem
[illegible] adversa iusticiam quia
[illegible] quid [illegible] debeat
[illegible] [illegible] est quid [illegible]
possis [illegible] [illegible] [illegible]

presumere quod non possit iusticia
in velle plurium possit
prudencia non in eligendis
temperancia in utendis fortitudo
in tollerandis iusticia
in distribuendis (Item per
effectum istarum virtutum tollitur
tepor eius aliud exemplum. Item
que facienda sunt ad imple
tionem mandatorum dei et ad per
ficienda opera virtutum. Iste
tepor venit a vero tepore quod
notatur esse ut sicut te
pidum est tale ut frigore
eius non et nimio calore
cessat dicitur tepere aliud vero
frigore nimio cessat dicitur
cessit ad calorem dicitur te
pere unde sepe tepere dicitur tale
seu vel frigore esse quod tepere
ipse esse inter caliditatem et
frigiditatem temperatum sic quod
non est omnino calidus nec
frigidus id est remissus utroque
a caliditate et frigiditate.
Et talis tepiditas nec cale
fit homines nec frigefacit.
Sed talis homo non habet aliquam
contemplationem. Cum non calescit neque
nec frigescit et talis tepor
debet liquescit habitudinem
virtutum. De quo tepido dicitur
Apocalypsis 3. Scio opera tua quia neque
frigidus es quia tepidus, quia neque es
frigidus quia devitas transgressores
mandatorum nec timere pene
aut eterne aut temporalis. Item
quia penas timens ut
observare mandata dei et
precepta universitatis neque es
calidus id est neque imples man
data mea amore et fervore
caritatis. Utinam frigidus
esses vel tepidus in desideria
tua in fide caritate et in
bonis operibus aut calidus
vel fervens in caritate fide et

bonis operibus sed quia tepidus
es et tardus ad bonum op
erandum ad ocium. Quod multa mala
facit incipiam te evomere
de ore meo id est eicere de corpore
meo. Sicut aliquid abhominabile
cum cupiditas sit sentina
omnium malorum quia divitias
diviciis sit sic in volentibus
et mestis quia nuncquam est pura
gracia amica quia volutur sicut
accepte apud me. Ad veniendum
venundum quod tale tepore
ab quod aliud exemplum neccessaria
esse vera liquescere
que liquescunt virtutem ad
volutes suscipiendum et manda
data dei implenda quod cor meum
Sed utique dicitur liquescere
esse anima sponsi ad loquela
sponsi sicut non est liquescere
cum aliis penitentis quamvis
quod suscepit penitencium que
debet fieri ex caritate. Unde que
si vox illa, pessulum hostii
mei aperui dilecto meo
quod videtur quod sit liquescere
non apparet liquescenti esse
maxime quod liquescunt
liquescit non vero ad evidenter
istorum advertendum vero sicut
tercia quia sunt contemplative
liquescencium sicut illecebra
voluptatis de qua
in psalmo 1 liquescencia vere
tua ut omnes qui sitiunt
in via, ego autem pessimam pro
huiusmodi carnis non tibi
totaliter accepit, quod diu requi
ritur sepe sicut se venientes
bibit penitenciam et gemunt
spiritualis, liquescere dicitur quia
prorsus dolor libidinis carnali
voluptate repellitur. O quot
voluptates carnales. In ca
bis duis voluptates carnis corporis

firmat dum plus gelu per gratiam
sancti spiritus dissolvitur [illegible]
[illegible] quae sicut cera carnale vel
simplicitate [illegible] liquefacta est
[illegible] [illegible] Ps. 66
Sicut fluit cera a facie ignis
sic pereant peccatores a facie Dei
[illegible] [illegible] [illegible] Ps. 147
Emittet verbum suum et liquefaciet
ea flabit spiritus eius et fluent
aquae. Et Job xxxvii flante Deo
rigescit gelu, glossa flatu divinum
illius aurae quae dum magis
[illegible] hominis accendit, peccato-
rum dum [illegible] et [illegible] mentis
obstinationem congelat, vel [illegible]
[illegible] in ira misericordiam sed
rursus aquae latissimae funduntur
dum per gratiam spiritus sancti totus
lacrimis [illegible], quod prius per
gelu constrinxerat, [illegible] [illegible]
quae [illegible] ut qui in peccatis
[illegible] [illegible] frigidus, [illegible]
[illegible] [illegible] et alacrior
[illegible] [illegible] et [illegible]
[illegible] [illegible] Job xxviii fer-
rum de terra tollitur et lapis ca-
lore solutus in aes vertitur.
[illegible] liquefactio est desiderii
[illegible] [illegible] sancto desiderio
[illegible] [illegible] ad [illegible]
[illegible] habilis invenitur quod
[illegible] dum in corde [illegible] [illegible]
[illegible] firmae [illegible] [illegible] [illegible]
[illegible] in deum desiderium [illegible]
[illegible] [illegible] liquefactio [illegible]
devotionis de qua hic ait anima
liquefacta est [illegible] [illegible]
[illegible] aut [illegible] [illegible]
[illegible] ad [illegible] quod sponsa li-
quefacta est ad loquelam [illegible]
liquefactionem desiderii, et lique-
factionem devotionis ad loquelam
sponsi. [illegible] [illegible] [illegible]
ut audiret [illegible] [illegible]
est liquefacta, [illegible] liquefit
dum devotione [illegible] mollescit

ut sponsus in ea suavior
[illegible], liquefit dum devotione
calescit, ut sponsus in ea
dum caloris effectu ardore
[illegible] [illegible] moderamine
ea ineffabilem delectationem in-
veniat, quia [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] [illegible] specialem de-
lectationem [illegible], liquefit dum
devotione [illegible] ut sponsus
in ea habeat dominium quia
ad ipsius [illegible] omnis motus
omnis [illegible] [illegible] habet
[illegible] [illegible] [illegible] male
[illegible] [illegible] [illegible] [illegible], [illegible]
solamen [illegible] [illegible] optime
[illegible] [illegible], quia [illegible]
[illegible] ut [illegible] [illegible] non
[illegible] [illegible], ut ea
[illegible] non frigescat [illegible]
delectatione, [illegible] [illegible] non [illegible]
[illegible] [illegible] tua quia
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
dum sponsus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et non inveni
illud, vocavi et non respondit
mihi. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et ex
[illegible] [illegible] apostolus ad Gal.
[illegible] [illegible] [illegible] [illegible] quae
[illegible] [illegible] [illegible] [illegible]
liquefiunt [illegible] [illegible] [illegible]
a dilecto sponso, [illegible]
[illegible] [illegible] sponsi
qui fugit ad [illegible] et
[illegible] [illegible] [illegible] [illegible] appa-
ruit [illegible] ad [illegible]
[illegible] non [illegible] [illegible]
non invenitur et [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] ac
quaerit, [illegible] requirat

9 modi querendi

veneratur quod absentatus
requiratur absconditus acqui-
ratur inventus recuperatur
alienatus primum comparatur
secundum quod ambitum actus et lon-
ganimitate secundum quod cuius
gratiam et bonitate cuius
premiis quibus dicitur ista
in evangelio Mathei. Luce xi
querite et invenietis
petite et accipietis pulsa-
te et aperietur vobis in
qua apparuit bonum eius
veri deitate per verum
carnali simplicitate primum
facit deus per incarnatio-
nem bonum in lege et prophetis
et appellatam divinam et cetera
per peccatoris augustinum
primus quod et spiritus sanctus
de primo dicitur Luce xv venit
querere autem quod perierat de
secundo Luce xix Cito veni vocare
iustos sed peccatores et multi
sunt vocati pauci vero electi
de tertio ad philippenses factus est
patri obediens usque ad mortem
secundum de quarto David sequitur

Quare modi querendi

fuit verus deus bonus absen-
tatus vocatur absconditus
invocatur id est invenitur
invenitur adoratur id est aff...
...atur alienatus ...
invocatur id est ... ...
in primo vocatur audi...
...atur in secundo sanans afficit
et in tertio ... ...
... in quarto multa pater
sciverunt de... ang... ...
... vocatus non est ... quibus
... ... unde dominus ad illa
... in evangelio parabolam dixit
ne omnes qui vocati sunt
venire voluerunt nec illi
qui vocati venire possent
nisi vocarentur, ita nec illi
dicunt sibi alium qui venerunt
quia vocati venerunt, nec illi
qui noluerunt venire alteri ...
... sibi quod ut venirent
vocati erant in libero arbitrio
voluntate vocatus quod ante multis ...
... et ... sibi ...
quod venit vocatus non sibi ...
tribuat quod vocatus est etiam aut
vocatus non est venit, sicut non
sunt primum multa ut vocarent
...t ... multa simpliciter
tu vocatus venire neglexit
ita quod omne illa ... ...
... ... ubi dicit
ad ... ... vocato ad
... ...
venire vocati ... ad ...
... qui venire noluerunt ...
alii ... dei est diligendum
... ut ... alii ... ...
... ...
... ... est aut ...
monende ... ...
... Martha Martha ...
... est ... ...
... ...
vocavit deus adam et dixit
adam ubi es ... ...
... ...
... ad aliqua ...
... ... est
... ... ad famam ...
... ...
cum a deo ... ...
... ...
... ad ... ...
articulus ... ... quod
... ...
... ... cum ... ...
... ...
... ...
... de ... primo de ...
... ...
et non ... ...

dominum

videt [illegible] beatus de inveniens sine questione. [illegible] invenerunt me custodes [illegible] [illegible] sub [illegible] vigiliam et custodiam agit [illegible] officio [illegible] [illegible] me. Et ego [illegible] et [illegible] ad illam [illegible] ego [illegible] querit hic iste [illegible] ad [illegible] [illegible] suum sponsum [illegible] [illegible] [illegible] [illegible] et videtur quod sic [illegible] [illegible] [illegible] invenire [illegible] qui [illegible] [illegible] qui se [illegible] ut illum [illegible] [illegible] glo[ssa] de quod [illegible] qui [illegible] [illegible] principat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] qui querit et invenire in hac vita [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] et [illegible] invenitur est in [illegible] et in [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] in actu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et invenire [illegible] et [illegible] [illegible] [illegible] debet qui et invenire [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] fidem et cum querit [illegible] [illegible] [illegible] [illegible] [illegible] querit et [illegible] [illegible] [illegible] forte ut faciem [illegible] [illegible] [illegible] [illegible] adhuc [illegible] [illegible] est et [illegible] [illegible] [illegible] fide [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inveniendum [illegible]

[illegible] [illegible] [illegible] [illegible] illam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illo aliud aut [illegible] illo aliud [illegible] ab illo in aliud [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] ne sic [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] quod [illegible] [illegible] [illegible] [illegible] nisi [illegible] [illegible] quia [illegible] [illegible] querit nisi [illegible] aliquo modo [illegible] et ego [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debuit [illegible] [illegible] [illegible] modo [illegible] [illegible] in [illegible] de [illegible] deum aut [illegible] [illegible] [illegible] [illegible] valere nisi qui [illegible] faciem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] invenit forte [illegible] ad faciem [illegible] [illegible] [illegible] est adhuc [illegible] [illegible] et sine fine [illegible] [illegible] [illegible] fine [illegible] [illegible] tanta est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et debet et [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] posset non [illegible] [illegible] in hac vita [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] si [illegible] querit et [illegible] [illegible] querit [illegible] in hac vita querit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adhuc [illegible] querit [illegible] [illegible] [illegible] [illegible] adhuc [illegible] querit [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

modo cum non videt sponsum
et tunc est omnibus invocanti-
bus, et quia ibi non vere
invenitur. In iudicio autem
videbitur et non erit tunc
et deus in iudicio apparuerit
et videri potest et inveniri
non potest. Secunda causa non est
inveniendi eum, quia ibi non
erit locus insistendi et non
tempus inquirendi. Sed non est
locus peregrinationis sicut hic.
Et hoc est quod dicitur Johannis X
quaeretis me et in medio [illegible] et
non invenietis. Cum autem quae-
ritis me in toto corde, scilicet
hic in loco peregrinationis, tunc
inveniar a vobis, scilicet dando
vobis gratiam poenitendi et
communicandi et perseverandi.
Istis scilicet servit haec quaestio
ad quod [illegible] [illegible] etsi
sponsus Christus inveniatur
hic tantum in hac vita la-
bili tantummodo imperfecte. Tamen
hic aliquo modo scilicet
invenitur cum per [illegible] [illegible]
scilicet amittitur per peccatum. Et hoc
est imperfecte invenire sponsum.
Et [illegible] tali [illegible] [illegible] [illegible]
nullus est nisi [illegible]
illuminatorum a primo [illegible] [illegible]
accessum ad ipsum [illegible]
ut [illegible] ita ad illud sunt
esse receptivi luminis in [illegible]
[illegible]. Quia in statu suo
primo est [illegible] ~~[illegible]~~ [illegible]
non illuminatus tamen in se est
[illegible] et per [illegible] partes
sui [illegible] [illegible] [illegible]
luminis magis ac magis
[illegible] [illegible] et [illegible] illuminatur
ad videndum deum. Sed hoc [illegible]
aliud est [illegible] invenire
deum quod videtur quod Christus
sponsus inveniatur quia
[illegible] de hic sponsa [illegible]

et non inveni illum. Tertium quod in
veritate deum est cognoscere
deum cognoscit [illegible] deus [illegible]
[illegible] primo modo per [illegible] [illegible]
[illegible], [illegible] videlicet [illegible]
animae [illegible]. [illegible] de-
[illegible] [illegible] [illegible] ad [illegible]
per [illegible] [illegible] et primum [illegible]
per [illegible] [illegible] obstinatio non [illegible]
[illegible] illum ad [illegible] [illegible].
[illegible] [illegible] hominis et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] est
[illegible] [illegible] quam [illegible] in
[illegible] [illegible] [illegible] eius et
fortitudo eius et [illegible] eius
[illegible] [illegible] qui diligunt
eum. Et [illegible] cognoscetur deus
[illegible] [illegible] in omnibus
[illegible] [illegible] [illegible]
[illegible] [illegible] pro [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] sponsus
Christus cognoscetur ipse [illegible]
[illegible] nullus [illegible] [illegible] per nulla
signa [illegible] [illegible] primo in
[illegible] [illegible] et stellarum
[illegible] XXI erunt signa in sole
et luna et stellis [illegible] in [illegible]
[illegible] elementorum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] de [illegible]
[illegible] [illegible] XXI et tunc videbunt
filium hominis in [illegible] nube
venientem cum potestate magna
et maiestate, [illegible] in [illegible]
angelorum [illegible] [illegible] [illegible]
angelos suos [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] ad
manifestationem omnium [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] ante tribunal [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] non
[illegible] in [illegible] [illegible]

claritatem Matthei xxv venite benedicti
patris mei accipite regnum ubi trini-
tatem cognoscetis deum per intuitum
omnis claritatis que lucet se ut spe-
culum. ad Hebreos 10. invisibilia enim
ipsius a creatura mundi v. ab homine
qui creatura mundi dicitur auctoritate nominatur
per ea que facta sunt intellecta intellec-
tu conspiciuntur. illa cognitione magna cog-
noscetis patrem in sua immensa pulchri-
tudine vere cognoscetis sapientiam
filii dei in claritate veritatis consi-
derabitis spiritus sancti. Ecce spe-
culum in quo cognoscetis sicut
dicit Augustinus in libro de diligendo
deo ... omnes qui diligunt
te ... et hoc modo cognoscetis
trinus et unus deus. Tunc
scietis speciem et formam que
lucet in omni creatura universaliter
in videndo creatorem cognoscetis qui
pater a sua anima limitat et
definitur in specie cognoscitur
filius qui eterne pulchritudinis
est. In splendore eius et ordine
cognoscetis spiritus sanctus qui omnia
bona et in bono ordinat
et benignitate sua complectitur. Con-
cordia ad hec tria in quibus re-
rum invenitur ... cognoscere
debes per diligentis studium scrip-
turarum sicut due ... que
duo ... scilicet duo
testamenta, in quibus ...
dilectionis ...
per studium scripturarum. et Iohannis v
scrutamini scripturas. et hec sunt
que testimonium perhibent de me.
Christus cognoscetis deum per
legalem ...
Matthei xvi beatus es Simon Bar
iona quia caro et sanguis
non revelavit tibi sed pater meus
qui in celis est. Tu es Christus
filius dei vivi et Iohannis xvii
... ut cognoscant

ut inveniam illud et veniam
usque ad solium eius. Hoc confitetur
per fidem perambulans. Si perveneris
per fidem ex auditu. auditus
autem per verbum Christi. ad Romanos x et Iacobi
... indiget ... tales
... qui ... audierunt
et crediderunt ut ...
Christo cognoscetis per spem que
erigit hominem ad deum ut ponat
anchoram spei in illa ...
in summo bono ... per fidem
ambulamus in ...
per spem erigimur in ...
sicut Augustinus de ...
bono ... est ut ...
... illud ad ...
... optimum sine quo
nulla res subsistit nulla digna
...
... ubi ...
... ubi
nullum ... invenitur
hic ... incomprehensibile ...
... possibile est ...
...
et ubi intelligitur ...
... adducitur ad illud ...
... per ...
... et ... illud
... quod intelligitur de ...
... essentia ...
nec in via nec in patria in-
venitur ... sicut dicit Augustinus
in libro de videndo deo ...
... per essentiam ...
illud ... comprehendere
deum sicut dicit Augustinus in libro confessionum
...
est ...
... et cognoscetis
... comprehensive et ...
...
que ...
sit in ... per ...

et talis visio sit eadem cum
creatura et inter infinitum
et quod non cognoscitur. Item Augustinus
ipse Soliloquio in persona anime
dicto c. ad animam fidelem: Aver-
te oculos tuos a me quia
ipsi me avolare fecerunt. Sed
oculos ad sponsum tendimus
dum intuitu mentis ad contemplationem
eius lumen aliquantulum aspi-
ramus. Sed oculos ante conspectum
eius valeamus quia in perfectione
sunt iste, continuamque videre
non valent. Ipsi enim me avo-
lare fecerunt, quia quanto amplius
videtur, eo amplius magis
invisibilis agnoscitur, et a
mobilis invenitur quia quanto
magis ultra intellectus apprehensionis
incomprehensibiliter super omnia
[illegible] cum se exaltatum
esse manifestat. Oculus
quippe mentis quasi hic esse
[illegible] ab avolare, quia [illegible]
[illegible] videtur [illegible] lon-
gius et avolans a [illegible]
sunt deum esse apparent [illegible]
dum quod [illegible] quod essentia
sumendo deo licet recipiat
ipsum totum, non tamen recipit
ipsum totaliter. Sed obicitur quod in
in simplici non sit pars, quod
totum quod qui videt aliquid
de eo, ipsum totum videt. Dicendum
quod duplex est totalitas. Quedam
est que ponit partem et partes
et hec est totalitas integralis
vel singularis. Alia est totalitas
virtualis seu spiritualis, et hec
non ponit partem et partes
in quibus aliquid est simplex
cuius alio tota virtus sunt
et spiritualis. Infinitas quo-

virtutis in deo attestatur summe
simplicitati eius. In ipso
ubi summa simplicitas infini-
tatis vadunt in simplicitate
essentie, non sequitur quod si
aliquis videt totum quantum ad
totam sui est apprehendit
totaliter. Sed hec sequitur ubi
infinitas non vadunt in
simplicitate essentie. Ex quo
[illegible] quod esse infinitum non [illegible]
sed [illegible] quam [illegible]
in infinitatis [illegible]
[illegible] ubi si aliquis attingat
totum [illegible] videat totaliter. Sicut [illegible]
comprehendat tamen patet ex verbis
[illegible] quod aliquid [illegible]
[illegible] si [illegible] sicut
quam [illegible] et [illegible], ut [illegible]
[illegible] esse. [illegible] [illegible] [illegible]
sic [illegible] [illegible] hec [illegible] contra
[illegible] [illegible] si aliquis debet
querere deum et invenire [illegible]
[illegible] [illegible] querere [illegible] esse nichil
aliud ab eo debet querere
hec [illegible] est [illegible] Augustinus super
ps. 33 dicens. Noli aliquid
[illegible] a deo querere sed ipsum
dominum querere et [illegible]
te et absque [illegible] te
[illegible] [illegible] [illegible]
sit, [illegible] a me [illegible]
[illegible] tibi dolor [illegible]
esse me, ergo memoriam habe
me sicut me amplectere
et [illegible] amor tuus ego a
te depascar ut totum [illegible]
[illegible], tu hoc mortale tuum
ad immortalitatem [illegible] ut
sis equalis angelis meis
et [illegible] faciem meam
et gaudeatis et gaudium tuum
nemo [illegible] a te, unde
de [illegible] [illegible] male [illegible]
[illegible] deum [illegible] Augustinus super
[illegible] [illegible] 26

Respondit ihesus amica dico tibi
quesivistis me non quia vidistis
signa sed quia manducastis
ex panibus meis. quidam querunt
me querunt non propter ipsum
certe nullus non querit ihesum
nisi ut illius sit bonus secundum
tempus / alius negocium habet
pro auxilio corporis sui / alius
ne puniat a peccato fugit ad
eum / alius vult ipse iudicium
ut aperit quid petat quia ille [illegible]
sit. ille se implicat talibus [illegible]
[illegible] / vix querit ihesus propter
ipsum / queritis me non quia
vidistis signa sed quia manducastis
ex panibus meis. ideo quilibet
a deo petere debet [illegible] aliquid
non valet [illegible] quia sicut uxor
amans maritum diligit sed eo
amore maritum quod ante maritum
amat et nunquam amat propter
[illegible] [illegible] non amat [illegible]
ipse panis / dominus est ipse
sit anima [illegible] et [illegible]
[illegible] angelos [illegible]
quicquid non videmus in celo
et in terra ipse fecit / sed [illegible]
[illegible] amare debemus sed eum
qui fecit illa / [illegible]
sit nisi se [illegible] aliquid
propter [illegible] et hoc dabit / [illegible]
ipse [illegible] celi et angeli sed pulcrior
est nobis qui hoc fecit et iste
[illegible] ut querit et inveniat
Unde augustinus alloquitur deum [illegible]
de speculo [illegible] dicebat / querebam
te domine [illegible] te et [illegible]
[illegible] te [illegible] ut querebam
te [illegible] et inveniebam
[illegible] te quod [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] mea [illegible]
[illegible] ut fatigatus [illegible]
quere te sed [illegible]
[illegible] et ardent / da querenti

vires qui invenimus te fecisti
et magis ac magis invenire
di speciem dedisti. [illegible] ex
audisti [illegible] [illegible]
[illegible] te et inveniendi [illegible]
[illegible] [illegible] [illegible]
[illegible] inveniendi sponsum spiritualiter
[illegible] consistit in triplici
[illegible] quia primo consistit
in sancta meditacione
[illegible] sepe et [illegible]
illos dies [illegible]
ut dicit glosa [illegible]
[illegible] investigant
[illegible] in devota oracione ut
dicit augustinus super [illegible] oracio
tua devota locucio est ad deum
quia cum oras tu deo loqueris
sed hic multi languescunt in
orando et in [illegible]
[illegible] sermones [illegible]
[illegible] [illegible]
[illegible] et negligunt qui quasi
[illegible] sed [illegible] vigilat [illegible]
[illegible] dormis [illegible]
[illegible] alius augustinus in glosa
[illegible] vel [illegible] est
[illegible] [illegible]
[illegible] [illegible]
[illegible] oras [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
daniel inter [illegible]
[illegible] [illegible]
[illegible] iob [illegible] in
sterquilinio [illegible]
paradisum [illegible]
[illegible] est [illegible]
[illegible] est deus [illegible]
[illegible] [illegible]
devoti [illegible] in bona
et [illegible] unde dicit
glosa [illegible]
[illegible] [illegible]
te domine amando [illegible]
et manum / unde de te

cogitando et providendo que de te loquendo te umperando animum (?) te laborando quid quid potestas est ... quidquid capitulo de te [illegible] quicquid [illegible] ... [illegible] te [illegible] te [illegible] invenias quid tibi [illegible] ... aut minue. Et ideo cum quasi [illegible] de [illegible] locuta est hic [illegible] ... [illegible] et non [illegible] illum [illegible] et non vidit [illegible] quaesivi et [illegible] respondit quia [illegible] illud [illegible] ... [illegible] xxviii dicitur non respondit [illegible] ... [illegible] ... modus quaerendi deum et inveniendi est sex triplex. Hoc eorum est [illegible] ... [illegible] quaerendi et inveniendi [illegible] debet esse singularis ... [illegible] quaerere et [illegible] quaerit (?) qui [illegible] ... quaerenti. Amos v Quaerite me et vivetis ... et [illegible] ... alii [illegible] ... quaerendum et inveniendum [illegible] debet esse [illegible] ... quaerentium dominum, [illegible] laudate ... [illegible] ... et invenit ... [illegible] ... [illegible] est [illegible] ... et [illegible] ... gaudete ... [illegible] ... capitulo [illegible] ... [illegible] ... [illegible] ... ut [illegible] ... [illegible] ... [illegible] ...

s[illegible] (margin: Singularis)

cu (margin)

(margin: Exclamatio; Simplex; Exultans)

[illegible] debet esse modesta ... [illegible] ... [illegible] ... quaerite ... [illegible] debet esse diligens ... sicut fuit [illegible] ut [illegible] a deo [illegible] ... [illegible] quaerens eum et invenit et I [illegible] xxviii [illegible] ... et [illegible] ... ut quaereret dominum et xx [illegible] iosaphat ... [illegible] quaerere dominum ... debet esse [illegible] in simplicitate cordis quaerite illum ... debet esse constans et fortis [illegible] ... quaerite dominum [illegible] ... [illegible] ... [illegible] ... quae quaerunt [illegible] in [illegible] ... [illegible] ...

Invenerunt me custodes qui circueunt civitatem percusserunt me et vulneraverunt, tulerunt pallium meum custodes murorum.

Hic est [illegible] ... [illegible] ... [illegible] ... quaerere a [illegible] ... [illegible] ... [illegible] custodes [illegible] ... doctores ... [illegible] delegati ... [illegible] ... [illegible] ... [illegible] ... invenerunt, [illegible] et vulnerant ... [illegible] ... amore ...

moveantur et suo exemplo et doc
trina amplius excitentur, et
stringant ut eam ad iustitiam velo
ciorem expeditam reddant quasi eam
percutientes vulnerarent. Custodes igitur gla
dio spiritus sancti quod est verbum dei
accincti sunt custodes murorum
virtutum, qui sponsam spoliant
pallio scilicet secularis nobilitatis
ut liberius valeat delectationibus spi
ritualibus vacare. Glossa: vel custodes vigi
lantes super gregem suum scilicet prelati
et doctores circumeuntes et predica
tionis officium explendo, et
culpas reprehendendo, qui custo
diunt civitatem id est ecclesiam milita
tem. Est enim civitas miserie in
feriorum, est civitas glorie su
periorum, est civitas gratie mi
litantis ecclesie. Prima babylon
appellatur, secunda syon, tertia iherusalem. Pa
radisi hec custodes sed omnibus preter
istam ... delectantes in finibus autem
sua bona non indiget custodia
secura est. Custodia vero est qui (?)
ter vobis cautis paratis vestra habet
et indiget. Ipsa multos hostes
quasi hec ipsa lupus semper innata
tuus quibus resistere qui tota
die et tota nocte, id est tempore prosperitatis
et adversitatis preceptis non tacebunt
et hec est quod dicit qui custodiunt
civitatem scilicet militantem ecclesiam
percusserunt me que est sponsa vel
quod communiter a predicatoribus constituta
est et dicitur. Hec dico sponso
de quod percusserunt stimulando
arguendo ut diligentius operent
et ad amorem amplius provocarent
vel vulneraverunt me, ubi quod quam
perditam vel liberam reddiderunt
pallio scilicet secularis pompe auferendo

ubi paulo ante dixit quod percusse
runt me scilicet verbis asperis secu
me ad sponsum convertenti
stimulando et vulneraverunt me
scilicet gladio. Ubi dum a dolore
vulneraverunt penitudine Christi ad
Hebr. 4: Vivus est enim sermo
dei et efficax et penetrabilior
omni gladio ancipiti et
pertingens usque ad divisionem
anime ac spiritus. Tulerunt
pallium meum custodes mu
rorum, id est ipsam tenuitatem vite
qua ego tegebam, abstulerunt
et pariter explando quam vite ipse
manifestando, unde nunc me
fecerunt esse confusum, id est
me magis languidum
et ad lucem amoris sterilem.
Tulerunt pallium meum scilicet ut
magna misera semper et ... aliud
nihil quicquid sterilitatis. Vel si aliquid
per pallium latebat detexerunt
vel tulerunt scilicet ... nec ... gloria
pallium tollunt
predicatores qui si quid reste
diunt secularis pompe ab
alia auferunt. Vel si aliquod pecca
tum per ... latebat detegunt
... pallium exponunt.
Ipse enim me quasi ... Christi
... angelorum ... celestis re
liquit et me ait ... quam
cribulatam in mundo consumit
... cum dixit venite
ad me filii ... et
ego reficiam vos. Hec vero
... clamantem in
tribulatione non exaudit ... me
... et ...
... invenerunt me custo
des qui circumeunt civitatem
id est celestem ... scilicet ...
... invenerunt me

petit et abhorrendum plena
percusserunt me cum ac audit[illegible]
de peccatis [illegible] et vulneraverunt
me compunctione. [illegible] et pena
tulerunt pallium meum, id est velamen
peccati quia denudata eam per
iustitiam primam. Custodes uni
versi id est doctores librorum quibus
cingitur ut muro ecclesia civi
tas dei vel pallium id est velamen
ignorantie abstulerunt quando
ecclesia dei audiunt. Repererunt
custodibus qui civitatis custodes
murorum qui me tale audire
fuit et me talem [illegible]
[illegible] tu magno gemitu [illegible]
xi [illegible] [illegible] [illegible]
ait [illegible] dicitur, [illegible] [illegible]
[illegible] [illegible] invenerunt me
custodes [illegible] qui circueunt
civitatem, sancti sunt doctores et
prelati, percusserunt me et vulnera
verunt me, custodes qui circu
eunt civitatem sancti sunt doctores
quibus ecclesie cura delegata
est hanc [illegible] verbo suo vel ex
emplo [illegible] et ab [illegible]
[illegible] [illegible] [illegible] et
ad [illegible] sui timoris ac di
lectionis magis magisque [illegible]
[illegible], hii etiam civitatem circu
eunt quia [illegible] [illegible] per totam
[illegible], quocumque dispersi sunt, to
ta urbe dispersi sunt [illegible] vel
[illegible] [illegible] vel [illegible] vel
[illegible] [illegible] [illegible] [illegible]
[illegible] invenerunt [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] percusserunt et vulneraverunt
quia [illegible] [illegible] quia [illegible]
amore [illegible] [illegible] in
[illegible] suo [illegible] [illegible]
[illegible] et dei [illegible] [illegible]

[illegible] [illegible] deprehenderunt
[illegible] eam quia ad [illegible]
[illegible] velut inexplebilem reddunt
quasi haurit [illegible] [illegible]
[illegible] [illegible] [illegible] armaturam
dei apostolus dicit et gladium spiritus
quod est verbum dei, quid mirum
si percussus dicitur et vulneratus
qui hoc gladio tangitur. Hinc
si quid ictu gladii vulneratum
illud de quo dicit alibi vulnerasti
[illegible] [illegible] ego [illegible] tulerunt
pallium meum custodes murorum
Dein [illegible] doctores sunt qui
[illegible] quo ecclesiam gubernant ac mu
niunt. Sufficiunt [illegible] [illegible]
[illegible] [illegible] [illegible] et
ceteri [illegible] [illegible] [illegible]
muri [illegible] civitatis dei ac [illegible]
[illegible] [illegible] [illegible] [illegible]
dat [illegible] [illegible] [illegible] [illegible]
intelligendus esse murorum custo
dem [illegible] se esse civitatis [illegible]
[illegible] [illegible] ostendit [illegible]
[illegible] [illegible] [illegible] aut
[illegible] illa que [illegible] sunt
[illegible] [illegible] cotidiana
[illegible] [illegible] [illegible] custode
se [illegible] [illegible] esse docuit
[illegible] [illegible] [illegible] [illegible] qui
[illegible] in [illegible] [illegible] [illegible] [illegible]
ministerium [illegible] [illegible] et [illegible]
[illegible] et ad [illegible] ideo [illegible]
reliqua ecclesie [illegible] [illegible] que [illegible]
sunt [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
pallium [illegible] [illegible] percussi et
vulnerati custodes murorum
[illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] me
in finibus [illegible] [illegible]

libero [illegible] sacrum [illegible] renunciat
pallium namque est ut quia per tuta
tibi aut expoliacionem me tunica
anima [illegible] thesauris [illegible]
Vel aliter glosa Invenerunt me qui
circumeunt civitatem et [illegible] in bonam accipi
[illegible] angelis et
sunt custodes [illegible] percussiones
[illegible] quorum [illegible] compunctionis animi
et vulnera [illegible] remota [illegible]
mota pallio quorumque vani [illegible]
Custodes isti qui [illegible]
intelligi possunt de potestate illa
[illegible] illius [illegible] qui [illegible]
[illegible] et perambulat civitatem
[illegible] in cuius medio sunt
iniquitates et dolus et babilo
nica confusio In quo sensu
si pars textus accipitur [illegible]
sponse zelantis amore sponsi
[illegible] in aspectu corporis
horribilis quia intuens vi
det iniquitatem et [illegible]
in civitate [illegible] [illegible]
[illegible] [illegible] apostolus quis infir
matur et ego non infirmor
quis scandalizatur et ego non
[illegible] [illegible] [illegible] per
[illegible] affligebat [illegible]
[illegible] iusti [illegible] non flagellis
corporalibus est [illegible] [illegible] [illegible]
pallium [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] zelus amoris
sponsi [illegible] sublato pallio
[illegible] [illegible] [illegible] [illegible]
canticum domini in terra babilonis
aliena [illegible] [illegible] quo ad
[illegible] alterum [illegible] ex
clamantis Adiuro vos [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] me custodes [illegible]
in [illegible] dilecti sponsa
[illegible] in custodes [illegible]
[illegible] [illegible] [illegible] [illegible]
desiderata sponsi sui [illegible] [illegible]

[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
dum a Christo exaltatur [illegible]
[illegible] amor [illegible] in
quibus quid [illegible]
inveniat Sub [illegible] percusserunt
me et vulneraverunt me tule
runt pallium meum custodes
murorum, sponsa [illegible]
et vulneratur quia dum [illegible]
[illegible] [illegible] celestia [illegible]
[illegible] amantis afficitur et
maiori amore [illegible]
pallium tollitur [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
nobis latebat [illegible] [illegible]
[illegible] [illegible] [illegible] sit amplius
diligendi [illegible] [illegible] [illegible] nobis
dilecto loquatur [illegible] [illegible]
[illegible] [illegible] [illegible] sponsa
[illegible] [illegible] Adiuro vos [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] me custodes [illegible] principes
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] hec civitas a
[illegible] [illegible] [illegible]
[illegible] me [illegible]
[illegible] [illegible] [illegible]
pallium meum [illegible] spoliando me
[illegible] meis et [illegible] [illegible]
[illegible] [illegible] [illegible] ydolatrie
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sponsa ad [illegible]
[illegible] ab ydolatria quia
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] principes
ad ydolatriam declinaverunt
[illegible] [illegible] [illegible] [illegible] ad
[illegible] [illegible] [illegible] [illegible] septe
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Adiuro vos [illegible]

Circa ista verba inv[enerunt] questio
vertitur pro custodibus civitatis scilicet
inventa sponsa et percussa
vulnerata et spoliata et utrum
ex aliis scilicet quia illa querebat sponsum
suum per vicos que angebant
inventionem eius scilicet supra 3. In
lectulo meo per noctes quesivi
et non inveni. Queritur a simili
isti custodes quamvis circuirent
[illegible] potuerunt illam invenire.
Ubi quia loquitur ibi de nocte mali
spirituali scilicet ignorantie vel cecitatis
mentis / hic autem loquitur de in-
ventione spirituali et. circa inveni
[illegible] remoto impedimento
[illegible] autem [illegible] est [illegible]
dicens Invenerunt me custo-
des civitatis. Ad istam questionem
respondetur articulus primus esto
de inventione sponse per custo-
des, an aliquis sint ~~[illegible]~~
custodiendi ~~inveniendi~~ Secundus an aliquis sint
actus custodie civitatis. De
primo in primo articulo sciendum quod
de inventione sponse per custo-
des non sunt intelligendi [illegible]
[illegible] de fuga seculi c. 8
solum [illegible] in ingenio
quod [illegible] invenit, talem di-
ligentiam habuerunt isti custodes
civitatis. i. ecclesie militantis
scilicet prelati / et doctores quibus
hec cura delegata est ut
hanc a [illegible] doctrina defen-
dant et ad dilectionem accendant
[illegible] sponsam et quelibet homines
[illegible], quesitam debent sate-
gerunt [illegible] [illegible]
invenerunt / ut glo[ssa] de [illegible]
homines. que dicit deprehendisti
in me que late [illegible]
nulla mentis mee occulta

te fallunt invenisti me patet
tibi voluntas mea capitulatis
[illegible], potius invenire [illegible]
iniquitatibus eius [illegible] [illegible]
aut [illegible] igne me examinasti
et non est inventa in me
iniquitas. Sic ista sponsa que
[illegible] non fuerit ab [illegible] custodibus
[illegible] sunc civitatem custodiebant
nec [illegible] molestabatur sed solum
querebat amicum suum [illegible]
[illegible] [illegible], per [illegible] latet sunt
[illegible] arbore inventus est / [illegible]
[illegible] [illegible] suum absconderat se
[illegible] tempore [illegible] [illegible]
carnali [illegible] querebat dilectum
suum et [illegible] inventa esset a
custodibus [illegible] [illegible] [illegible]
seu [illegible] [illegible] [illegible]
[illegible] [illegible] s. tempus signum
status / tempus quo inventa fuit
signum [illegible] inventa fuit status
qualis inventa fuit / tempus
nox erat / signum vox erat / status
languor erat / tempus nox erat
aliquis enim invenientes non appellare
[illegible]. Signum vox erat, vocavit
eum et [illegible] audiri potuit, et
et invenire potuit, et inventa
esse ut [illegible] [illegible] [illegible] [illegible]
[illegible] me custodes, status lan-
guor erat amoris quia
ipsa casto amore languebat
et ex hoc apparet et manifestatur
ex amoris [illegible] hic sponsa
[illegible] et quibus [illegible] [illegible] [illegible]
a diligentia quia per [illegible] [illegible] /
pro [illegible] eius quod invenire
[illegible] et quod [illegible] [illegible] est
et [illegible] [illegible] est diligentie est quod
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] diligentie est

in gerain go sonu dil(ecti) mei invenies
ete quid aut(em) dil(ecti) invenies hic
natue ingenium go na est inven
tio diligentie s(ed) ista go habe(n)t magna
diligentia(m) q(uia) querebat noctu go
ardentia q(uia) ebullita (?) inmane(n)s noctu(m)
clamabat ubi esset dilectus. Dolo
a (com)p(ro)venientia q(uia) languebat nocte
languor q(ui)a longius amor ib
ubi a (com)p(ro)venientia erat noctu(m)
cu(m) q(ui)s sit amor, utique amati
discit; nec q(ui)s sit ne q(ue)rat
ne capit. Amor utique e(st) stimulus
stabilis stimulus diligentie, titulus
ardentie, stimulus (com)p(ro)venientie,
impatiens interventus anxietatis,
impatiens quietis q(uia) excludit
incuntus (?) humanus que (com)prehendit
indefessis animo donec coniungat
amantis. Si stimulus diligentie
non esset dormiret hec sponsa.
Si stimulus ardentie non esset si
leret hec sponsa. Si stimulus
(com)p(ro)venientie non esset ea requie(m)
habebat quia dilectum non inveni(ret).
In inve(n)i(unt) hic canite q(uod) dicit se
q(uia) custodes civitatis eius (et) custo
des invenit illi s(cilicet) qui tui custo
diunt gregem tuum dominandi
presidentes, ut non vene salute
ego q(ui) tales non reperit in hiis (?) frase (?)
q(uia) plus regunt ait canens (?) qui
[illegible] custodiunt. Non e(st) magis
ad ecclesiam et unde nam (?) et cus
todes sui quasi locuste et
vel est locustarum qui confidunt
in deo frigoris et ortus est sol
et avolaverunt. S(ed) et alia (com)p(ro)venientie
pacis (?) sunt ad frigora. Alii sunt
custodes ut et vinee de hiis
intelligitur q(uia) dic(it) q(uod) invenerunt
me custodes vigiles s(cilicet) qui
sunt ex officio ita diligentes
custodiunt. Unde etiam addit

[illegible] custodiunt civitatem. Glosa
vel (?) prelati pastores plebani q(ui)
loquitur custodie ecclesia p(er)
visio (?) (com)p(ro)venientie propheta propter
ete c(ivi)tas Jere(mie) xx (?) custodi
vini (?) qui si lapsus fuit
erit a(n)i(m)a tua p(ro) a(n)i(m)a illius (?) go
super exemplum quia Christus
ut bene (?) civitatem diligens
in custodiam tamen dato (?) ipse
(con)venit Math(ei) iiii et circui
bat Jesus totam Galileam
docens in synagogis eorum et
predicans evangelium regni Luc(e) et
duplex dicit quod Luc(e) ix circuibat
p(er) castella et civitates ubi
circa (?) super capiud celeste
Luc(e) xi (?) qui absconditi famulum (?)
malediuntur in p(re)latis laudet (?)
aut sup(er) caput vendentium de
go inveniunt me custodes
qui circuiunt civitatem. Dicit
[margin: h] propter singularem exemplo in
firmati primo clementi Dicit
go qui tenent civitatem s(cilicet) ipsi
custodes non videntur esse limina (?)
tendenti iudicio ad medium
regnat (?) legens refert aug(ustinus)
de civitate dei (?) s(ecundu)m platone(m) lib(ro)
de ci(vitate) dei ca(pitulo) B Respic a vera
fide ut tempori venustis tirannus (?)
sicut quidam philosophi putant
rach (?) ipsum temporalium est verit
valentium repeti ut olim (?) fuit
sicut in isto seculo plato philosophus
in urbe athenicensi et in eadem
scola que achademia dicitur
discipulos docuit ita p(er) innumerabilia
retro secula multum quidem p(ro)lixis
intervallis s(ed) tamen certis et idem
plato et eadem civitas et eadem
scola idem (?) discipuli repetendi
sunt absit inquam ut ista
nos crederemus semel enim
Christus mortuus est p(ro) peccatis

nus resurgens autem a mor-
tuis iam non moritur et mors
illi ultra non dominabitur et nos post
resurrectionem ... in die ... cum
modo ... quod sequitur admoniti
ps. Et in die [illegible] nos
a [illegible] ad mortem [illegible]
[illegible] istis existimo invenimus
quod sequitur [illegible]
[illegible] qua [illegible] quos
opinantur [illegible] vita est re-
[illegible] sequitur modo talibus
erroribus [illegible] via. [illegible]
doctrina in qua ambulat [illegible]
in quibusdam [illegible]
vim a mari usque ad mare
et ab aquilone usque ad orientem
circuibunt querentes verbum domini
et non invenient. ps. errores
ipsorum et Matth. xxiiio ve vobis
ypocrite qui circuitis mare
et aridam [illegible] sermonis
de quo Job. i circuivi terram
et ambulavi eam. i. [illegible]
[illegible] suggestione et temptatione
[illegible] qui [illegible] absque spiritu
religionis in die et [illegible]
in [illegible] ambulat [illegible]
[illegible] corporibus [illegible] per
[illegible] amor est in terminus
in cupiditate rerum temporalium
temporalia [illegible] valuit [illegible]
[illegible] et temporis. iam [illegible]
[illegible] Luce [illegible] qui [illegible]
in [illegible] inter [illegible]
[illegible] querens [illegible]
[illegible] alti[illegible] tuas [illegible]
[illegible] nisi si [illegible]
[illegible] nidum tuum [illegible]
[illegible] stellas
celi [illegible] altitudine tua [illegible]
in [illegible]
[illegible] ad alta [illegible]
[illegible] altitudinem tuam [illegible]

[illegible] semper. et [illegible]
[illegible] sub custodibus vel pastoribus
gregum [illegible] qui custodiunt civi-
tatem civitatem. vel celum militantem
ut inveniunt [illegible]
actibus [illegible] vel tenebrosis
istis [illegible] quilibet ab
[illegible] custodes
[illegible] civitatem cum diligentia
[illegible] occupationem
carnali [illegible] quod [illegible]
[illegible] sola diligentia in
[illegible] quod [illegible]
[illegible] custodes vel pastores
[illegible] civitatem vel celum [illegible]
[illegible] in ea ne aliquis
pereat. De illa vero tres sunt civitates
de quibus in theologia agitur
prima babilonis secunda syon
tercia [illegible] prima de [illegible]
secunda speculum tercia visio pacis
prima est inferius secunda celesta
militans tercia celum regnans
prima custodibus caret secunda [illegible]
[illegible] prima patet
ut qui volt ingrediatur
Matth. vii lata est via que
ducit ad mortem prima facilius
est descensus [illegible]
[illegible] sine
[illegible] ad [illegible] hoc opus hic
labor est secunda clauditur
ne diabolus in ea aliquid
machinetur. ps. Exurgam [illegible]
[illegible] perfectam [illegible]
Arta est via que ducit ad
vitam ardua [illegible]
sed nulla [illegible] ardua [illegible]
tercia secura est quia fur
nec latro nec raptor ubi ac-
cedunt. Matth. vi thesauri-
zate vobis thesauros
in celis ubi erugo et tinea
non demolitur ubi fures
non effodiunt nec furantur.

Quam quo ad custodes tales se
prebuerunt angelum dei de quo ysa.
lxii super muros tuos constitui
custodes tota die et tota nocte
perpetuo non tacebunt. de quibus et
super muros eius custodiam an-
gelorum de quibus ps. nisi dominus
custodierit civitatem frustra vi-
gilat qui custodit eam et ysa.
ubi supra qui reminiscimini domini
ne taceatis et ne detis silenti-
um ei donec stabiliat et donec ponat
ierusalem laudem in terra. primus per-
venit [illegible] velud [illegible] pul-
lo demandat ut [illegible]
in hoc articulo qui [illegible] ex-
qua [illegible]
[illegible] primum. custodes vero te-
nentur custodire civitatem per terram
verbo [illegible] scripture [illegible] et per
exemplum. et primum hic tan-
gitur ex libello qui est liber ange-
li 8 super [illegible] c xxvi [illegible] dicitur
est quando primo ut custodiret
paradisum [illegible] ne aliquid
admitteret quam inde meruit
expelli. de inde accepit [illegible]
[illegible] quod sibi custodiat para-
disum scilicet quo confirmato non inve-
niatur [illegible] cum quisquis [illegible]
non custodire verum [illegible] qui
sit [illegible] ut amittat eam.
ideo frustra custodiunt [illegible]
[illegible] si non custodiunt et
vita [illegible]
[illegible] agunt [illegible]
[illegible] vincendo ut [illegible]
[illegible] tales sunt isti custodes
qui custodiebant civitatem et in-
venientes sponsam in canticis
[illegible]
[illegible]
[illegible] de exemplo autem
[illegible] aug. in sermone secundo de
[illegible] in fine utraque

exemplum et [illegible] ad [illegible]
bonorum imitationis exemplum
imitentur [illegible] maria [illegible]
[illegible] qui [illegible]
[illegible] vite [illegible] Jesum de-
[illegible] in corde [illegible]
manum [illegible] in [illegible] et
pater [illegible] et [illegible]
ad celum imitentur [illegible]
joseph [illegible]
[illegible] qui [illegible]
[illegible] ut [illegible]
[illegible]
possent [illegible]
[illegible] possidebant
[illegible] imitentur virgines
[illegible] sui [illegible]
mariam imitentur vidue
religiose viduam annam [illegible]
[illegible] castitatem
susannam [illegible]
[illegible] anna vidua in
[illegible]
[illegible] susanna
[illegible]
[illegible] ad [illegible]
[illegible] qualis
[illegible] a scriptura [illegible]
[illegible] non [illegible]
[illegible] annis
[illegible] veste [illegible]
[illegible]
[illegible]
[illegible] donate qui
bonas [illegible]
[illegible] vir de [illegible]
[illegible] dignitatis quia
ab ipso [illegible] liberatus
ideo vita [illegible] non solum sibi sed
et aliis utile esse [illegible]
quod [illegible] agi non potest [illegible]
[illegible] exemplum. de primo
[illegible] quod custodes veri
debent optime [illegible] custodire
est inter alia. [illegible] paulus
[illegible] in [illegible] cum [illegible]

ciuit gaudium cum gloria glorie ad
me vobis ante deum ihesum christum
estis in adventu eius vos
estis gloria nostra et gaudium Ecce
uicinis et primum cum custodi-
eo turrim in libani sedimus. Ex-
ercitus triplex invenitur scilicet de-
monum dei et hominis. Nam
demon sicut ciuitatem quamdam
ipsum hominem ad temptandum
per variarum cogitationum immissio-
nem. Ezech. [illegible] vadabant duo exerci-
tus in circuitu eius hostes
iacuit penitens. Hostes demo-
nes qui in circuitu iacuerunt sunt
cum penitente ad temptandum
[illegible] quia hoc sit immis-
sione illa permittitur, man-
davit deus angelos suos [illegible]
adversus quos penitens in-
stituit ad [illegible] quod sit per
[illegible] et delectationem [illegible]
[illegible] [illegible] et [illegible]
[illegible] in circuitu ad [illegible]
quod fit per [illegible] [illegible]
[illegible] cum hominem [illegible]
[illegible] [illegible] [illegible]
[illegible]. Secundus exercitus est
dei, [illegible] cum sicut [illegible]
[illegible], angelus in [illegible]
[illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] penitencia
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ascendit [illegible]
in [illegible] [illegible] [illegible] et
[illegible] [illegible] [illegible], [illegible]
[illegible] contemplativos [illegible] [illegible]
[illegible] [illegible] xxiii [illegible]
[illegible] [illegible] et loquitur de
[illegible] [illegible] [illegible] [illegible]
[illegible] hominis qui est [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] et in alia [illegible]
[illegible] exercitus [illegible]
exercitus hominis est triplex

[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] ambulat
[illegible] [illegible] exercitus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible]
et [illegible] in [illegible] [illegible]
[illegible] / ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] motus carnalis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
motus carnalitatis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] articulo cum [illegible]
[illegible] aliquam [illegible] [illegible]
custodiendi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] custodiendi
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
intelligitur [illegible] civitate [illegible]
[illegible] [illegible] [illegible] de [illegible]
custodia [illegible] in [illegible] articulo.
de custodia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] custo-
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible],
ut custodirent [illegible]
[illegible] et [illegible] et
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible] ut [illegible] [illegible]
[illegible] ut audirent [illegible]
ut [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] de lignis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible] [illegible]

et ebrietate. Sic debet esse sobrius
ut vestes suas sordidas quas secum portaverat
ubi cubuerant et habitabant ne
dissolverentur. Ita sicut et magister
domus sue cum coniunctionibus eo
[illegible] annulum ad [illegible]
ut possit ipse quam tenet in
medio sue et [illegible] naturis
vivere sine aliquo [illegible] per
voluptates suas pro constantia
quia sic [illegible] capi
ta aurea sicut ne constantibus
et in homo esse [illegible] quo
operibus in quo dependent [illegible]
[illegible] [illegible] per
[illegible] non [illegible] ipsa humilitas
quia sicut [illegible] est esse sub
[illegible] humilitatis. Sed [illegible] nobiles
[illegible] singule tabule habebant
[illegible] [illegible] ut [illegible]
habent [illegible] duplice humilitate
unam in corde aliam in opere [illegible]
[illegible] humilitate [illegible]
[illegible] [illegible] dicit [illegible]
xiij [illegible] iste [illegible]
[illegible] aut et [illegible] [illegible]
[illegible] [illegible] vigilias aut
illuminans [illegible] et [illegible] prelati
vel custodem gregis domini qui vi
gilias assumit studendo corrigendo
[illegible] illuminet [illegible] et
docendo, aperiunt [illegible] et
vestes [illegible] et [illegible] custo
diunt quia boni et utiles prelati
[illegible] et quietem maiorum a
custodia sua [illegible] [illegible]
[illegible] [illegible] [illegible] xiij [illegible]
[illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] custodiunt et de
[illegible] [illegible] stabilitate [illegible]
[illegible] tunc [illegible] et iuvene [illegible]
esse [illegible] de sene de iuvenili
[illegible] [illegible] [illegible] qua

[illegible] [illegible] [illegible] [illegible]
[illegible] In sene [illegible]
detestabilem [illegible]
[illegible] in [illegible] [illegible]
[illegible] In iuvene [illegible] [illegible]
[illegible] [illegible] ut [illegible]
[illegible] audeat In sene [illegible]
[illegible] [illegible] [illegible]
[illegible] ut [illegible] non potest
[illegible] [illegible] [illegible]
[illegible] Ideo custodiendi
est [illegible] quia [illegible] [illegible]
unde cadat, oportet [illegible]
[illegible] et custodibus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] pallium [illegible] custodes
[illegible] Scdo [illegible] pueri
[illegible] adhuc magis custodiendi
ut dicit aug li 16 de ci dei
[illegible] [illegible] appellata est [illegible]
[illegible] non possit [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est
delata [illegible] [illegible] illi [illegible]
custodes qui alio nomine
dicuntur pedagogi qui eos
ab [illegible] [illegible] et
ad [illegible] aliquas artes [illegible]
[illegible] Si [illegible] aliquis
delectat [illegible] pueris
[illegible] delectet [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ad [illegible]
humilitate et [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] ad humilitate [illegible]
[illegible] a [illegible] [illegible] [illegible]
ad se [illegible] et [illegible] [illegible]
ab illo [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] est
[illegible] [illegible] [illegible] est
exemplum [illegible] ad [illegible]
[illegible] [illegible] noluit esse
[illegible] [illegible] habet illa
[illegible] [illegible] magnum testimonium
[illegible] [illegible] [illegible] [illegible]

pro Christo fuerint sanguinem fu-
derunt et pellem. Secundo ingeniosius
illo puero cuius in actibus apostolorum
tum scilicet sermone protracto
Pauli sopore obdormiuit. Hoc etiam est
contra [illegible] Istis (?) iuuene-
nes et senes sunt custodiendi
multo magis tamen puerilis aetas est
custodienda. patet hoc etiam ex
primo [illegible] quo ad [illegible],
Secundo autem ista est secundum [illegible]
quorum quidem iniustitia est custo-
dienda. et stultitia instruenda
de cuius [illegible] [illegible]
in libro de [illegible] [illegible]
c. 12 pueri [illegible] [illegible]
aetatis [illegible]. Nam quidem
pueris pessimi [illegible] [illegible]
nisi ab [illegible] [illegible]
tu pubescere [illegible] [illegible]
[illegible] [illegible] esset [illegible]
nisi [illegible] [illegible] genitali-
bus admittuntur [illegible] [illegible]
[illegible] affirmat [illegible] [illegible]
[illegible] [illegible] non esse [illegible]
nisi qui talia [illegible] [illegible]
[illegible] [illegible] at [illegible] [illegible]
[illegible] est puerilis aetas [illegible]
in [illegible] non [illegible] ut in maio-
ribus [illegible] [illegible]
et [illegible] [illegible] [illegible]
quibus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
intellige [illegible] libenter
audire. Haec aetas est flexibilis
ad omnia quia est prima et
simplex. Ideo cum puer [illegible]
[illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] non [illegible], [illegible] aetas
infirma et tenella. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]. Sed cum [illegible]

[illegible] apostolus dicit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] dei [illegible] [illegible]
quia [illegible] non [illegible] [illegible]
[illegible] non [illegible] [illegible] non
[illegible] [illegible] [illegible]
apud homines [illegible] non
appetunt [illegible] non habebant [illegible]
[illegible] [illegible] [illegible] custo-
dierunt [illegible] a malis exemplis
et [illegible] [illegible], et non [illegible]
quia quod [illegible] est [illegible]
[illegible] [illegible] [illegible] et
[illegible] non [illegible] [illegible] sed [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] pueris, ideo sunt instruendi
in bonis moribus [illegible] [illegible]
[illegible] [illegible] [illegible] hoc [illegible]
[illegible] in [illegible] puerilis aetas
est custodienda [illegible] duo, primo
quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] corruptione [illegible]
[illegible] [illegible] in intellectu
[illegible] [illegible] corrumpitur
in affectu, et in [illegible] [illegible]
esse [illegible] [illegible] [illegible] et ipsa
[illegible] [illegible] et illuminat in-
tellectum [illegible] Seneca in epistulis
[illegible] est [illegible] quia qualis
[illegible] [illegible] [illegible] [illegible]
est anima [illegible] [illegible] [illegible]
et [illegible] [illegible] non [illegible]
ut [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] qui in studio
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. custo-
dienda [illegible] instruenda [illegible] puerilis
[illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible], puerilis aetas est pigra
ad [illegible] et [illegible] ad
discendum, ideo debet stimulari
quo ad [illegible], et debet [illegible]
ad [illegible] [illegible] quo ad [illegible]

Secundo sequitur quod etas congruentia
dicitur puericie diu respicit
ex parte corporis duo scilicet ex par-
te corporis ut non
preparentur nimia inconti-
nentiam nec differentur in nimia
senectute Ex parte virium
immoderata eorum frigiditate
ob constantiam nimiam caliditate
nimia cum omnibus non
intelligit, sed contra retinet
nimia caliditatis aut frigidi-
tatis fiat hebetudo et ob
tipas ut dicit Vegecius de re mi-
litari. Secundo vero sequitur quod
puerilis etas debet custodiri
a noxio comitatu, scilicet quod
bonorum meliorum exemplis ali-
tur testa sicut ad vina
quod semel recepta qui imbuta
recens conservabit abicta ex
contra in ceptibus [illegible]
cum te fecerint sit meliore
et illos admitte quos tu
peiores facere meliores, nec
solus aliquis apparuit proprio me-
liores quam peiores in moribus
ut scilicet quos sequitur sic et
amicos pravos quos magis
ac magis pravi vitans fuerit
peiores evitare cum etas
puerilis sit formabilis in co-
tu pravo sicut cera et cum
pravis pervertitur et cum sancto sanctus
erit. Tertio ista bonus est
custodienda est a noxio
familiari, ut dicit Boecius
in libro de disciplina scolarium
et detestanda verecundia
similiter capienda est ne du-
plicentur aliquid inflammandum
vel a magistro vel servis per
molestia quia magistrorum
vero invenitur elegantia
varietas in agente constantia
ne aut seducenti magistro

in quo plenaria respondit domi-
nantibus delectat eorum blanditiis
puer repellitur et ipsis mulieribus
securitas statim deponatur lex
conveniencialis. Quarto vero est
servare quare sine indecentia vel
cibis vel ludis pacem motu.
Unde a noxia amicorum vel
natura guerra historia allegorica
ordinis dominatorem. secundum quod pe-
dagogi sui non potuisse vir is
tam in incessu et moribus
quibus adhuc puerilibus fuerat
imbutus certe a noxio affe-
ctu. Ita animalium pullorum vel
ut lascivientes campos affatim
discurrens videbis prout eis subvenerit
sive vigent sive pudere sive
inepte, sive aliquid vigilandi
vel incommodi superdabunt hec
ad tempus vehementiori afficit
actibus sive suis blandicius
allicit sed affectus sive facile
motus bestialis est ad quem
illecita pronus quo aliis
licita et illicita nimie dis-
cernit et quia in pueris magis
affectus regnat cavendum
ne sit inordinatus esse neque
ne sit inordinatus nimia
doctrina familiaritas et placitus est
faciat contemptus et plantus et
mentibus ne minus sodales favoris
et amicis in hostes sic in pueris
exemplum de quodam amico suo
inordinato dilecto [illegible]
Quarto puerilis etas est custodia
aut sequitur cum nullus amicus quo-
dam in suo arbitrio quo quis
in aliqui actibus sive custodia
ebrietatis vel sic meditandum
ne quod actibus custodiam tempor-
ibus hec reprimunt prodesse
velocitate predictum ausferre potuisse
nisi nec et velociter
per conceptum pollicinium
hoc aut vera in bona sicut

Sicut enim dictum est in primo capitulo
de terra, custodiunt vitam [illegible]
angelo et deo qui custodivit
extreme civitatis vel alias in altera
[illegible] quod non [illegible] per tres actus des
[illegible]. primus enim actus est [illegible]
[illegible] relinquere [illegible] pallio de
[illegible]. primus qui percutit cum
[illegible] [illegible]
[illegible] [illegible] tertius palliis
[illegible] [illegible]
[illegible] et [illegible]
notabile hic ordine [illegible]
figurate misteria [illegible]
sponse. percusserunt, vulnera
verunt, pallium tulerunt,
invenerunt in medio noctis
percusserunt baculo, vulneraverunt
gladio, nudaverunt pallio, [illegible]
[illegible] solitudinis. In baculo
correptionis. In gladio sepa
rationis. In pallio [illegible]
[illegible]. Invenerunt in
medio noctis, ne dilatio re
[illegible]. In baculo correptionis
ne caro lasciviat. In gla
dio separationis ne spiritus carni
[illegible], nudaverunt pallio
scilicet male [illegible] ut ad opus
dei se expediat. Primo inve
nerunt in medio solitudinis.
Solitudo que est trina [illegible]
singularis [illegible] singularitatis [illegible]
[illegible] in angustiis [illegible]
[illegible] est in [illegible]
[illegible] de prima [illegible]
[illegible] quia si [illegible]
[illegible] talibus solitariis
primus sunt [illegible]. De secunda [illegible]
[illegible] in solitudinibus [illegible]
in montibus et in speluncis
et in cavernis terre. Et christus
in [illegible] sua de illud [illegible]
[illegible] et [illegible]
tur, similiter [illegible] pelle
[illegible] solitudinibus, [illegible]

[illegible] quibus [illegible]
[illegible] magnitudine similiter [illegible]
[illegible] et ambulans in solitu
dine [illegible] et [illegible]
[illegible] filios et [illegible]
sanguine suo [illegible] fundit
et [illegible], et iste [illegible] in
[illegible] [illegible] in
solitudine [illegible] solus [illegible]
de [illegible] qui [illegible] gregum
[illegible] filios suos
[illegible] ego
de [illegible]
[illegible] similis
[illegible] solitu [illegible]
[illegible] passer
solitarius in tecto, [illegible]
a [illegible] quia [illegible]
[illegible] a [illegible] quia
[illegible] et [illegible]
et [illegible] [illegible]
et solitarius vel [illegible]
et [illegible] [illegible]
in tecto vel in altari [illegible]
[illegible] xxxiiii [illegible]
in tecto [illegible]
[illegible] aliquid [illegible]
quere in domo sua hic [illegible]
debent esse sicut [illegible]
[illegible] non [illegible]
de [illegible] daniel xiiii [illegible]
in [illegible]
[illegible] et [illegible] sic [illegible]
hic [illegible] [illegible] in
[illegible] [illegible]
[illegible] [illegible]
[illegible] dei, [illegible]
maria magdalene [illegible]
[illegible] xx [illegible] si tu sustulisti
eum [illegible] et ego eum
tollam [illegible] percusserunt baculo
correptionis [illegible] xxii [illegible]
et baculus [illegible]
[illegible] sunt, [illegible]
[illegible] baculus
[illegible] et [illegible]
[illegible] in [illegible]
et in [illegible] ego [illegible]
quos amo arguo et castigo
apocalypsis 3

et 2a ad thi. 3. pura [illegible] nostra
apparitione impertiuntur atque
[illegible] [illegible] quam pura
et electa est cum temporibus in
prima doctrina non sustinebunt
sed ad sua desideria coacervabunt
sibi magistros prurientes au-
ribus et a veritate quidem audi-
tum avertent ad fabulas convertentur
Tu vero vigila in omnibus labora
opus fac evangeliste ministerium
tuum imple sobrius esto ego enim
iam delibor et tempus mee re-
solucionis instat. Et 1 ad thess.
corripite inquietos conso-
lamini pusillanimes suscipite
infirmos. Et Ier. 5 Percussisti eos
et non doluerunt attrivisti
eos et renuerunt accipere discipli-
nam, et induraverunt facies
suas super petram, et noluerunt
reverti. Ego autem dixi forsitan
pauperes sunt et stulti et igno-
rantes viam domini iudicium
dei sui. Ibo igitur ad optimates
et loquar eis, ipsi enim cognoverunt
viam domini et iudicium dei sui. Et
ecce hii magis simul confregerunt
iugum ruperunt vincula. Idcirco percussi-
rus i. diversis plagis ut peste
fame bello [illegible] [illegible] volue-
runt gladio [illegible]. De hoc
gladio dicit Matth. 10 Non veni
mittere pacem sed gladium. Iste
gladius est sermo dei vivus
et efficax et penetrabilior omni
gladio ancipiti et pertingens
usque ad divisionem anime et spiritus
et discretor cogitationum et in-
tentionum cordis. ad Hebr. 4
Gladium istum dixi sermonem pro-
phetarum [illegible] [illegible]
tulerunt pallium simulantes in-
nocentiam. Triplex est pallium
istud, primum istis voluptatis carnis
vanitatis, tertium malignitatis
primum fuit illud quod Ioseph re-

liquit in manu domine [illegible]
Gen. 39 [illegible] tenens ipsum
per pallium. Ideo fugit [illegible]
et ille relinquens pallio [illegible]
[illegible] illud in manu [illegible]
[illegible] illud quod [illegible] [illegible]
[illegible] in [illegible]
[illegible] quod Iohannes [illegible] in
[illegible] [illegible] vestis [illegible]
manu [illegible] [illegible]
at ille [illegible] [illegible] [illegible] la-
[illegible] quo quidem [illegible] [illegible]
nit in vino stolam suam
et in sanguine uve pallium
suum, Gen. [illegible] [illegible]
[illegible] ad [illegible] in [illegible]
[illegible] [illegible] stola sua i.
[illegible] [illegible] [illegible]
[illegible] stola hec est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] lavabis me et super nivem
dealbabor. [illegible] [illegible] [illegible]
nix sit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible]
[illegible] [illegible] [illegible]
[illegible] ad altare [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad altare [illegible]
et deum [illegible] qui [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] hec [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Iohannes qui [illegible] in sanguine
[illegible] [illegible] in passione [illegible] [illegible]
[illegible] [illegible] in dolio [illegible]
olei [illegible]. pallium [illegible]
[illegible] [illegible] immortalitate
[illegible] qui [illegible] venerunt
[illegible] magna tribulatione et la-
verunt stolas suas et dealba-
verunt eas in sanguine agni
[illegible] in passione [illegible] de quo
[illegible] [illegible] lavabit [illegible]
[illegible] in vino stolam suam

vel etiam sicut quae per stolam intelligitur
in passione spirituali quae per [illegible]
nitur et sanguine uvae pallium
vel corporis passionem quod de. in passi
one corporis sui dealbabit
ipse. Ex quibus patet iste qui ve
nit de edom tinctis vestibus sunt
est stola quoad animam suam et ad
corpus suum est pallium quia ambas
et stolam et pallium tinxit aliter
quia lavit in sanguine passio
nis apocalypsis lavit nos a pec
catis in sanguine suo. pallium
eius de isto dicitur de quo dicitur
Gen. [illegible] lavit in vino sto
lam suam hoc est in passio
ne sua et in sanguine
uvae pallium suum vel ecclesiam
suam purificavit in sanguine
suo et hoc fecit apostolus [illegible]
istam passionis [illegible] quid
ad istum locum [illegible] Custodes
civitatis sponsam invenerunt
in invio habuerunt et officio
percusserunt vulneraverunt pallium aufer
re [illegible] hic late [illegible] po
sito et hoc notabiliter [illegible]
percusserunt me. vulneraverunt
me. tulerunt pallium meum
custodes murorum notanter
quod hic tria. primo quod percusserunt
custodes prelati pastores et
vulneraverunt [illegible] quod [illegible]
runt et quid vulneraverunt [illegible]
me sit [illegible] percutere
vulnerare et pallium auferre
[illegible] primo noto quod prelati et
pastores percusserunt et vulneraverunt
in [illegible] in confessione
in [illegible] in [illegible]
in [illegible] / [illegible] noto
quod prelati pastores percusserunt
et vulneraverunt. affectu [illegible]
de [illegible] [illegible] Custo
des sponsam invenerunt

percusserunt et vulneraverunt quod predica
tores spirituali [illegible] ecclesie p
[illegible] cum [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et diligenter efficiunt / et ma
iori ad maiorem amorem [illegible]
[illegible] et vulneraverunt ut [illegible]
[illegible] [illegible] ad celestia
spiritualia et [illegible] [illegible]
[illegible] percutere et vulnerare [illegible]
est [illegible] alia [illegible]
magna [illegible] [illegible] aut
[illegible] et plus et ut percutere
intelligitur qui [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et vulnerare
qui plus et magis [illegible]
[illegible] [illegible] [illegible]
[illegible] ad celestia [illegible]
exemplis et [illegible]
[illegible] [illegible] differunt hec
[illegible] [illegible] vulnerare pallium
auferre [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] vulneraverunt [illegible]
[illegible]. debent esse [illegible]
custodes prelati pastores [illegible]
[illegible] [illegible] [illegible] [illegible]
aliquo [illegible] exemplo [illegible]
[illegible] [illegible] exemplum
[illegible] [illegible] [illegible]
qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] consolatione compassionis
[illegible] [illegible] affectionis
[illegible] diligit [illegible]
[illegible] [illegible] [illegible]
amplius [illegible] [illegible]
[illegible] vulnera [illegible]
[illegible] [illegible] [illegible]
[illegible] suo pallium [illegible]
suam [illegible] tollit
quo [illegible] in altissima [illegible]
[illegible] [illegible] [illegible] [illegible]

quid nisi pallium suum xpistus
eis tulit de quibus dictum est
Math. 4 at illi relictis re-
tibus omnibus secuti sunt eum
f. in paupertate. Nam licet isti
paupertatis nec dicit Gregorius
multum licet sibi cl. omelia
factus sum pellicano solitudinis
licet gemmis [illegible] prima
paupertatis est qua homo qui a
heremita sanctus Iohannes
Baptista et alii heremite [illegible]
et ista auctoritate in pellicano
in solitudine que sola [illegible]
ambulans habitavit et non
congregatim. Secundo paupertas
est in claustro que [illegible]
habet nisi in communi ut hec
significat nocticorax in do-
micilio. Nocticorax est
quedam avis corvini generis
que de nocte querit cibum et
dicitur nocticorax in domi-
cilio sive in parietibus ha-
bitans i. in ruinis domorum
sive claustralibus degens nisi
parietes circumdando in
caritate nutritur cibum [illegible]
[illegible] et spiritualem dulcis
Illud apud [illegible] venite [illegible]
collectamur dei [illegible] hodie
et [illegible] coniungite [illegible]
da in claustro. Tertia pau-
pertas est in [illegible] [illegible]
porte qui constitutus est in
alta que [illegible] passer
in tecto solitarius [illegible]
[illegible] in [illegible] de [illegible]
passeris. Ex quo [illegible]
tam paupertate debuit aliquis
[illegible] voluerit sive
quod sponsa [illegible] sit vel
ancilla sit denudata [illegible]
sit in amore [illegible] et
magnitudine amantis

sui. Conquesti [illegible] civitatem
[illegible] Adam [illegible]
[illegible] dulcem [illegible]
[illegible] [illegible] [illegible]
quo [illegible] exemplo
[illegible] [illegible] [illegible]
inveniens custodium [illegible]
desolationem solitudine [illegible]
hec terra [illegible] illud ps. 85
Benedicta [illegible] domine [illegible]
qui adiuvisti me et consolatus
es me et ps. 93 secundum multitudinem
dolorum meorum in corde meo
consolationes tue letificaverunt
animam meam. Ideo [illegible] [illegible]
est solitudo [illegible] [illegible]
quia [illegible] [illegible] Salomonem
hec [illegible] difficile est in turba
videre xpistum. Ideo solitudo quedam
necessaria est [illegible] [illegible]
petentibus solitudinem videtur
[illegible] [illegible] singularis
[illegible] ista [illegible] [illegible]
[illegible] in [illegible] obedien-
tia ut [illegible]
[illegible] qui [illegible] [illegible]
[illegible] a magistris [illegible]
[illegible] [illegible] sapientia de [illegible]
nec debent [illegible] fratres
contemptui [illegible] qui [illegible]
in [illegible] [illegible] quia
custodes civitatis in solitudine
invenerint aut [illegible]
[illegible] [illegible] qui sunt in
[illegible] aut personis
[illegible] [illegible] ad eas
[illegible] exemplo eius [illegible]
[illegible] [illegible] [illegible] ab
eis que necessitas [illegible]
[illegible] custodes civitatis aut
[illegible] venerunt ad [illegible]
[illegible] et [illegible] [illegible]
[illegible] posita in solitudine [illegible]
[illegible] [illegible] [illegible] baculi
[illegible] livorem [illegible]
[illegible] [illegible] et notat
[illegible] [illegible] [illegible]
[illegible] [illegible] livor est [illegible] est
cum livor [illegible] [illegible]
et iste livor [illegible] qui
nullus [illegible] [illegible] [illegible]

vulneris et livor et plaga
tumens non est circumligata
nec curata medicamine nec
fota oleo. Et iste livor significat
[illegible] et hunc et hanc
habuit Christus usque liii [illegible]
[illegible] parata [illegible]
[illegible] et a [illegible]
[illegible] gladius vulnerans
effundit sanguinem capiti
bus [illegible] vita carnis
in sanguine est. Ubi in sanguine
anime quo effuso vita [illegible]
[illegible] Christus autem amor [illegible]
ad nos [illegible] in [illegible]
[illegible] vulneratus
[illegible] voluit
per foramina corporis sui pa
tere [illegible]
[illegible] magnitudo [illegible]
[illegible] patent [illegible]
[illegible] in [illegible]
[illegible] [illegible]
[illegible] plena sunt [illegible]
[illegible] plena [illegible]
[illegible] plena caritate [illegible]
[illegible] manus [illegible]
[illegible] et lancea latus
[illegible] perforaverunt [illegible]
[illegible] [illegible]
[illegible] salutis [illegible]
[illegible] ergo me [illegible]
[illegible] [illegible] ad
[illegible] [illegible] me [illegible]
[illegible] vel
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] et [illegible]
a me [illegible] libidinis
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] in
omnibus adversitatibus [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

et requiescere [illegible]
hic Augustinus in libro de [illegible]
[illegible] Christi [illegible]
[illegible] pallii [illegible]
[illegible] ad [illegible]
patet hoc de Joseph qui re
licto pallio in manu me
retricis velatum evasit
[illegible] Johannes relicta sin
done ad [illegible]
[illegible] Helyas relicto pallio
in [illegible] ad ascendit in celum
sunt altiora et perfectiora
[illegible] de dignitate
[illegible] pallium notat vestem glorie
vestem dignitatis et castitatis. Ergo
caveamus exemplo [illegible]
ne nos custodes civitatis
[illegible] qui circuunt civitatem
invenerunt me [illegible] custodes
[illegible] [illegible]
[illegible] me vulneraverunt [illegible]
[illegible] pallium meum custodes
murorum [illegible]
in [illegible] in nobis
[illegible] in [illegible]
[illegible] caveamus [illegible] ne
[illegible] vulneremur [illegible]
[illegible] a nobis pallium
[illegible] [illegible] dignitatis
castitatis et [illegible] amictum
[illegible] [illegible] dignitatis
[illegible] quo [illegible]
[illegible] [illegible]
[illegible] vestibus [illegible]
[illegible] [illegible] nobis
autem pallium dedit Christus quo
[illegible] et [illegible]
[illegible] [illegible]
te [illegible] a te [illegible]
[illegible] [illegible] et
pallium [illegible]
[illegible] et quasi amictu
[illegible] dignitatis [illegible]
[illegible] ante [illegible]
[illegible] est in pallium

vestis immaculate, beniamin amic-
tus electus habeo pallium sponse
custodes muri volunt auferre
re quia ipsius homo fuerit exu-
tus sed ad deo devota que
sanctum dum tenendo et non di-
mittendo dilectum precioso dulcis
castitatis decore vestiunt se. Zelo
et qui tali pallio vestiuntur
et amictum habent legis
observancie meruerunt quia
non sunt legis ablati sed qui
exit legis operatur sed ita qui
contra legem agit legis abla-
tus est. Ideo hec anima candida
ascendit a celis quia fulget
amictu veste sapiencie et deca-
dorit. Dicit de illa que portas
custodiunt celi canticorum est ista
que ascendit candida dulcis
super socium suum .i. dilectum suum.
Ita duplex est pallium scilicet bo-
num et malum. malum est dimittendum
bonum retinendum. malum vero est
significat avaricie carnalis
voluptatis. Primum istorum est
sicut david sed bonum vestimentum
istud dimittendum de quo dicit ex-
odi pallium meum et evulsi
capillos capitis mei et barbe.
Istud pallium est pallium superbie
in capite quod significat .i. destruendum
capilli capitis sui cogitaciones
carnales debet per confessionem, pa-
pilli barbe per [illegible] vanitatem
secundum pallium est avaricie
quod est destruendum seque patet
josue 6 [illegible] quod achar
[illegible] josue 6 de anathemate
furatus est et anathematizatum
ierecho pallium coccineum cuius
dixit [illegible] tercium pallium est
carnalis concupiscencie et istud
est dimittendum et hoc patet
genesis 39 dimisit ei pallium
et genesis 39 joseph relicto
pallio in manu egiptie
fugit egiptum ubi notatur
joseph virum iustum pallium
carnale concupiscencie hoc pal-
lium dimittendum est quia in
eo involutus est gladius
goliath philistei .i. suggesti-
onis et temptacionis spiri-
tualis. 1 regum 21 Ecce hic gladius
goliath sed notatur quod post
posito ephod ubi erat arcus
sancta quia notatur quod valde
quod post habitum sanctitatis latet
pallium carnalis concupiscencie
et voluptatis in qua involutus
gladius philistei .i. temptacionis
spiritualis sed venit ecce carna-
lis unde dicit ezechiel gladius
acutus devorabit carnes
illius quod pallium bonum et est
multiplex prius ... caritatis
est, simplicitatis humilitatis, munditie
scilicet et alias de primo
genesis xviii tulit populus
conspersam farinam antequam
fermentaretur et ligans
in palliis suis posuit
super humeros suos. pallium
istud est primum quod habet
panem super humeros suos
egredientium de egipto .i. qui
penitencium egredientium de
mala sed nota quod in hoc
pallio debet ligari farina
in qua sunt scilicet est
candida simplicitas et de-
lectatio in simplicitate dei
verbo in candida [illegible]
ad delectatione dulcedo scilicet
regnat debet enim primum
esse simplicitas .i. destructa ut
sine vanitatis .i. apetitus preter
respondeat apetitum et ipse
operatur sed secundo dignus fuerit
prius ... apetitu delecti-
tat prima et hoc est quod dicit
isaie xxv pro mensa petra
erit et plagam magnus
et apte ... gustu ... se

primum vero

et in altaris sunt [illegible] sacre
ti tormenta et luctus. Secundo debet
esse candida l. munda in signum
[illegible] manus que man
latur sicut maculata sunt
in [illegible] qui iactantur
se super [illegible] primo nostrum
sicut ceteri [illegible] et hoc
est quod dicitur ibi quod farina
sunt sine fermento quia modi
cum fermentum manus [illegible]
tam massam corrumpit l.
[illegible] cogitationes [illegible]
prima debet esse delicata
l. dulcis ut possit auferre
[illegible] ex olla de qua [illegible]
[illegible] mors in olla et [illegible] mors
esset in olla quia [illegible]
lo esset in [illegible] et nota
quod Heliseus misit farinam
in ollam et non remansit
quicquam amaritudinis in
ea quia [illegible] dulcis
est [illegible] hic non rema
net quicquam amaritudinis
[illegible] in [illegible] ergo ista
[illegible] dulce
do debeat [illegible] in pallio
[illegible] in corde [illegible]
sepe et sepe debet [illegible]
aqua lacrimarum. Sextum pal
lium est gratie de isto [illegible]
[illegible] ad Booz [illegible]
[illegible] ad [illegible] expande
pallium tuum super famu
lam in qua [illegible]
[illegible] est [illegible]
3 [illegible] nota quod dicit expande
in quo notatur larga effu
sio gratie super famulam
tuam in quo notatur humili
tas quia ipsi humiles sunt va
sa vacua in quibus infun
ditur [illegible] gratie [illegible] primo
et [illegible] humilibus dat gra
tiam. et hoc [illegible]
tatis quia [illegible] est [illegible] cari
[illegible] et [illegible]

[illegible] l. [illegible] alii pallio
gratie [illegible] aquarum l. [illegible]
[illegible] et [illegible]
[illegible] non [illegible]
aquam [illegible] ab
[illegible] aquis l. aque
[illegible] qui
[illegible] ecclesia
aque [illegible] sunt [illegible]
[illegible] qui [illegible] sunt
[illegible] pallium
gratie et [illegible]
ut [illegible] post Heliam
l. [illegible] 3 Regum xix°
[illegible] venisset Helias ad Heli
seum posuit pallium super eum
qui statim relictis bobus
cucurrit post Heliam l. [illegible]
[illegible]
[illegible]
pallium est caritatis que [illegible]
[illegible] quo ad deum quo ad se
quo ad proximum et nota
quod [illegible] oportet
pallio caritatis [illegible]
ad deum quia ante omnia
et super omnia diligendus
est et hoc est quod [illegible]
[illegible] quod [illegible]
et mensam [illegible] et
candelabrum [illegible] operiebat
pallio [illegible] pallium
[illegible] est [illegible]
[illegible] dei ista pallio
debet operiri [illegible]
mensa [illegible] et cande
labrum [illegible] qui
[illegible] hec [illegible]
[illegible] officiis [illegible]
est [illegible] l.
[illegible] quod [illegible]
[illegible] pater
[illegible] ad [illegible]
[illegible]
[illegible] deo [illegible]
[illegible] est [illegible] candelabrum
cum septem lucernis que [illegible]

carnem humanam induere in fine
dierum [illegible] Item secundo debemus appa-
rere cum alio pallio caritatis
Gen xxiiii° Rebecca viso ysaac
operuit se pallio suo, ysaac
xpm significat rebecca aiam fidelem
hec cum videt xpm debet ope-
rire se pallio caritatis ut magis
placeat oculis sponsi sui Tertio
debemus apparere cum tertio pallio
caritatis Gen ix sicut legitur
pallium imposuerunt humeris suis
et incedentes retrorsum ope-
ruerunt verenda patris sui i. pecca-
ta proximorum in quibus pat-
ruit ipsius verecundia [illegible] De
[illegible] modo dicit iste sanctus
magna verecundia magnorum
verecundia est quartum pallium est pallium
fragilitatis humane Gen xlix°
lavabit in sanguine uve i.
in sanguine agni immaculati
christi xpi pallium suum i. pellem
carnalis sue et hoc pallium
est ipse martyrum quintum pallium
est vindicte de quo dicitur Ysaie
lix operuit se veste ultionis
et indutus est pallio zeli ad
vindictam Sextum pallium est
laudis et glorie de quo dicitur Ysaie
lxi dabo eis coronam pro cinere
oleum glorie pro luctu pallium lau-
dis Ista ergo pallia retinenda
sunt et non dimittenda alia
vero de mundi dictis [illegible] dimittenda sunt

Adiuro vos filie ierusalem
si inveneritis dilectum meum
ut annuncietis ei quia a-
more langueo hic est sermo
pro presenti in quo sponsa pe-
tit adiuvari ad sponsum inve-
niendum et dividitur in duo Primo
petit ad inveniendum ad-
iuvari Secundo monet ado-
lescentulas qualis est di-
lectus iste, que sit amicitia
qualis iste et pro merito
langueat amore, cum gladio
spiritus percussa et voluptas
carnalis amicitie cupiditas
exuit, quia quantum in deo
crescit aia tantum in mundo
fit debilis, et infirma
nec mirum si aia ipsa
langueat, cum apostolus eos
qui mundum reliquerunt
mortuos appellat apostolus
ait estis mundo, et vivit
aia vita cum xpo, Adiuro vos filie ierusalem
Dicit sponsa patrie celestis
i. angeli ministri in deliciis
paradisi curie celestis sicut pu-
elle in thalamis [illegible] [illegible]
eis pro sponsi nuptiis,
dilecto meo sponso quia amore
langueo, Verba hec possunt esse
marie magdalene ad angelos
dicentis ergo Adiuro vos fi-
lie ierusalem i. minores ec-
clesie militantis que cari-
tate et adiuvate eos ut
animabus sanctorum alterum
diligentiis quererent quia
[illegible] a pluribus quesi-
tum invenit vel quia
[illegible] [illegible] revelatur
quod [illegible] latet ut eos
[illegible] [illegible] [illegible]
unde glo Adiuro vos adolescentulas
iam ad aliqualem
cognitionem promote vel
filie ierusalem sunt aie [illegible]
[illegible] sponse sponse [illegible]
[illegible] [illegible] ut [illegible]
[illegible] et [illegible] languo-
rem suum dilecto [illegible]
quasi [illegible] sit quod ipse qui
tantum diligit, si sentit lan-
guorem suum dum sustinere
non possit Unde Iohannis
xi° dicitur maria ad ihesum

veni et vide et lacrimatus
est Ihesus, et nunc dicit re-
suscita lazarum. Ut filie
Ierusalem i. vos maiores cum
prelati in ecclesia militante
adiuro vos petendo si in-
veneritis s. ratione vestre
quia est cursus vestre illuminacionis
fidei et vestre visione patrie
dilectum meum. quem diligo
super omnia. ut nuncietis ei
in accessu vestre orationis
et ... ut et nuncii deo
gratum sine innuentibus quia
sine gratia ipsius non possum
ipsum amplecti, quia amore
langueo. glo. i. pre amoris
magnitudine, omnia temporalia
sunt michi fastidio. Et nota
quod languet sponsa ut si
delicis quando glorie non ... in-
becillitate ad sponsum querendum
et amplectendum. In cantica
legitur in Regum xiii° quod egro-
tavit filius amantis pro
reptanie et ... langueo
fortissime. languebat
Thamar separationis a sponso.
Sap. xviii° pleni timore
languebant ... sed ...
... et languent
per ... languent
dolore, de dulcedinibus ...
tantum in cum signa
antiochus mundi. In
languore consistia ...
... languet vel ...
honor ... ...
... et alii ... ...
natis languerunt pro
inopia, languet ...
zelo iustitie in se et in
aliis sic languent ...
cuntas pro desiderio cele-
stium ... ...
... et tam qui languent
ante faciem regis lan-
guent vel super ...

... sequitur Daniel viii° Ego
Daniel langui et egrotavi
per dies, cumque surrexissem facie-
bam opera regis, et stupebam
ad visionem et non erat qui
interpretaretur, et x° eius dixit
mihi: in visione tua dissolute
sunt ... compages mee, et
nichil in me remansit virium
sed et halitus meus intercluditur.
... languent anime ...
cum cognoscunt omnipotentie magni-
tudinem, summe pulcritudinem,
bonitatis dulcedinem inardescit
sponsa ad sponsum diligendum
tam perfecte, tam sapienter, tam
delectabiliter, et conformat ... ...
se ... voluntatis, et totaliter
ad pulcritudinem summe felicitatis
inflammatur ut nichil sit in ea
quod sponso displiceat, ad dulce-
dinem bonitatis ... ...
desiderans ut cum sponso delecta-
biliter vivat, ergo in ... ...
desiderat sicut Daniel qui concupiscit
et deficit anima mea. Ideo lan-
guet et compatitur, quia anima
amore langueo. Sed vel homo
nil sic expavit ... Adiuro
vos filie Ierusalem. quasi diceret
vos ... alte celestis Ierusalem
filie ... fidei ... vos ...
ergo si inveneritis in ... ...
dilectum meum, per intelligendo
intellexeritis opera dilecti mei.
ille ... alium invenit cui
cunctis vitam ... ... cogitat
nuncietis ei quod me hoc esse
nunc ... gratias agendo
et aliis ... ... humane
ille cuius ... qui alium
... ... quia amore lan-
gueo i. ... amoris ...
... ... langueo et sola
celestia desidero et que sunt
opera dilecti s. quod altissimus
a deo habet perfectis et ...

languet

... dilecti

... alium ... ...

97 ... ...

penitentibus et quod inungit vic
dus sit nuda et vilis, nuda
quae lavatur quando lavacro in eo
est sine pannis, vilis secun
num hic lavatur secundum lava
cro eo est sine peccatis hec
immutabilis semper quod est di
ligentibus quia misericordiae secun
dis quod penitendo et hostili
condit apparuit, et nisi primit
tus qui et jamjam cordis
male vincendo abstinuit
Ro. est sex articulis deligentibus
aut dolentibus parum, quia in
sex etatibus aut sex diebus sex
opera nunc quibus ad secundum
seminium pervenit sed quod etiam ad
sex dotes vere dum in compunctione li
quescit, quod cum a noxia eo
rripuerit, quaerit bona quod et
beneficiis invocat, quod eius de
siderio tota dicit i. omni tempore ad
tristis flagellat. dolentibus
vulneratur vehementer approbat
bat. Ideo ante hec lamenta
in canticum amoris post quod
fidelis anima Christo per gratiam
ei coniungitur et angelis erit
gaudium in celis super peccatore
penitentiam agente, hoc canticum
plus tropologice quam allegorice
exstitit quia in hoc cella pe
nitentis ad beatae mortis
hortatur et ubi hec allegoria
deficit [illegible] vero anagogen ani
cella [illegible] dormit et
cor eius vigilat [illegible] ad ce
na et [illegible] insensibilibus
fuit i. ad scala celestia anhe
lat, hinc vox dilecti pulsat
quam eam quod molestia corporis
vel virtus mortis ad sum
mam gratiam vocat, cum max
apparuit quae eius varietas gra
tuiter accipit [illegible] et sorore
in hereditate dei introducit

ut anima secretis celestibus ad
mittitur ut columba sponsi secreto
illustratur aut immaculata in
thalamo sponsi collocatur an
ima sic spoliat quam tunica cor
poris, pedes lavat quia ab ex
ternis pollutionibus cogitationum
ultima penitus abluit, dilectus
manum mittit quia eam dolore
mortis tangit sed aliter
eius ad tactum tremuit quia de
mericis petitur quia perpetua
terrenis commisit indicibus sen
tentiam timet et formidat
surgit sed ut ei apperiat
quia vestem eius quae sunt
sunt et optat mannus eius
mirra stillavit, quia ope
ra omnibus hic per Christo morti
ficata reputat ut per dilectum
in a celum recipitur in regno
tibus anagogen desistit sponse
dilectam absentem ... quaeri
ti et felicis visionis dote sus
cepit videt chorus virtutes
fidelium i. animam sanctorum
Sed ubi sic apparuit diem
ro [illegible] felix visionis amento
languorem, multum languit a
languorem, [illegible] gladio sponsi
mei [illegible]
[illegible] vulnerata carnali
[illegible] cupiditatis exivit
[illegible] in dei coniunctione
quia gratia [illegible]
[illegible] affectu debet
[illegible] affectat et insignia cum
[illegible] languor dicit
[illegible] ad ea quae [illegible]
sunt [illegible] apostolus vos qui
mundo [illegible] relinquentes
mortuos appellat [illegible]
habitis [illegible] mortui
estis et certa [illegible] absconsi
data est cum Christo in deo
et de [illegible] unus
[illegible] est et ego [illegible]
[illegible] sunt per
tere celestis quam [illegible] ad
hinc [illegible] in terra

patriam iam regnat in illa vero
hic in terra. Ubi dicitur Adiuro
vos filie iherusalem si inveneritis
dilectum meum etc. illam enim patere
videtur illa que [illegible]
sponsa nec dum perfecte dilectum
suum invenit. Cuius sponsus
tunc invenit eum illo. Illa in
pectus per amorem recepit. Has
ergo filias iherusalem adiurat
sponsa ut si invenerint
dilectum ipsius nuncient ei quia
amore langueat. Nos quippe
sponsus, sponsa hec et ad
eum [illegible] ut dum vere inquisiti
ei adhereatis animus [illegible]
spiritus efferimur et tunc [illegible]
desideriis accensi illuc ad eum
[illegible] dum videamus quietem
nostram facte suspirantes re
[illegible] ad similitudinem illorum
quibus angelicam in terris agit
vitam credimus [illegible]
petamus ut tempore devote
sue orationis, cuius quoque
deo coniungunt ac pro nobis
intercedant ut causam nostre
[illegible] hoc est perfecte
ad agnum adiuramus filias
iherusalem. Ut amoris [illegible]
intendunt ad deum referant
et pro causa videnda gloria
[illegible] ut sibi [illegible]
[illegible] angelum [illegible] ut
tale per animam ab ipsis
filiabus iherusalem responsio
redditur [illegible] fidelium
[illegible] manifeste [illegible]
[illegible] sequitur qualis
est dilectus tuus ex dilecto o pul
cherrima mulierum. [illegible] amat
sponse quo studet amplius
ut feliciter langueat per
[illegible] filie
iherusalem [illegible]
est illud Adiuro ubi eis

[illegible] ad amara lan
guentium languente [illegible]
quid ploratis [illegible] ubi
[illegible] sponse 2
Adiuro vos filie iherusalem in
[illegible]
[illegible]
[illegible]
nobis [illegible] vitam
[illegible] ingressi [illegible]
[illegible] et per
deum oramus ut deo Christo
pro nobis orando offerunt
desiderium quo afficimur
quid aliud quam filias iherusalem
adiuramus ut dilecto eum
[illegible] nobis sunt
nuncient quia amore
langueamus. Sed et ipsi sancti
si adhuc nobiscum sunt
[illegible] orant 2
et qui [illegible] nuncient orant
[illegible]
[illegible] dilecto [illegible]
[illegible] est dilectus
[illegible] alium [illegible]
[illegible]
[illegible] qua de causa
sponsa [illegible] q°
prelatorum in ecclesia militante
[illegible] respectu maiorum
[illegible] amore
langueat ut [illegible]
hic in suo [illegible]
[illegible] est [illegible]
quia amare vel [illegible]
Sed in primo arguit [illegible]
non invenit sponsum [illegible]
[illegible] causa est causa
[illegible]
[illegible]
[illegible]
ergo [illegible]
[illegible]
[illegible]
est [illegible] prelatorum
[illegible]
[illegible]

ut probatum est quod notum manet
languentes. ideo langwent
amore ut manus quia manus
[illegible] in [illegible] vetus
illud quod obiit [illegible]
quod non invenisse in via.
dixit ex maxima [illegible]
[illegible] quia non inveniunt
quem [illegible] [illegible]
[illegible] delecti [illegible] ad fa
[illegible] quod [illegible] non [illegible]
unde [illegible] dixit quod hoc [illegible]
in [illegible] [illegible]
[illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] cum sponsa
[illegible] [illegible] [illegible]
[illegible] [illegible] sponsi ad [illegible]
[illegible] [illegible] [illegible] cum
sponsa [illegible] [illegible]
[illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible]
[illegible] cum sponsa [illegible]
[illegible] [illegible] [illegible]
magnitudine amoris [illegible]
caritatis [illegible] [illegible]
[illegible] in [illegible] [illegible]
cum sponsa [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] amore [illegible]
[illegible] [illegible] [illegible] quod [illegible]
langwet sponsa [illegible]
[illegible] [illegible] et [illegible]
[illegible] amor [illegible] carnalis
[illegible] [illegible] [illegible]
quia [illegible] in deo [illegible]
[illegible] [illegible] in [illegible] sunt
[illegible] et [illegible] [illegible]
[illegible] [illegible] langwent
[illegible] magnis. [illegible]
[illegible] [illegible] [illegible]
[illegible] mortuos. mortui
[illegible] in [illegible] [illegible]
et vita [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] celestis [illegible]
[illegible] sunt filie [illegible] filie
babilonis [illegible] filie [illegible]
[illegible] filie syon [illegible] filie [illegible]
de prima [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible] filia
[illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] filia babilonis [illegible] ne fiat filia [illegible]
[illegible] sede in pulvere
[illegible] [illegible] quia [illegible] [illegible]
et [illegible] filia babilonis misera
de [illegible] filia [illegible] [illegible]
[illegible] [illegible] sunt syon
et [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
filiarum syon et in [illegible]
[illegible] filie [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] filie
syon de [illegible] in [illegible] [illegible]
habet [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible]
et [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] dei visione [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] videt
[illegible] [illegible] [illegible] [illegible] ut
[illegible] [illegible] langwet amor
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] tota [illegible] [illegible]
[illegible] et macula non est [illegible]
prima [illegible] in [illegible]
[illegible] fluminibus babilonis
[illegible] flumina babilonis
[illegible] [illegible] carnalis
[illegible] [illegible] oblivio dei [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] legitur
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
flegeton [illegible] [illegible] ardens
[illegible] [illegible] oblivio [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] sunt flumina

filia babilonis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] flumina babilonis

109

per fluvios babilonis aliqui desuper
sunt flumina, alii subsidentes
alii in flumina. Super flumina
sunt qui temptationibus
resistunt. In fluminibus sunt
qui temptationibus vincuntur.
Subsidentes sunt qui in temp-
tationibus iam delectantur.
Primus de quibus dicitur aque
usque ad animam meam. Secundus
de infixus sum in limo
profundi. Tertius de veni
in altitudinem maris et
tempestas demersit me.
In salicibus horum fluminum
suspendimus organa nostra.
Organa nostra suspendimus
in salicibus i. in sterilita-
tibus quia quod ipsi non fecimus
aliis predicare erubescimus.
[illegible] sunt sterilitatibus ca-
rentibus. Secundo sunt mentis
[illegible] cogitationibus [illegible] affecti
quia intentionibus de gratia
defecerunt in vanitate dede-
runt de sola vita carnis
sunt [illegible] ad plenitu-
dinem de terra ut qui cogitat
humile de gloria regnum
diligentis vanitate et que
[illegible] de quibus
dicitur verum est in su-
perbia babilonis [illegible]
[illegible] portum [illegible]
[illegible] civitatis
alii in [illegible] civitatem.
[illegible] sterilitatis [illegible] est
[illegible] quia videt ab aliis
sterilitatibus [illegible]
nisi portam quia ubi quasi
porta [illegible] manifestat
[illegible] terra in civitate
quia ita [illegible] videre
[illegible] sterilitatibus
[illegible] sunt organa
primi [illegible] veritatis

Secundum inflammatio volu-
ptatis [illegible]
[illegible] ex dilatatio-
[illegible] est publi-
catio quia [illegible] de re-
[illegible] pro aurea
[illegible] horum organorum
[illegible] ubi est
[illegible] ex hor-
tationibus [illegible]
[illegible] exultationibus [illegible]
iubilationibus ad primum [illegible]
[illegible] ducit ad
[illegible] negligentibus [illegible]
[illegible] supplicare
ad [illegible] gaudere
ad altitudinem admirationis
magnitudinis assurgere.
In primo organo se cantare
permittebat qui dicebat
Daniel loquitur sapientiam
et meditatio cordis mei
prudentiam. [illegible]
meum loquitur sapientiam [illegible] que
pertinet ad [illegible]
[illegible]
[illegible] et [illegible] et [illegible]
sapientiam [illegible]
[illegible] meditatio cordis mei
[illegible] que pertinet ad
[illegible] et est [illegible]
[illegible] inclinamus
[illegible] intelligens
sapientie [illegible]
[illegible]
[illegible]
[illegible] in loquendo
[illegible] meditatio [illegible]
[illegible]
[illegible] in faciendo [illegible]
xxi [illegible]
[illegible] cantabat [illegible]
[illegible]
temptationis [illegible]
[illegible] accipiat [illegible]
[illegible]
[illegible]
[illegible]

ad [illegible] suorum penitenciam
vel vna. [illegible] facere [illegible] sicut
adulterium deprehensum. Non
permittit deus [illegible] caro [illegible]
diabolus, vnde [illegible] quia
temptacionem [illegible] quod [illegible]
sicut deus temptauit a-
braham de filio suo vnigenito
aliud quod dixit [illegible]
in adulterium. Et secundum hoc
genus temptandi neminem
temptat deus. In [illegible] tem-
tabat ille qui dixit: Omni[illegible]
[illegible] deus, et proba [illegible]
[illegible] vias meas [illegible] et ora-
[illegible] tua in ipso [illegible]
[illegible] venite exulte-
mus iubilemus deo nostro psalmo 94
In quo [illegible] deus in
[illegible] suis [illegible] in [illegible]
[illegible] sua psalmo 61 consilia [illegible]
[illegible] videt [illegible] in [illegible]
[illegible] visus [illegible] miste-
[illegible] et extrema gaudii luctus
occupat [illegible] et [illegible]
visum [illegible]
et gaudio dixi quid frustra
deciperis [illegible] ve vobis qui ridetis
nunc quia et lugebitis et [illegible]
[illegible] et Iacobi [illegible] Risus [illegible]
[illegible] in luctum et gaudium
[illegible] in [illegible]
[illegible] eius fallax et
vana [illegible]
[illegible] et [illegible]
[illegible] in [illegible]
[illegible] et Iob v vidi stul-
tum firma radice et male-
dixi pulchritudini eius statim
et [illegible] est [illegible]
[illegible] est [illegible]
ad animos [illegible] et
[illegible] confessio
[illegible] se purgant in [illegible]
[illegible] illud Iacobi v
[illegible] alterutrum peccata vestra
et [illegible] in confessione lauat
Confessio [illegible] tabula [illegible]

post naufragium [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] iniquitates [illegible]
[illegible] nullo [illegible]
[illegible] non est [illegible]
[illegible] macula [illegible] et
malum [illegible] hec
purgant illud [illegible] fermentum
de quo apostolus i ad Corinthios v Expur-
gate vetus fermentum, non in fer-
mento [illegible] neque in fer-
mento malicie et nequicie
sed in azimis sinceritatis et
veritatis. fermentum vetus est vetus fermentum
[illegible] que [illegible]
[illegible] dele-
[illegible] in [illegible]
[illegible] ad [illegible] et [illegible]
[illegible] fermentum malicie fermentum malicie
[illegible] in [illegible]
[illegible]
[illegible] vel [illegible]
fermentum nequicie est [illegible] fermentum nequicie
[illegible] in [illegible]
[illegible]
[illegible] eius
in confessione [illegible]
de [illegible]
[illegible] genus [illegible]
[illegible] vnde [illegible]
[illegible] in
[illegible] et [illegible] eius
in maxillis eius [illegible]
vnde [illegible] illud
[illegible]
[illegible]
[illegible]
[illegible] qui [illegible]
qui [illegible]
[illegible]
pro [illegible] lacrimis
[illegible] hec
[illegible] in [illegible]
in [illegible] eo quod [illegible]
et [illegible] in hoc [illegible]
et [illegible] deus
[illegible] in [illegible]
[illegible] vnde [illegible]
[illegible] xvi

mediata sua dicit psalmista de celo
descendit querit secundo primo ni-
gra sum sed formosa, nigra
satisfaciendo. formosa diligendo,
nigra renovando vitiis, for-
mosa per [illegible] bonare
nigra iudicio hominum formosa
visitacioni angelorum [illegible]
sicut speciem quod multiplicis speculi
quod sicut dictum est ipse sponsus in
speculatione languevit amore
eius dicit Cant. ecce tu pulchra
es amica mea ecce tu pulchra
Adiuvando sic quod quidem sunt
in speculo et speculis quedam
vero ante in speculo nec in
speculo, quedam in speculo
et non in speculo, quedam
in speculo et non in speculo
sunt sicut coram deo et homine
bono sicut coram deo et homine
malo. Alii coram deo et ~~homine~~
mali et coram homine bono
Certi coram deo bono, et coram
hominibus mali pari exemplo
conspiciunt, alii inspiciunt, alii
despiciunt, certi despiciunt se
in speculo sicut cum se conspi-
ciunt interius in speculo sed
cum apparuit exterius, de
speculo dicit omnia capitis in
capite eius. de speculo sicut
Math. v sic luceat lux vestra
coram hominibus ut videant opera
vestra bona et glorificent patrem
vestrum qui in celis est. de
secundis dicit Luce xi ve vobis
scribe et pharisei qui tulistis
clavem scientie nec ipsi intrastis
nec alios intrare permisistis
De tertiis dicit Math. vii atten-
dite a falsis prophetis qui ve-
niunt ad vos in vestimentis
ovium intrinsecus sunt lupi
rapaces. de quartis dicit Math.
vi tu autem cum oraveris intra in
cubiculum tuum et clauso ostio
ora patrem tuum in abscondito

et pater tuus qui videt
in abscondito reddet
tibi. Iste ad unum quatuor
sunt specula. In primo videmus
corporum singularitatem
in secundo [illegible] in
tertio peccati miseriam
in quarto [illegible] celorum
primum nos vocat ad lamen-
tacionem, secundum nos invi-
tat ad humilitatem, tertium
nos invitat ad timorem
quartum nos informat ad
amorem. In primo deprimitur
concupiscentia in secundo superbia
in tertio audacia in quarto
pigritia. In primo [illegible]
[illegible] deponit qui respicit
[illegible] se induit. [illegible]
ne confidunt in virtute xx8
sua i. in robore corporis in
ingenio mentis in pluralitate
dignitatis et in multitudine
divitiarum sicut [illegible]
illud Jer. ix non glorietur
fortis in fortitudine sua
nec dives in divitiis
suis. Et Luc. xviii dicitur
de illo phariseo non sum
sicut ceteri hominum, et hoc
[illegible] dicit [illegible] Job [illegible] 6
[illegible] est [illegible]
[illegible] [illegible] [illegible] 1ab3
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] Adam
sicut [illegible] [illegible] et
[illegible] [illegible] suggestionis
[illegible] [illegible] [illegible]
de paradiso de primo [illegible] 3
[illegible] [illegible] de
[illegible] [illegible] et [illegible]
et specula [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
De [illegible] Jacobi | de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sicut in speculo de [illegible]

Cor. xiii videmus nunc per speculum
in enigmate, tunc autem facie
ad faciem. Non solum [illegible]
celi sed eciam penarum inferni de
quo Luce viii° [illegible] est eciam
dator luminis huius et speculum sine
macula ipse enim sapiencie celestis
contemplatur. Primum ut demon-
straret nobis ad [illegible]
ducionem, 1 Cor. xiii° ut nobis quia
peccamus quia [illegible] corona
captivi [illegible] peccatum [illegible] philo-
sophus [illegible] magnitudine
sancti [illegible] speculo videmus
[illegible] in [illegible] et [illegible] ad [illegible]
[illegible] nunc [illegible]
vite [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
natura [illegible] brevi [illegible]
tempore [illegible] [illegible] miserijs
[illegible] vite [illegible] quia [illegible]
ma. [illegible] de [illegible] [illegible]
flat egreditur [illegible] de vulua
et [illegible] replet miserijs
miserijs et [illegible] in eodem statu
permanet [illegible] [illegible]
et fugit velut umbra sed
brevi tempore [illegible] habet
[illegible] et [illegible] [illegible] et
[illegible] ad [illegible], hec [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] speci-
[illegible] et [illegible] et [illegible] in
[illegible] speculo videmus penas
[illegible] quibus [illegible] in
[illegible] [illegible], hec sunt ignis
gelu [illegible] fames [illegible] fla-
gella, [illegible] et [illegible] et [illegible]
[illegible] et flamma vincula [illegible]
[illegible], de igne et [illegible] [illegible]
[illegible] [illegible] peccatores [illegible]
ignis sulphur et spiritus procellarum
[illegible] calicis eorum [illegible] de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible]
[illegible] [illegible] et [illegible]

flat in ardore [illegible] [illegible]
[illegible] alijs sunt [illegible] vite
in vita, alijs [illegible] [illegible]
in morte [illegible] v. [illegible]
[illegible] [illegible] ignis
de [illegible] sufficit, [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] xix [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] sulphur et ignem et
spiritus procellarum [illegible]
et [illegible] [illegible] [illegible] [illegible] — [illegible]
[illegible] ab homine [illegible]
[illegible] in manibus [illegible]
[illegible] et ignis v. [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], sulphur 1.
pena [illegible], [illegible] v. pena
[illegible] [illegible]
separamur a bonis [illegible]
[illegible] calicis [illegible] v. [illegible]
[illegible] in [illegible] et [illegible]
de [illegible] [illegible] tenebris,
et gelu [illegible] [illegible]
manibus ne se defendant
et pedibus ne fugiant [illegible]
[illegible] in tenebras [illegible] — [illegible]
ubi [illegible] [illegible] [illegible] et
de [illegible] [illegible] [illegible] et
[illegible] et [illegible]
[illegible] [illegible] quam [illegible]
[illegible] [illegible] in me. [illegible]
[illegible] [illegible] [illegible] [illegible]
et ignis [illegible] [illegible]
[illegible] et [illegible] [illegible] ad
[illegible] [illegible] [illegible]
[illegible] de fame [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
de [illegible] [illegible] x. ubi
nullus ordo sed sempiternus
horror inhabitat [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quia in inferno nulla est
redempcio [illegible] [illegible]
[illegible] [illegible] clamabat. Di-
mitte me ut plangam
paululum dolorem meum
antequam vadam ad terram
tenebrosam et opertam
caligine [illegible] [illegible]

Tertium speculum quia cum eo
videamus celeste edificium
nos inflammat ad amorem
videntes eam quod gaudent
in illis hic sanctiores qui in
Christi vestigia sunt secuti [illegible]
quam gloriosum est regnum
in quo deus cum ipso gaudet
cum omnibus sanctis ideo clamat
illud psalmi ps 38. Concaluit
cor meum intra me et in
meditatione mea exardescet
et ignis, vel aliter [illegible]
inflammabit, quia ubi nil
deest hiis qui deum diligunt
in videndo de hiis speculis
dicitur Exo 38 fecit Moyses
labrum eneum cum basi sua
de speculis mulierum que excu-
babant ad hostium tabernaculi
quod tabernaculum nos pa-
tria celestis ad cuius hostium
i. ingressum excubant mu-
lieres i. sancte anime vigilantes
expectantes predictis speculis
Moyses i. salvator de aquis
i. de hiis sive peccatis, facit
quoddam vas eneum i. for-
te et lucidum valde [illegible]
indicans quadrilaterum
quia ex quatuor speculis in quo
lavabantur sacerdotes [illegible]
[illegible] i. [illegible] sive
damnatos lavant lacrimis
cum manantibus, de primo latere
i. de [illegible] [illegible], et de
secundo latere i. [illegible] [illegible]
[illegible] et de [illegible] i. [illegible]
in Gethsemani, et de quarto
latere i. de amore patris hoc
[illegible] de [illegible] [illegible]
est in speculatione. Secundo
[illegible] de [illegible] [illegible]
ad tarde [illegible] [illegible]
que in hac consistit quod
aliqui hiis qui tarde veni-
unt [illegible] aut misericordia
[illegible] inveniunt [illegible]
illi qui diu [illegible]
quod dicit sponsa loquendo

redemptionis. Et inveniet [illegible]
dilectum [illegible] in [illegible]
[illegible] quod de [illegible] [illegible]
[illegible] [illegible] et [illegible]
possibile [illegible] est ut [illegible]
qui diu [illegible] [illegible]
[illegible] i. [illegible] [illegible]
devotionis [illegible] et diligentis
[illegible] et [illegible] ut
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
careant quamvis ut [illegible]
[illegible] [illegible] [illegible] in
[illegible] qui diu [illegible]
hoc [illegible] [illegible] est [illegible]
[illegible] ubi legitur quod Joseph
fuit posterior [illegible] qui
[illegible] de [illegible] [illegible]
[illegible] est et [illegible] fuit in
familiaritate et dignitate
[illegible] [illegible]. Et notantur
hic quatuor in quibus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
ubi dicitur [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] que [illegible]
in [illegible] [illegible] [illegible]
tota [illegible] trinitatis
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
quo vult et [illegible] [illegible]
et sicut vult. [illegible] est
[illegible] [illegible] [illegible]
dicitur [illegible] scala [illegible]
scala dicitur a scalon quod est
[illegible] et est [illegible] [illegible]
sine [illegible], [illegible] quod
scala [illegible] quia [illegible]
[illegible] ullo [illegible] [illegible]
[illegible] aliqua [illegible]
[illegible] [illegible] que
scala [illegible] de [illegible] [illegible]
ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Quoniam autem laus ineffabilis
ubi dicitur et cello eius torquent
ametam reddentes sui cellis
fermantem nectis torquentibus
circa cellis et archangelis
vocalibus sanantur confirmit
ac cantantibus immoderata dei
sine pene fatigatur cello quo
torquentes cherubim qui a
laudante deum animus fatigando
relegatur ut non cessent nocte
ac die dicere sanctus sanctus
sanctus dominus deus sabaoth.
clamant non cessant ut supra
octavum patria incomparabilis
ubi dicitur in agnitione vera et
una felicitate et ubi operatio
perpetua amicitia uniti sic non
quem in patria deficit pla
cet sed tanta est ubi unitas
concordie ut sub uno et sup
uno duo esse sic unitio
unitas fuerint vel venerint
Similiter exemplo ego Joseph maior
factus est in regno familia
ritate, puericia qui patris c
duceret fuerat de cuncte regnat
quod sepe vel qui postea est
in veritate patris offert in
vere intentione. et alio affectu
veris suum patrem hec quidem ad
istum primum etiam esse dico
est quod alii nescientes postremis
querentes spiritu vicinus hic
vivit ipsum deo suspiciens dum
querentes. i. ad vicinorum vita
ascendunt patet hic quod homo
ipso vicine ubi Joseph peregrinus
educatus de carne maioris destituit
amarus quod primitia precla
et vicinum istius aliquis veniens
hominem in fictu de affectu
religiosorum, dominus quoque superior
venit fuerant agnoverit superius
nominatus eam quod contra
in quodam magnum et de pulcro
bone voluntatis valet ad ora
partis in quibus se credit deo
placere, sine ex magna contra

viene peccatum et dolore sine
in de pulcra satisfaciendi deo.
quod apud alios offendit sicut
unusquisque amisso tempore
et neglecto primo per peccatum
in quo nulla neglexit et
reddit nihil de se sicut
peccator qui diu in mane
dormivit pigri tu festinantem
et in opere laborat tempus
negligentie vivendo recuperare
et sinistre que se preterierit
in sequentibus invenit. ecce
sanus affectus hominis in fervore
bonus est in labore corporalis
exercitationis quod non sit parum
non dico in vanum valeat quod
deo offerat in capitulis sanctis
vel ferat tamen quod se preparat
prout et pellicias autem offeret
hostiam corporis sui ostia
viva sancta deo placentem
licet quandoque nimis remissa fit
causa absque discretione
corporis castigationis qua corpus
deficit et vires defecerit
et spiritus annihilatur et spiritus
extinguit et totus affectus
spiritualis dissipat. Tamen
affectus consistit in amplexione
spiritualis conspirantis ipso
domini quod deus tu benigne
et largus fit remunerat
hominum qui fidelis offert
ei totum quod est et potest in
voluntatibus sermonum et rerum.
sentitur, iterum aut spiritualis
corporalis consistit in duobus
primo in decoratione pacifica
ac ego currens ad spiritum
quietus concordatur, licet ca
bene spiritualis esse in spiritus
tutius curans est ad dam
et in coordinatus et deo
placeans et corpus spiritum in
[illegible] que deo sit [illegible] consistit
sed pro suo modulo prompte
spiritum obtemperat nec quod contra
spiritum mala agit [illegible]
vel fastidiendo bona.

Maximus profectus est fidelibus
quo ad maius meritum est
status temptationis. Et pungit
et conculcatus quando probatur
homo et purgatur et instituitur
eruditur et cumulat coronam
meritis quia tunc qui stadio currit
animo quando currit sed unus
accipit bravium. Sicut enim ostendit
vigilat qui certe est [illegible]
datis omnibus enim qui in agone
contendit ab omnibus se abs-
tinet. Et ille quidem ut corru-
ptibilem accipiat nos autem in-
corruptibilem. Ego quidem sic cur-
ro quasi non in incertum sic pug-
no non quasi aerem verberans
sed castigo corpus meum et
in servitutem redigo ne forte
cum aliis praedicaverim ipse
reprobus efficiar. In quantum
enim durat dilectio probat homi-
ni si durabilis sit et cum
non stabilis et tamen probatur
si valeat ut debet. Ita
omnibus hominibus clamat quia non
stabilissima est et in [illegible]
indubie debet in temptatione
probari si constans est ut sit
Et si non probat animas suas
quibus debet dare premia ma-
iora ac maiora et merita
meritis maiora ac maio-
ra et hac facit [illegible]
si fideliter in ipso [illegible]
[illegible] 21 [illegible] probat
formam [illegible] instans
tribulationis temptatio.
[illegible] probavit
[illegible] Joseph qui
[illegible]
in dignitate [illegible]
et [illegible] quia acceptus
[illegible] ut [illegible]
tamen [illegible] ut ad
maius [illegible] ascenderet
[illegible]
sic [illegible]
[illegible] quia

caput ad maius meritum
[illegible] amoris
languescit. Nam inter amorem
amo quia fidelis debet lan-
guescere. Primum est desiderium
[illegible] intentione [illegible]
[illegible] ut glossa dicit
quia anima fidelis desolata
vel desiderio [illegible] in amore
dei ardet ut [illegible]
more languoris [illegible]
[illegible]
[illegible] quod [illegible]
ait glossa super illud [illegible]
angelus domini [illegible]
Jacob et [illegible] quo
Jacob [illegible]
[illegible] languor
caritatis [illegible]
[illegible] ad maiorem
[illegible] tanto
[illegible] amore temporalium
languescit [illegible]
[illegible] in temporalibus ut ea
[illegible] delegat [illegible]
[illegible]
[illegible] amor [illegible]
[illegible]
[illegible]
[illegible]
[illegible] languescunt
[illegible] in hac [illegible]
[illegible] ut [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
et qui ad [illegible]
[illegible]

ipsa voluntate agitur vel aliter
exterius relinquitur secundum dictum Crisosto-
stomi cetera committitur sed
laude intelligentibus ut non
[illegible] totum [illegible]
[illegible] et natura unde Seneca
dicitur [illegible] sicut arte
[illegible] [illegible] intellectus
formam quam voluntati [illegible]
imprimit. Hec autem in illo
statu ad eundem duce voluntatis
nostre sancte sic applicatur
[illegible] [illegible] quodam
[illegible] ad eius [illegible]
sic accommodat [illegible]
[illegible] [illegible] voluntate
sua conformat ut obediat
[illegible] usque ad mortem
hac enim exemplum sic debet
quilibet informari qui sunt
[illegible] [illegible] attingere [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] asserunt [illegible]
[illegible] offerre venerabilia corporis
sua [illegible] [illegible] [illegible]
in animi oblatione tali debet
sal offerre [illegible] [illegible] ut
nec ad dexteram [illegible] la-
bore nec ad sinistram [illegible]
nimia corporis a via regia
declinet [illegible] [illegible] est
[illegible] et [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] laboris [illegible] illa
[illegible] formide voluntatis
unde apostolus ad Romanos xii [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] nec
lasciviat [illegible] nec [illegible]

[illegible] corporalibus [illegible] in [illegible]
[illegible] [illegible] in [illegible]
delectabilius [illegible] [illegible]
nec lasciviat [illegible] [illegible]
[illegible] [illegible] et labore
[illegible] lege [illegible] [illegible]
[illegible] [illegible] [illegible] delectat
[illegible] [illegible] dolores
[illegible] [illegible] [illegible]
[illegible] [illegible] laboris [illegible]
validare [illegible] autem corporis
[illegible] [illegible] ad [illegible]
[illegible] ad [illegible] [illegible]
ad augmentum [illegible] ad
spiritualis [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] in labore cor-
poralis [illegible] spiritualis
[illegible] [illegible] ad [illegible]
[illegible] et ad [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ornamentum [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dei [illegible] [illegible] voluntatis
et [illegible] que [illegible] in [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] ab illo qui illas
fecit [illegible] [illegible] ad [illegible]
[illegible] voluntas [illegible] ad
amore [illegible] [illegible] [illegible]
ad [illegible] et [illegible] [illegible] bonum
et nulla [illegible] valet esse
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] voluntas [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
et si [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
quo [illegible] [illegible] [illegible]
illud [illegible] [illegible] [illegible]
[illegible] [illegible] esse, et [illegible]
[illegible] [illegible] est [illegible] ab
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]

xpisti de sursum descendens
a patre luminum apud quem non
est transmutacio nec vicissi-
tudinis obumbracio. Ornamenta vero
mentis ornatus est lucida
intelligencia de deo et de
hiis que de deo et ad
deum pertinent ut misteria
sacramentorum et veritates
fidei et opera dei et utilitate
quid placitum sit deo et
que vicia et virtutes dis-
tincte et naturas eorum cog-
noscere et remedia viciorum
et vias virtutum et in ope-
ribus dei admirari pote-
nciam sapienciam et bonitatem
operis et breviter divine
et creature veritatis sunt
sapiencia et sensus que de
deo et ornatus voluntatis
sunt sancte affectiones de-
vocio ad deum, fervor fidei,
fiducia spei, dulcedo caritatis
et bone voluntatis clari-
tas, spes de venia pro ge-
nere [illegible]. desiderium dei [illegible]
humilitate et passionum
[illegible] dei [illegible] humilitate
et [illegible] regni celestis
et consolacio [illegible] candoris
[illegible] et affectus divine
familiaritatis et similia
que afficiunt homines ad
deum et ad amorem virtutum
et ad odium viciorum ad di-
leccionem proximorum et ad
studia bonorum operum.
Ornatus interior est puritas
corporis [illegible] et affli-
ccio [illegible]
[illegible] memoria dei et
[illegible] [illegible] mentis
et tranquilla adhesio dei
et corporalium [illegible]

[illegible] et [illegible] oblivio quam
[illegible] in vanis sponsus esse
in deo anima non corpus [illegible]
est [illegible] ad [illegible] debet
ei obedire sicut domino in omnibus
bonis et non rebellare vel
renuere sicut iumentum [illegible]
vel piger et sponsus sicut prudens
dominus debet ei providere sicut [illegible]
in rebus ut corpus utiliter
ne contra torpeat vel casti-
gat[illegible] destruere si in aliquo offen-
dere vel superflue tempore
ne lascivie, vel deficiat fe-
cunde, quibus pluribus [illegible]
regulas [illegible] ordinatas esse
tanto specialior est, ista [illegible]
specialibus et consolacionibus
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] qui q
[illegible] ad sponsum generalis
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] amor [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

quo ad proximum in eo quod inse-
nioribus se supposuerunt. glo(sa). ad
modo [illegible] felix [illegible] nota quod
[illegible] [illegible] possunt unus-
quisque inferiores in ecclesia [illegible]
[illegible] [illegible] in isto dependent
quod operata est manibus [illegible]
[illegible] est manibus [illegible] qui duc-
ebat [illegible] sine modo se-
quitur nos implere omnem iustitiam
ille voluit se [illegible] inferiori sup-
ponere [illegible] inferioribus se de-
bet [illegible] [illegible] glo-
ria accessit [illegible] ut
[illegible] [illegible] [illegible]
[illegible] est [illegible] quod vera hu-
militas meretur [illegible]
[illegible] [illegible] illuminationem
[illegible] unde legitur Gen-
esis xviii° quod apparuit dominus Abra-
ham in convalle Mambre
[illegible] [illegible] claritatis
vel [illegible] per convallem
humilitatis designatur et [illegible]
humilitatis [illegible] illuminationem
[illegible] [illegible] in [illegible]
valle loquitur admirans
[illegible] quia ubi [illegible] humilitas
ibi [illegible] [illegible] ut
ubi dominus apparuit vel humili-
tas regnat, nam et valles
habundabunt frumento et de mon-
tibus [illegible] aque decurrunt pro-
[illegible] [illegible] et [illegible]
[illegible], quia in humilibus [illegible]
sapientia Mathei xi [illegible]
[illegible] [illegible] [illegible] et [illegible]
quia abscondisti hec a sapi-
entibus et prudentibus et re-
velasti ea parvulis, [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] humilitatis [illegible] Regum
xv ait Samuel ad Saul
nonne cum parvulus esses in
oculis tuis, caput in tribu-
bus factus es, et quia
Saul non obedivit voci dei

et non obedivit, quia pepercit
que [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible] [illegible]
offerebat in holocaustis
et ait Samuel ad Saul
asserente. numquid vult dominus
holocausta aut victimas
et non potius ut obediatur
voci domini? melior est enim
obedientia quam victime et
auscultare magis quam
offerre adipem arietum
quoniam quasi peccatum ariolandi
est repugnare [illegible]
quasi scelus ydolatrie
nolle acquiescere s(cilicet) sermoni
domini. pro eo ergo quod abiecisti
sermonem domini abiecit te dominus
ne sis rex. unde rex Saul
[illegible] sola inobediencia que [illegible]
[illegible] [illegible] perdidit regnum
[illegible] [illegible] et [illegible]
[illegible] ergo obediencia et hu-
militatis [illegible] quia [illegible] xix
humilem [illegible] [illegible]
[illegible] et [illegible] qui posuit
humiles in sublimi [illegible]
xxii° [illegible] humiliatus fuerit
erit in gloria [illegible]
[illegible] est regina [illegible]
quia fuit humillima [illegible]
[illegible] [illegible] [illegible]
[illegible] quia respexit hu-
militatem ancille sue
acceptavit eam [illegible]
[illegible] exaltavit [illegible]
[illegible] in magna [illegible]
[illegible] filium suum unigenitum
et fecit eam matrem filii sui
quia [illegible] [illegible] [illegible]
quod [illegible] est altare [illegible]
[illegible] deus pater filium
[illegible] [illegible] [illegible]
[illegible] prophetia [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] amore
[illegible] in [illegible] xxix

Sicut Lya que contempta fuit a
Jacob propter sterilitatem. tamen cum
dominus dedit filium quem vocavit
Rubeum. dixit dominus humilitatem
meam nunc amabit me vir
meus / et ita factum est. Ubi
eius quod sponsa non se
amari [illegible] posse sine hu
militate, sicut elevari non
posse. sine humilitate, sic
et humiliari non posse sine
humilitate nec hec in summo
culmine dignitatis quidem
in infimo se deposuit sub
iectis se inferioribus et dominus
admirans vocat filiam [illegible]
Sed non quelibet est humilitas
bona vero simulatoria sine
dolosa. fraudulosa sicut de
deceptoria que ut dicit
de qua Eccli. xix est qui
nequiter se humiliat et
interiora eius plena sunt
dolo, et hec humilitas est
vulpina s. ypocritarum et
cavenda est Eccli. xx si
humiliatus vadat abice ani
mum, et custodi te ab illo.
glo. sicut vult vincere inde accepta
opportunitate ut de Juda
respectu Christi. qui osculo tradidit
eum. Ideo simulata humilitas
non est humilitas sed duplex
iniquitas, quia iniquitas
interior et simulata. i. impura
ostensio. Alia humilitas est
afflictoria sine probatoria
[illegible] [illegible] domini [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] humiliatis in
[illegible] [illegible] [illegible] hec est
humilitas asinina que ve
lit nolit onera portat a
[illegible], [illegible] [illegible] [illegible]
[illegible] hec petitur quia est tolle
randa [illegible] [illegible] [illegible]
sustinere [illegible] in humilitate
tua patientiam habe Tertia
humilitas est voluntaria

devota de qua dicitur quia
respexit humilitatem ancille
sue, respexit i. acceptavit
sua gratia, et hec humilitas
est [illegible] [illegible] hec
[illegible] [illegible], et [illegible]
et [illegible] [illegible]. habenda
et [illegible] Eccli. [illegible] humilia
te deo et expecta manus
i. [illegible] eius i. exaltationem
[illegible] [illegible] [illegible] hec
ad [illegible] [illegible] [illegible] [illegible]
vere humilitatis. et delectat [illegible]
insufficientatis hec [illegible] patet
ex [illegible] [illegible] [illegible] sponsa
supplicat [illegible] [illegible]
[illegible]. et [illegible] dominus ad
[illegible] vocat filiam [illegible] i. [illegible]
[illegible] in [illegible] militante,
[illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. et [illegible]
hec autem humilitas [illegible]
intellectum ad [illegible] [illegible]
[illegible] [illegible]. Sicut enim in
[illegible] de [illegible] [illegible] [illegible]
[illegible]. sic humilitatibus [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] intellectum [illegible]
[illegible] i. humilibus [illegible] [illegible]
[illegible] [illegible] miseria [illegible]
[illegible] in se [illegible] [illegible] fit
miseria [illegible] [illegible] que
[illegible] malum [illegible] [illegible]
malo [illegible] [illegible] mali. [illegible]
[illegible] ex non [illegible] [illegible]
fit [illegible] [illegible] ad [illegible]
[illegible] que [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nec
[illegible] [illegible] [illegible] fit [illegible]
[illegible] ad [illegible] que in
[illegible] [illegible] [illegible] [illegible]
[illegible] sic [illegible]. dicit [illegible]
[illegible] a suo [illegible] [illegible] [illegible]
[illegible] in humilitate. [illegible]
[illegible] miseriam [illegible] [illegible]
[illegible] [illegible] male
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], que fit [illegible]
[illegible] [illegible] que habet
[illegible] [illegible]. in [illegible] [illegible]

ad profectum ut humilitas [illegible] quia superbie
sunt ostenditur necessariam humilitatem
in homine. Tertium signum est dolor
effectualis contritionis sicut enim [illegible]
auditur a deo [illegible] peccatum est signum
superbie ita venit ad deum per
contritionem [illegible] est signum humilitatis
in regum xxi Cum audisset a-
chab sermones istos scidit vesti-
menta sua et operuit cilicio carnem
suam et jejunavit et ait dominus
vidisti achab humiliatum coram
me etc. [illegible]
humiliatum deus non despiciet
Quarto amor paupertatis quia cum [illegible]
pati signum est quod se humiliat
et subicit illi agno pati [illegible]
[illegible] sicut in [illegible] annis
et argentum sic humiliatur [illegible]
[illegible] in camino humilitatis
[illegible] que requisivit
[illegible] nisi per humilitatem
[illegible]
[illegible] ad [illegible] et [illegible]
[illegible] spiritu et [illegible] sermo-
nes [illegible]
[illegible] velle eius [illegible]
esse et [illegible] signum
humilitatis [illegible] xxiiio [illegible]
et [illegible]
[illegible]
[illegible] vel [illegible]
[illegible] in humilitate superexcel-
[illegible] arbitrantes
[illegible]
[illegible] in [illegible]
[illegible] prompti quam [illegible]
prompte humilem se ostendit
[illegible] apostolus ad philippenses ii nil
[illegible] per [illegible] vel per ina-
nem gloriam sed in humilitate
superiores sibi invicem arbi-
trantes [illegible]
[illegible] laudantes [illegible]
[illegible] dicere [illegible]
[illegible] et [illegible]
signum humilitatis [illegible]
[illegible] ab ardua [illegible]
humilem efficit. Sunt autem xii

gradus humilitatis quos ponit beatus [illegible]
in regula sua [illegible]
et corporis humilitatem ostendere
defixis in terram aspectibus [illegible]
ut pauca verba et rationabilia
loquatur non clamosa voce
[illegible] facilis ac
promptus ad risum [illegible]
[illegible]
[illegible]
[illegible] regula monasterii [illegible]
credere et pronuntiare omnibus viliorem
[illegible] se indignum et
[illegible] credere et [illegible]
[illegible] confessio [illegible]
[illegible] et [illegible]
[illegible] amplecti [illegible]
[illegible]
ne voluntatem propriam [illegible]
impleat xii [illegible]
et [illegible] que [illegible]
xiiii [illegible]
[illegible] patet de sancto Johanne
baptista [illegible]
[illegible]
[illegible]
[illegible] humilitatis
[illegible]
[illegible] quod latet in [illegible]
quod [illegible]
debet humiliari [illegible] humilis
[illegible] in medio [illegible]
[illegible] quod [illegible]
[illegible]
[illegible]
[illegible] vitalis.
[illegible] ad quam
[illegible] humilitatis
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] humilitatis [illegible]
[illegible]
elegit [illegible] et [illegible]
[illegible] a nobis quia [illegible]
[illegible] et humilis [illegible]
[illegible]
[illegible]
[illegible] est humiliari [illegible]

Nota quatuor facit

mitibus cum docuit predicaui
in superbis ut ... natura
humilitatis sine terra ... est
enim humilitas tollit vel
parum se extimens se semel
tam bone homo vel bestia
eius iram mitigat peccat
ut fecit sic cogitaverunt culpa
non tamen quod se egrotum me
humiliavi [illegible] ... morbum
morbum ps. vide humilitatem
meam et laborem meum et di-
mitte omnia peccata mea et ps.
humiliatus sum et liberavit me
ergo impetravit ... homo enim
quanto magis coram ... se humi-
liat tanto plus ... ps.
sed iste semper ... ...
... v. ... superbis resistit
humilibus autem dat gratiam. hu-
militas autem ... iste ...
... gloriam sicut ...
... in ...
et ubi manifestatur ...
... afferet ... humiles spiritu
humiles ... salvabit. ps.
... xv. ... humilitatis p...
... et ... xviii qui se
humiliat exaltabitur hic
et in futuro. hic in ...
... et in celo in gloria
magna ... unde ... humilitatis ...
... humilitas ... vacua
... hec ... vera ... corona
... in ... ... humili-
tatis ... ...
sine ... hac ... iste
bone ... in ... de statu
religiosorum. ... ...
vel humilis ... sine
vilitatis ... cum homo
... sicut se velut ... infirmum
... ...
et ... ... eliminet se ipse
... ... vel per alios
... ... vanas
laudes hominum ... vel
honores ... alii ...
in aliquo ... ...
... et castiget ...

decepit et in quo vilitatis ...
sit ... cum deus omnia possit
... ... fecit nos ... ...
equales angelis in gloria nisi
ut ipsa depressio ... ...
...

nec clementia ... ...
et scandalo angeli ... ...
et peccatum ... ...
in baptismo tollat penitus
... originalis ...
... ... tollit
in hac vita ut ... ...
nobis ... humilitatis
quo ... sicut ... superbiam
sicut ... ...
superbia ... ...
... in culpam et penam
... cum ... et ad
hoc ... ... dicitur
custodiat ... ...
... ...
... ... sibi
... ... humilitatis ...
... ... dignum ... hu-
militatis in magnis rebus
... non ... sed ...
... hac ... ... homo ...
... ... dignum magnum ...
humilitatis ... in magnis ...
... et ... ...
homo ... extollitur vel
... ex hac ... tamen ...
... ... ista
... a quo fluit omnis humi-
litatis humilitatis sicut ...
que ... ...
ut ... dei ... ...
angelorum ... dei ...
... humiliter se ...
... ...
humilitate ... sine ...
... sicut humilitatis ... qui
... in forma dei esset ...
... ... formam
... ... in similitudinem
hominum factus est et habitu
inventus ut homo humiliavit
semetipsum factus obediens usque ad

merito [illegible] [illegible] [illegible]
quod ab [illegible] exaltavit [illegible]
et [illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] filius dei
ad [illegible] [illegible] et [illegible] [illegible]
a [illegible] quia [illegible] [illegible] [illegible]
[illegible] [illegible] talis [illegible] [illegible]
humilitatis [illegible] in [illegible] qui [illegible]
sunt pleni quam [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
hoc [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] humiliationis [illegible]
[illegible] in deo [illegible] et [illegible]
in montibus in [illegible] [illegible]
[illegible] [illegible] [illegible] humilitatis
magnitudine in montibus
[illegible] aliquid [illegible] dignitatis hoc
est humilitatis [illegible] quanto
maior es [illegible] tanto magis
humiliabit se in omnibus
in [illegible] in affectu in intellectu
in [illegible] in actu et [illegible]
[illegible] non est exaltatus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] humiliat et se [illegible]
[illegible] qui non [illegible] [illegible]
multa [illegible] [illegible] [illegible]
[illegible] ista sed bona humilitatis
[illegible] non est miranda et [illegible]
filius [illegible] non vult [illegible]
[illegible] [illegible] laudanda [illegible]
[illegible] [illegible] [illegible] non
[illegible] [illegible] [illegible] miranda
humilitatis [illegible] se [illegible] [illegible]
se [illegible] et ab aliis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] humilitatis [illegible] [illegible]
se [illegible] [illegible] et
alius vel alius [illegible] [illegible]
[illegible] vel [illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quia [illegible] unde [illegible] [illegible]
[illegible] [illegible] humilis non [illegible]
[illegible] [illegible] [illegible] caritate
[illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] alii [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
humilitatis [illegible] [illegible]
subiectionis [illegible] [illegible]
fragilitatis et [illegible]
[illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] fastigia humilitatis [illegible]
[illegible] qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] humilitas [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible]
est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fragilitatis
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
amoris pro [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] quia
amore langueo [illegible] languore
[illegible] [illegible] [illegible] fastidium
[illegible] [illegible] [illegible] non est
[illegible] amat [illegible] [illegible] [illegible]
[illegible] amoris [illegible] [illegible]
[illegible] fastidium [illegible] [illegible]
in rebus [illegible] aliquo
delectatur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] amet
[illegible] in amore non langueret
[illegible] languore [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
distinguunt [illegible] amorem [illegible]
[illegible] et languentem amat
[illegible] [illegible] [illegible]
[illegible] langueret [illegible]
amat [illegible] [illegible] [illegible]
[illegible] languet [illegible]

¶ amantes autem ardent contempla
tivi languent

et tenue languescunt utique sta
tu. Cos mundi amatores aliqui
possident et ardent qui ali
quid possident non ipse sed p[ro]
ibus, languent qui nil poss
dent nec ipsi nec per alias a
mant, cum autem nec et se
ardentes qui habeant nec et
non se, languent qui nec
habent nec appetunt, ergo non ap
placet in nomine audiunt sponsum
liberent, primo de prospero regis
peccatores Gen. 36 dixit Jacob
ad Joseph vade et vide si cuncta
sint prospera erga fratres tuos et
pecora, somnia in quibus agitur
de [illegible] serenitate conscientie cultus
[illegible] civitate [illegible] vindicta
[illegible] de contempla
[illegible] Et [illegible]
de sponsa. Si inveneritis dilectum
meum ut nuncietis quia amore
langueo, languet amor
languet in effectu, languet
in affectu, languet in defectu
languet amor qui quidem lan
guor amoris [illegible] est per pre
tempus quod affligit aliquam
afflictione, ut per pre nimis
rem desiderium non impletum
languet in effectu bonum quod
desiderat, languet in affectu
dei quia coram desiderat [illegible]
languet in defectu propter quod
defecit a virtute quod proprium nomen
virtuti [illegible] debilitando nomen
[illegible] deformando, ne
[illegible] deformando
[illegible] languet in defectu peccati
quia dilectum suum offendit. Lan
guet in effectu [illegible] quia
videt [illegible] dilecto [illegible] non suffi
cit languet in affectu
[illegible] differtur [illegible]
appetit, languet [illegible] triplex
amor, scilicet in defectu, in
effectu et in affectu, primo
languor languebat ille
qui dicebat causa quod scripsisti

nobis dicens in [illegible]
scripsisti quia peccavi tibi
[illegible] non [illegible]
[illegible] languebat
qui dicebat [illegible]
[illegible] et Job qui [illegible]
[illegible] salvat [illegible]
[illegible] et [illegible] nec
et [illegible] ingrediatur
putredo in ossibus meis et
subtus me scateat [illegible]
[illegible] in die tribulationis
et [illegible] ad [illegible]
[illegible] languor lan
guebat qui dicebat [illegible]
[illegible] ad [illegible]
[illegible] et [illegible] ante fa
ciem [illegible] et
[illegible] in [illegible]
[illegible] languebat [illegible]
[illegible] ad pedes
[illegible] sunt [illegible]
[illegible] dilexit multa
[illegible] languebat [illegible] ad [illegible]
[illegible] ingressa [illegible]
[illegible] et [illegible] non
[illegible] languebat
[illegible] languebat [illegible] in specie
[illegible]
[illegible] ubi
posuerunt eum Joh. 20 [illegible]
[illegible] ista [illegible]
[illegible] [illegible], et
illa [illegible] quod dicitur [illegible]
[illegible] ad tempus languor
[illegible] est [illegible]
plus languet [illegible]
ista dicitur [illegible]
anima [illegible]
[illegible]
in affectu, [illegible] in effectu
[illegible] in affectu [illegible]
[illegible] in effectu [illegible]
[illegible] et [illegible]
[illegible] virtus [illegible]
in [illegible] in pro
gressu, [illegible] in regressu
in progressu virtutis in [illegible]
[illegible] in [illegible]
de virtute in virtute [illegible]

in excessu mentis celestia contempla-
des [illegible] et apparere hic et multi-
tudine eius intende perfecte ad-
signa te in ea fruendo, pro
vite in contemplatione sublimitatis
ipsius emulando, et regina
et [illegible] per eius merita glo-
riam ducit. In unitate dilecto-
rum quia amat languentes. Ipse
enim iam sunt patris dilecti,
de quia in patre [illegible] dor-
miam et requiescam, ipse
enim gaudebit dormire [illegible]
dixit. Dilecta tota pulcra es
amica mea, quia pulcra sine
culpa. Pulcra sunt infra
quia sanitas [illegible] manet
in sterquilinio [illegible]
tenebrarum [illegible] beata [illegible]
persequi ambulant tempta-
tionibus impediti atque
vite temporalis sua adhuc ne
[illegible] impediti certe astra
duxit in [illegible] ab [illegible]
carnibus expediti [illegible] diligit
beato ut regina et [illegible]
[illegible] sunt et lucis [illegible]
[illegible] beata dicit [illegible] nos
[illegible] de atque dicit [illegible]
a due argentorum [illegible] certe
[illegible] maria [illegible] que [illegible]
[illegible] et fructibus [illegible]
dulcis [illegible] nica [illegible]
[illegible] obstinati [illegible]
[illegible] sudoris eius [illegible]
[illegible] in [illegible] capillorum in
[illegible] beata [illegible]
[illegible] sua a [illegible]
eius [illegible] sanguinarea
tangit fimbriam vestimenti
eius amore fervente eius ima
[illegible] magdalena invenitur
in specie ortolani [illegible]
regina [illegible]
[illegible] audivit [illegible]
[illegible] eius [illegible]
[illegible] a suprema
solemnitate, beata [illegible]

[illegible] in mediante [illegible]
[illegible] eam [illegible]
[illegible] possidet [illegible]
[illegible], de primis [illegible]
[illegible] lugent [illegible]
qui [illegible] ad solemnitate
de predicta [illegible] in [illegible]
[illegible] tuba in [illegible]
die solemnitatis [illegible] de [illegible]
constitute diem solemnitatis
in [illegible] propheta
[illegible] ad [illegible] altaris
[illegible] xvii. [illegible]
[illegible] de [illegible] solemnitate
gaudent angeli et [illegible]
[illegible] filii dei [illegible]
[illegible] quos vidit
zacharias [illegible]
niger albus varius
[illegible] rubeus [illegible] albus
niger [illegible] designat
[illegible] qui sunt nigri
[illegible] fuligine, varius
[illegible] ex parte sunt
[illegible] quia [illegible]
a [illegible] sunt nigri
[illegible]
[illegible] qui rubent [illegible]
de [illegible] inflamma-
[illegible] caritate [illegible]
[illegible] in [illegible]
[illegible] sunt de
[illegible] dicitur de [illegible]
[illegible]
[illegible] non sunt [illegible]
in [illegible], de predictis [illegible]
[illegible] [illegible] veli
[illegible] nova
[illegible] [illegible]
[illegible] sunt [illegible]
[illegible] sed [illegible]
[illegible] a [illegible]
ab [illegible] temptatione
[illegible] aut [illegible]
[illegible] est [illegible]
et [illegible] communitate
sunt [illegible] est
[illegible] altaris [illegible]
[illegible] accusantium

egritudinem vestram quo dicit
nec indicatis languorem
meum, ab hoc enim sunt
in vita et date sunt eis
singule stole albe vestem
quam volant in Christo
et regnum istius status requirit
hec questio ad istum coronam
Sponsa Christi languet nimio
amore. Fastidiens omne quo
leditur amor et honor quoniam
patitur questio quo ad primam partem
ex principio quodam nobilitas
et magnitudine amoris
anima sponsi sibi gravant
in quantum non invenit quod
amat, languet cum sponsa
sua divinus amor quoniam
non invenit in rebus creatis
cum illa non sit ut res
habita est una amor. Ecce
ut hic in via amicitie
quam tu modum et mensuram
requirit, quam velle habet
sedeant sicut unde in se-
cunda sequi constantia de-
signatis in ordine ad alterum
ex primo crescat amor
dei constat unde quod est fini-
tus in se, infinitam habe-
re et panditus semper et
reddita unde ex tunc creato
sic quoniam amantis debet
constantis apponi ornatum
modum in actibus aliqui
statum ut crescat quod ha-
bet ubi optet. qualiter
et quantum crescat alliga-
tionem ut corpus quod expressi
virtutem quoniam aut ama-
bilitatem lede, dum enim fuerit
in corpore quod corpus illud
aggravat animam et deprimit
terrena inhabitatio sensum
multa cogitantem, ideo tra-
hunt modum quem requirit
amando secundum ipsius dei amo-
rabilitatis et infinite dilige-
bilis excessus et inimi-
citias in diligendo requirit
sicut rem constet apparam

modum sicut mens in laude
eius quia mens ubi exce-
ssum absolutio magnam
cum laude nec laudari
sufficit, ideo vult laudari
ab homine sine constringitas
dictas que constet et rem constet so
depingit ideo languentem a /
morte ut ex parte corporis
quod affligitur aliqua pena
ut defectu / ut ex parte mentis
cuius desiderium non impletur
/ ideo attendat iste qui delectat
etiam delectatur dei amorosa
cuius delictum est [illegible]
ad deum sicut ad finem et
ultimum [illegible] exterius ad
similia sensus / ex [illegible]
sensibilius quarumdam meditationum
misterium incarnationis
nativitatis passionis et resur-
rectionis [illegible] dictatis et imaginatio-
nibus peccatorum. Ex quibus [illegible]
inspectus vel imaginatis
et auditis tales recipiunt
veras et fortes passiones sen-
sibiles cum motu reali cordis
et corporis sicut patet enim
in [illegible] singularis passionis
ex amore sensuali [illegible]
[illegible], tales sunt ut plurimum
simplices et devoti in reli-
gionibus vel seculo de statu
incipientium quos [illegible]
[illegible], colligunt signa de
dispositionis [illegible] temperatus
ad [illegible] amanter [illegible]
[illegible] ex [illegible] predicatione
non [illegible] de [illegible]
textualem [illegible]
valuit / sicut [illegible]
[illegible] quos [illegible] speciales
et [illegible] doctores
[illegible] apostoli [illegible] christum [illegible]
[illegible] eum.
[illegible]
[illegible] sensibilia
et intelligibilia [illegible] mystica
[illegible] simplicissima [illegible]
et [illegible] desiderant [illegible]

ampore ut affectu et amorib[us] et
ad quos sermo loquitur de misti
ca theologia in questione misti
tatis, quia est tales ipsum
defectu mentis affectu et amore
defectione prorsus ineffabilem
qui sicut modo patet, si non superhac
attraxit et elevavit deus et
omnino superhabundant que in illam
sunt et plurabunt, sicut eis et
plurabunt statim ut languerunt,
et celestibus, et maxima amore
ipsum spousum qui amo vera
~~Cum sit [illegible] [illegible]~~
sponsa autem [illegible] dilecto. fasci
culus myrrhe, languens amore
et [illegible] [illegible] amore
et [illegible] sponse mei et istam
[illegible] [illegible] [illegible] misti
[illegible] [illegible] non languent
amore ideo [illegible] [illegible] venire
quia [illegible] [illegible] domus tue come
dit zelus eius [illegible] quia tot mala
[illegible] [illegible] et quia [illegible] non valeo
que video [illegible] tollere et gemo
[illegible] languens [illegible] et [illegible]
[illegible] mihi quia [illegible] [illegible]
prolongatus est et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] neque pater [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
corporis mei aut [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et quietatus esse [illegible]
tempus languoris mei [illegible]
[illegible] amore sponso dux [illegible]
[illegible] a [illegible] [illegible]
[illegible] plene [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] iste mihi mortem
qualis est illa [illegible] amor
sponsi que [illegible] amplius
et solaciter languerat [illegible]
[illegible] filiarum [illegible]
quasi [illegible] ut ista [illegible]
[illegible] [illegible] [illegible] illud
ad [illegible] languentem
languore [illegible] quid [illegible]
[illegible] [illegible] ad illud [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] ubi possit [illegible] [illegible]
ista [illegible] amore languebat
ut [illegible] [illegible] que diligebat

et [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible], dixit ei [illegible]
[illegible] quid ploras quem
queris illa [illegible]
[illegible] [illegible] dixit
ei. domine si tu sustulisti
eum dicito mihi ubi posui
sti eum et ego eum tollam.
dixit ei ihesus maria. et
statim eum cognovit et [illegible].
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] et languor quo
languebat [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] amor ardor languor
[illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
pater [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quemadmodum
post sanationem corporis [illegible]
languores remanent, sic
post remissionem peccatorum [illegible]
[illegible] languores [illegible]
[illegible]. [illegible] quia post remissionem
peccatorum [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] que [illegible]
[illegible] et que [illegible] [illegible]
[illegible] [illegible] [illegible]
de languore [illegible] [illegible]
adhuc [illegible] [illegible] [illegible]
[illegible] non [illegible] absorpta
est mors in victoria [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] posse

remissionem peccatorum adhuc fuerit
temptationum aspectus quibusdam
suggestionibus delectatur quibus-
dam non delectatur et in ceteris
in quibus delectatur aliis quibus-
dam consentit et capitur lan-
guore ergo sanavit eius omnes
languores tuos sanabuntur
animi nostri tenuit et si mag-
ni sunt maior est medicus
Ex quo sequitur quod omnipotenti me-
dico nullus languor insa-
nabilis occurrit tu tu tenen-
te sinu manus eius ne re-
pellas. Novit quid agat.
Novit quod delectetur eius foveat
et ut tollas tu sed tol-
lera [illegible] dolorem
suum curantis sanitatem
vide fratres nam in istis
languoribus corporis quidam
medicus [illegible] ut post
paucas dies incidat in
capulo sed post tolleratam
magna dolorem cum a medi-
cis secaretur aut non mag-
nitudine mortuus sit aut
iam semper remanente aliqua
egritudine defunctus sit ceterum
tamen sibi promissa merce-
de [illegible] illos innocentes
dolores sustinent [illegible]
[illegible] tolleras admodum
quam promisit sanitatem, de corpe-
re [illegible] quia fallitur, quia non
hac invenit quod ipse fecit, deus
fecit corpus tuum, deus fecit
animam tuam novit quemadmodum
reficeret quod fecit, novit
quemadmodum instauret quod ipse
formavit, tu tamen sub manibus
medici esto, odit enim repel-
lentem manus suas, vel
fit hac in [illegible] manibus
medici [illegible] sit vo-
lunt sanari et secari dolorem
[illegible] sanitate [illegible]
magna [illegible], deus te
quod fecit [illegible] et
[illegible] fortes sub manibus eius
[illegible] sanabit omnes languo-
res tuos [illegible] [illegible]

Qualis est dilectus tuus
ex dilecto o pulcherrima
mulierum hoc est fecit pro [illegible]
[illegible] in gratia [illegible] adolescen-
tule qualis est sponsus de quo
[illegible] sponsa querit an
[illegible] et dicit hoc dico primo
[illegible] admirationis [illegible]
[illegible] [illegible] sponsa [illegible]
[illegible] qualis est dilectus tuus
[illegible] dilectus meus candidus
[illegible] in [illegible]
[illegible] in [illegible] [illegible] in primo
[illegible] qualis sit [illegible] nam
[illegible] qualis [illegible] dilectus
[illegible] [illegible] filius a patre
ex dilecto [illegible] [illegible] est
[illegible] [illegible] [illegible] genitus ex
[illegible] nam qualis est dilectus [illegible]
[illegible] qualis est dilectus [illegible]
ex dilecto [illegible] [illegible] magis
[illegible] [illegible] [illegible]
[illegible] qualis sit [illegible] nam
[illegible] [illegible] qualis est dilectus
[illegible] nam [illegible] [illegible]
[illegible] dilecto [illegible] ex dilecto. Est enim
ex dilecto, et est dilectus
de dilecto. et est dilectus in dilecto,
est dilectus ex dilecto [illegible], de [illegible]
[illegible] [illegible] an dilectus sive
ex dilecto genitus [illegible], de dilecto
[illegible] [illegible] tempore in
dilectus [illegible] tempore
[illegible], de primo [illegible]
[illegible] ad me filius meus es
tu ego hodie genui te de [illegible]
[illegible] [illegible] factus est [illegible]
dilectus de [illegible] et [illegible]
in [illegible] [illegible]
[illegible] ad [illegible], et [illegible]
qualis est dilectus in dilecto
[illegible] et [illegible], de
dilecto [illegible] ex
dilecto [illegible] et [illegible]
de [illegible] [illegible] et [illegible]
[illegible] et [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] de [illegible] ad [illegible]
ex [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
de [illegible] filius [illegible] [illegible]
et ipse est dilectus a deo et [illegible]
[illegible] [illegible] [illegible] [illegible] in
[illegible] est, [illegible] est

quam nunc omnis [illegible] que est
nos temptatur nos sequitur
de primo anno cum primo [illegible]
ne de sedo et uitalis [illegible]
et nunc mea est ipso de ipso
et mea tunc sub sequitur in
omnibus dulcibus vite amor
perdidit eum ut vita [illegible]
caritatis mea ut de latere
nostre et de latere fecit nos
ad illam, subsequitur ut nostri
dicas latus quod perfecit, in
primo dicitur [illegible] nostri
do in primo pena tribulatio
in vero a contemplacionibus [illegible]
[illegible] qui equalis est di-
lectus tuus quia sic admi-
rasti nos .i. equalis est filius
dei, ex dilecto .i. ex deo patre
tuo o pulcherrima mulierum
.i. o tota mulieribus que fuisti
pulchra ante legem, pulchrior
sub lege, pulcherrima sub gratia
pulchra in [illegible], pulchrior
in [illegible], pulcherrima
in [illegible], vel pulchra pulchrior
[illegible] pulchrior pulcherrima [illegible] pul-
cherrima pulchre glorie, [illegible]
adolescentule seu filie Jerusalem
qualis est dilectus tuus [illegible]
[illegible] et ideo [illegible]
hic ex dilecto [illegible] quod hec
ille [illegible] sunt ex [illegible] petitis
quod sic admirasti nos [illegible]
admiracionibus [illegible]
cum ipse. magnum quod [illegible]
[illegible], [illegible] qualis est
dilectus tuus .i. [illegible]
[illegible] quod sic nos ad-
mirasti [illegible]
[illegible] qualis est dilectus
ex dilecto .i. ex patre, quod sic
admirasti nos, filie Jerusalem
sunt [illegible] que [illegible] dilecte
sunt filie Syon que egresse
ad videndum [illegible] regem
cum regina, bellum contra [illegible]
[illegible] inierunt, et ab [illegible]
[illegible] effecte sunt, et [illegible]
[illegible] de [illegible]
Jerusalem vel Syon ad [illegible]
[illegible], que in [illegible]

[illegible] bellum contra [illegible] in
[illegible], expulsis [illegible]
[illegible] ut [illegible]
sunt [illegible] in [illegible] filie
Syon sunt [illegible] de [illegible]
[illegible], filie vel Jerusalem, [illegible]
[illegible], quia [illegible]
ad [illegible] est [illegible]
[illegible] et [illegible]
[illegible] in [illegible]
et [illegible], sic [illegible]
[illegible] sunt [illegible]
[illegible] in hoc loco filie Jerusalem
[illegible] sunt [illegible]
de [illegible] que est [illegible]
[illegible] Christi [illegible]
et [illegible] in [illegible]
[illegible] sit [illegible]
[illegible] in [illegible]
[illegible] est
[illegible], et
[illegible]
[illegible] volentur, [illegible]
subsequitur [illegible]
[illegible] et [illegible]
sit [illegible]
[illegible] in [illegible] sunt
[illegible] sponsa Christi que in
[illegible] est [illegible]
na, et [illegible]
de [illegible] est nec
aliquis [illegible] et pater [illegible]
[illegible], [illegible] filie Jerusalem
ad [illegible] .i. [illegible]
ad [illegible], qualis est di-
lectus tuus ex dilecto o pulcherrima
mulierum hec est [illegible] o tota
[illegible] pulcherrima
mulierum .i. [illegible]
[illegible], o [illegible]
[illegible], [illegible] sunt
[illegible]
ex [illegible], [illegible] de [illegible]
[illegible]
[illegible] qualis pulcherrima
o tu [illegible]
nos [illegible] sit in
[illegible] dilectus tuus [illegible]
[illegible] ex dilecto [illegible]
et [illegible] nos qualis sit dilectus

tuus ex dilecto. hec est quoniam
gloriosus fit per miracula in
ecclesia [illegible] acceptus ex [illegible]
itu natus de virgine ma
tre quia sic admirasti
nos .i. fidei [illegible]
docuisti nasci ut ipsum ac
[illegible] ex deo patre deum natum
et humanitati ex matre [illegible]
qui dictus homo [illegible]
ex [illegible] sancto [illegible] quia
nullus [illegible]. nisi
sed sola dona dei in dei
tate est assumptus [illegible]
[illegible] [illegible] [illegible] nisi
[illegible] [illegible] [illegible] [illegible] i.
[illegible] ut [illegible] misteriorum
[illegible] quia [illegible]
quasi in [illegible] [illegible]
corporis distinguntur [illegible]
tota parte [illegible] doctrina
in decalogo legis [illegible]
[illegible] autem hic misteria doc
trina [illegible] capitulo invenit
quia de parte [illegible]
qua [illegible] sapitur in pa
ce [illegible] discernendum .i. in [illegible]
[illegible] [illegible] et hoc
[illegible]. [illegible] hec capitulum ab
hystoria et ab anagoge
deficit, allegoria vero et
tropologia [illegible]
[illegible] ad [illegible] [illegible] et ad sua
[illegible] [illegible] [illegible] vero
sic exponitur, qualis est
dilectus tuus ex dilecto quia
sic admirasti nos, id est
[illegible] [illegible] [illegible] fidelem [illegible]
[illegible] [illegible] [illegible] quia
[illegible] redemptionis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible]
[illegible] / qualis et [illegible] in
[illegible] caritatis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] humanam [illegible].
hec [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] secundum [illegible] facta de
[illegible] [illegible] de [illegible]
[illegible] aliquam [illegible] de
[illegible] dicit [illegible] qualis est
dilectus tuus ex dilecto,
hoc est ex ea parte qua di
[illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
in [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
dilecti, potest autem dilectus
dilecto [illegible] ex patre
ex dilecto [illegible] [illegible]
intelligi [illegible] [illegible]
[illegible]. [illegible] de deo [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] una [illegible] et una
[illegible] [illegible] et filii sic est
una dilectio. [illegible] [illegible]
[illegible] qui ait, et omnis
qui diligit eum qui natus
ex eo [illegible] [illegible]
[illegible] a parte sponse
[illegible] dilectus meus candidus et
rubicundus [illegible] [illegible]
[illegible] est dilectus meus
sed qui [illegible] [illegible]
[illegible] [illegible] [illegible], qualis
est dilectus tuus ex dilecto
quia sic admirasti nos
dilectus ex dilecto [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ostendatur, [illegible]
dilectus ex dilecto [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ex quo est [illegible]
[illegible] [illegible] sponsa
[illegible] [illegible] dilectus [illegible]
Lyra vero sic exponit [illegible]
[illegible] [illegible] sponse [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] ad habendum
[illegible] suffragium [illegible]
[illegible] [illegible] [illegible]
[illegible] ad [illegible] dei et
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
dilectus tuus .i. [illegible]

x [illegible] ca [illegible]

attendas quanta est amabilis ac
honoris ex dilecto in parentibus
diligentibus, ut hoc dicitur ad devo
tionem in processione divina, propterea
quia filius procedit a patre sicut
dilectus ex dilecto, et spiritus sanctus
ab ambobus ut amor mutuus
utriusque o pulcherrima nativitas et alia
generatio in tempore de qua prosequitur
hic in scriptura bis dicitur,
ut dictum est supra pro aliorum
intellectu aperius loco magister sic
vere dilectus fit ex dilecto. De
q° dilecto et in dilecto loquitur quod non
quia divus generativa data est propter
confirmationem speciei unde in rebus
terrenis solis stellis unigenitis
non est generatio quia incorruptibilia
sunt, cum ergo divina sint incorruptibilia
ergo in ipsis non est generatio
nisi [illegible] quarto sex. Ergo aut
quarto sit vera est licet diceremus
qualis est dilectus unius ex dilecto
vere ad actum viri est quod in genera
tione naturali que est actus de
potentia ad actum sed quia generans
unius est corruptio alterius, et
non naturali que ibi est actus
magis est in relatione quam motus
ad ista secundum perfectionem tamen hec actus
sanctus cum dilectus filius dei
genitus ex patre sed divina natura
secundus cum dilectus filius dei
genitus sit de virgine matre
sed humanam naturam tertius cum
dilectus filius dei genitus in
cordibus dilecto sed divinam gratiam
dicitur in sermone de hoc quod patet
cum filius dei dilectus generatur
ex patre secundum divinam naturam
non est contra post de incarnatione
super sermone quod generatio in divinis
est de perfectione divinitatis esse semper
quia sicut hoc non est scientia
perfecta in deo quamvis non sit de
perfectione esse divini in persona
spiritus sancti quia divinitate
sunt dilectus pater est equalis
in tempore, filius equalis sine
fine. Spiritus sanctus quilibet enim
et imperfectus sed rationem
generationi et ad hoc est eius
augustinus dicit quod producat vitam
et perfectum in omnibus generantibus
sic deus pater filium sibi
equalem aut potuit generare
sed noluit et ergo invidus fuit,
aut voluit sed non potuit
ergo infirmus et debilis fuit,
aut nec voluit nec potuit
ergo infirmus et invidus aut
potuit et voluit ergo ge
nuit. Secunda ex sufficientia
de diccione que requiritur
ad generationem. Ut non ad generationem
ideo sicut homo vel illius unde
ad perfectionem est semper in
[illegible] semper deo est aliquid
[illegible] quod aut inperfectionis
est removendum est a deo
generatur ergo hic in [illegible] divinis
equalis est dilectus de dilecto
ideo equalis est dilectus unius
secundum divinam naturam ex dilecto
idest de patre et secundus huius
quia unigenitus est tempore
genitus de patre, sicut ergo
sponsus dilectus convenit
alienus sic et sponsa sponsi
sponsa convenit albus
sponso a summo vertice capitis
usque ad [illegible] simul
sunt omnia sicut in [illegible]
sancto filio [illegible] admirabilis
genitus sub [illegible] dilectus quia
ab ista dilectus unius quo
nos [illegible] . [illegible]
[illegible] dilectus tibi dominum
quia amore sanguinis
[illegible] a summo [illegible]
[illegible] o pulcherrima
[illegible] a p. dilecta
[illegible] ad [illegible]
in quo ostendit eum esse
sanguinem, quare [illegible]
[illegible] lociis

Loquitur admirate scilicet filie regis
plenam amantis super modum
decoratte. Constanter servate
semper et amice, mirantes
de pulchritudine morum
ad invicem [illegible]
Sponsus rex conregnator
qui a tribus personis a prin-
cipali essentiali nobilitate m-
agnitudine, nimirum filius dei
qui a patre genitus glorioso
gratia imaginis est, ne [illegible]
verbo abominabilia mirando
glo pulchritudo tua ostendit
tam pulchra a quo est pul-
cra? id est reatum dico conti-
nua scilicet a benignitate mee
sumendo ubi omnibus est
dilectus glo gratia omnibus
mediatorum omnium hominum et
omnium angelorum et beatorum
receptus est de quo dicit
apostolus 3. hic est filius meus
dilectus in quo michi bene compla-
cui ipsum audite. Quam talis
non est inventus nec in
celo neque in terra qui aperi-
ret librum i. secreta ecclesia-
et nimis de servanda [illegible]
michi per [illegible] ecce vi-
cit" Iuda radix David
aperire librum et solvere septem
signacula eius solvere i. reple-
[illegible] redemptionis
figurata in lege et prophetis,
primum conceptio Christi. Quam naturam
[illegible] passio Christi [illegible]
[illegible] ad inferos [illegible]
[illegible] ascensio eius adventus
ad judicium [illegible]
[illegible] legis [illegible]
[illegible] amans
nobile [illegible]
devota benignum [illegible]
[illegible] alias
vestis, [illegible] nisi in
nobilissimo [illegible]
pulchritudo [illegible]
[illegible] clara luce [illegible]

Apoc. "leo de tribu

[illegible] sua [illegible]
filius [illegible] dorsat
devotio [illegible] cum benig-
nitati [illegible]
quo [illegible] felici [illegible]
[illegible] qui
filius [illegible] invenit, pulchrido
cognoscit. devotio [illegible]
[illegible] qualis est dilectus
[illegible] glorius [illegible] in
[illegible] admirabilis in
[illegible]
[illegible] est cum [illegible]
[illegible] amoro[illegible]
[illegible] gloriosus, [illegible]
[illegible] glorius
[illegible]
[illegible] tribuit [illegible]
[illegible] gau-
dia [illegible] pretiosus
[illegible] gloriosus
[illegible]
[illegible] amo[illegible]
[illegible]
[illegible] et addit [illegible]
[illegible]
[illegible] omnibus
[illegible] super [illegible]
[illegible] cum [illegible]
[illegible] et [illegible]
[illegible]
[illegible] manu [illegible]
[illegible] est [illegible]
est amorosus [illegible]
est amorosus [illegible] malus est
[illegible] amorosus
[illegible] ad [illegible]
[illegible] ad [illegible], bonus
ad [illegible]
est omnibus [illegible]
[illegible] omnibus [illegible]
[illegible] omnibus
[illegible]
in [illegible] omnis [illegible]
[illegible] in [illegible]
[illegible] ad [illegible] de [illegible]
[illegible] omnibus
[illegible] apertus [illegible]
[illegible] potestate [illegible]
[illegible] cum [illegible]
[illegible] omnibus [illegible]

gra(tia) leue sit ad hunc sed omnis
damnationis est omnis triplex
s. afflictionis. flagellationis corpo-
ree [illegible] corporis, desperatione
vite [illegible] hec est ira [illegible] capit
civitate [illegible], [illegible]
super [illegible] civitatem illam tribu-
[illegible] [illegible]. et carpenta
[illegible] eam [illegible] [illegible]
carpenta [illegible] [illegible], de quibus
super tribus sceleribus et super
[illegible] Damasci non convertam eum
quia trituraverunt in plaustris
ferreis Galaad, Damascus id est
potans sanguinem s. [illegible]
[illegible] [illegible] sanguinem [illegible]
[illegible] id est ab [illegible] i. [illegible]
[illegible] [illegible] [illegible] i. [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] id est [illegible] [illegible] [illegible]
qui [illegible] est, [illegible] [illegible]
capit [illegible] [illegible] ad se [illegible]
et [illegible] [illegible] [illegible] [illegible]
[illegible] damnatus est qui
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in voluptate [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] qui
gladio [illegible] [illegible] [illegible]
[illegible] qui longe [illegible] morientur
qui autem [illegible] gladio, [illegible]
et qui [illegible] [illegible] et [illegible]
[illegible] morientur et [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] longe [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] dei, [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] gladio
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] illa [illegible]

[illegible] est in [illegible] qui
[illegible]. [illegible] [illegible]
de [illegible] id est evaginabo gladium — xxv
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] qui [illegible] [illegible] est [illegible]
[illegible] voluptatis [illegible]
[illegible], voluptas [illegible] [illegible] — [illegible]
[illegible], [illegible] [illegible],
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible], [illegible]
[illegible] [illegible] [illegible]
[illegible] / Est [illegible] [illegible] — [illegible]
[illegible] [illegible], [illegible] — [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] pulvis [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible], pulvis [illegible]
[illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible], pul-
vis [illegible], pulvis
[illegible] [illegible]
[illegible] et [illegible] de
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible] — [illegible]
[illegible] in igne [illegible]
de [illegible] [illegible] in pulverem — [illegible] 3
[illegible] [illegible] [illegible] [illegible], [illegible]
pulverem [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

fremuit spiritu et lacrimatus
est et oravit gratias tibi
ago pater quia audisti me quam
dulcis [illegible] quod est omnibus
[illegible] / Omnibus [illegible]
[illegible] omnibus [illegible] nullus
[illegible] amaritudinis, nullus [illegible]
et consolacionibus, [illegible]
Christi suave est et omnibus
leve Math. xi habet quippe
amaritudinem in corde, in
manibus [illegible] in ore dum
Christi passionem predicamus, in
manibus, de exemplo quippe
passionis Christi alii ad mar-
tirium animantur, in corde
dum Christi passionis memo-
recordantur, de primo labia
illius stillancia mirram
primam / de secundo manus
mee distillaverunt mirram
et digiti mei pleni mirra
[illegible] / de tercio [illegible]
fasciculus mirre dilectus
meus michi inter ubera
mea commorabitur, Ecce ama-
ritudo in mirra, consolacio
in fasciculo. Audi amarum
ad Hebr. xi [illegible] ludibria
et verbera experti insuper et
vincula et carceres lapidati
sunt secti sunt temptati sunt
in occisione gladii mortui
sunt. Audi consolacionem [illegible]
[illegible] tanta [illegible]
sunt [illegible] immortalitate
plena est, [illegible]
[illegible]
[illegible] aut [illegible]
[illegible] in
exultacione portantes [illegible]
[illegible] Ecce [illegible]
[illegible] Sequitur quod [illegible]
Copiosus est [illegible] Dat
enim temporalia bona, dat
spiritualia, dat eterna, temporalia
quibus sustentemur, spiritualia
quibus adiuvemur, eterna
quibus [illegible]
[illegible]
[illegible] nobis
[illegible]
Item dat [illegible]

[illegible] et pulsibus turturum [illegible]
[illegible] et [illegible] dat
[illegible] de secundo ad
[illegible]
in altum [illegible]
[illegible] bona [illegible]
de [illegible]
et [illegible] dabis
[illegible] et [illegible] tunc
[illegible] dat filium
dat spiritum sanctum, dat [illegible]
[illegible]
[illegible]
pro [illegible]
in [illegible]
[illegible]
de primo [illegible] natus est
nobis et filius datus est nobis
de secundo Joh. xiv Rogabo patrem
meum et alium dabit paraclitum
vobis spiritum veritatis, de tercio
[illegible] in precium, de quibus
[illegible] apoc. ii [illegible] vincenti
dabo illi manna absconditum
[illegible] et dabo illi
calculum candidum [illegible] in
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] quia pater [illegible]
est filio [illegible]
[illegible] copiosus est et gloriosus,
gloriosus in [illegible]. Gloriosus in
filio, gloriosus in spiritu sancto, gloriosus
in [illegible], gloriosus
in [illegible]
[illegible] gloriosus [illegible]
[illegible] in [illegible]
[illegible]
in operibus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
de secundo [illegible]
[illegible] de [illegible]
[illegible]
[illegible]
[illegible]

glorificatus, in quo complacuit sibi [illegible] et filium dilectum in [illegible] qui regnat deus secundum [illegible] in angelis [illegible] in [illegible] in apostolis [illegible] in martyribus passionum in confessoribus disciplinam in hominibus vite [illegible] [illegible] dilecto fuit gloriosus et [illegible] [illegible] [illegible] et [illegible] [illegible] apostolis [illegible] angelis [illegible] in [illegible] [illegible] [illegible] in resurrectione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mirabilia [illegible] de [illegible] 38 [illegible] [illegible] est [illegible] [illegible] [illegible] de [illegible] [illegible] [illegible] galilei quid [illegible] [illegible] in celum qui [illegible] [illegible] assumptus est a vobis in celum sic veniet quemadmodum vidistis eum in celum. Ecce dilectus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dilectus dei filius [illegible] [illegible] deo [illegible] [illegible] [illegible] [illegible] caritatis [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] deus genuit deum [illegible] [illegible] in symbolo niceno deum de deo lumen de lumine [illegible] deus pater in [illegible] genuit deum filium in [illegible] [illegible] [illegible] [illegible] genuit [illegible] [illegible] [illegible] [illegible] [illegible] in persona [illegible] et alterum in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in persona quia una persona [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alterum in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alium in persona et alterum in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et de [illegible] [illegible] [illegible] formam inseparabiliter in [illegible] ergo

[illegible] alium [illegible] in persona et alterum in [illegible] [illegible] deus [illegible] formam non multiplicabilem [illegible] nec separabilem et [illegible] [illegible] deum [illegible] alium in [illegible] et eundem in [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] dilectus deus genuit dilectum deum [illegible] [illegible] genuit deum [illegible] quia [illegible] [illegible] [illegible] [illegible] pater [illegible] [illegible] [illegible] [illegible] et [illegible] pater [illegible] quia [illegible] dilecto [illegible] [illegible] dilectus filius ergo [illegible] [illegible] deus pater genuit [illegible] filium dilectum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia filius dilectus est [illegible] ergo [illegible] genitus est [illegible] deus pater dilectus [illegible] [illegible] immutabiliter [illegible] genuit filium dilectum [illegible] quia deus pater dilecto genuit filium dilectum immutabiliter [illegible] [illegible] [illegible] [illegible] immutabiliter [illegible] [illegible] [illegible] et [illegible] quia deus pater dilectus [illegible] genuit filium dilectum ergo [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] ergo [illegible] genuit [illegible] [illegible] et [illegible] quia deus immutabiliter est [illegible] ad filium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] paternitatis [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] celo [illegible] [illegible] [illegible] dilectus filius sit genitus de virgine matre [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] persona filii dei fuit ad incarnationem [illegible] virgine maria [illegible] alia persona et hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] filii dei [illegible] quia [illegible] [illegible] [illegible] filius [illegible] [illegible] [illegible] [illegible]

tale homo assimilabilis
ratione imaginis, ut homini
hic per imaginem rationis perfecta
bonitatis caritatis, magis [illegible]
quia imago filii quo ad com-
[illegible], et nam, secundum eam
essentia dei est eius ab alio
et ab eo alius, sic tamen pater
tamen ex se per generationem persona
sic filius est eius ab alio
et a quo alius, pater autem
eius non ab aliquo, a quo
est alius sed filius, spiritus
sanctus est eius ab alio, et a
quo non alius sed persona
perfectae [illegible] comparationis
pater in quo conveniunt quod
sit eius ab alio, similiter
cum spiritu sancto conveniunt
quia non invenitur quod ab eo
sit alius, et haec tamen [illegible]
[illegible] in filio et ideo [illegible]
imaginis magis convenit
quod sit unica in filio quam
in alia persona trinitatis
[illegible] [illegible], quia sicut
verbum intelligibile [illegible]
vocis sensibilis ad intellectus
manifestationem sic conveniens
fuit ut filius qui verbum
dei procedens a patre ut
[illegible] manifestum fieret
per unionem carnis in deitate
ad opus divinae manifesta-
tionis [illegible] filius
[illegible] magis congruebat esse in-
carnari in deitate ut qui
[illegible] ab aeterno a patre, temporaliter
[illegible] [illegible]
ut filius dei non [illegible]
[illegible] deitatem
in [illegible] cum habebat
[illegible] [illegible] [illegible]
magis fuit [illegible] [illegible]
ad reparationem hominis quia
[illegible] fuit homo [illegible]
[illegible] dei similitudinem

et aequalitate et quod [illegible]
[illegible] aequalis et [illegible]
quia est imago patris, [illegible]
[illegible] [illegible] filium [illegible]
et ideo illi magis [illegible]
sit [illegible], [illegible]
[illegible] vel indignum [illegible]
[illegible] magis convenit filio in-
carnari [illegible] ratione
reparationis [illegible] iste
[illegible] ex deitate. obediens
[illegible] [illegible] obedientie
est [illegible] obedientia quae [illegible]
[illegible] propter timorem est
obedientia quae [illegible]
propter commoditatem, est obedientia
quae [illegible] propter amorem,
propter timorem flagelli, propter
commoditatem lucri, propter amorem
dei et [illegible], [illegible] est [illegible]
[illegible] mercenarii, tertia filii
[illegible] est in [illegible]
[illegible] [illegible] cupiditate
[illegible] ex caritate [illegible]
[illegible] [illegible] accipitur, tertia
[illegible] [illegible] [illegible] obedi-
entis [illegible] flagellatus [illegible]
[illegible] ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ab eo [illegible] et repulsa
[illegible] sit [illegible] obediens [illegible]
ad flagelli [illegible] [illegible]
[illegible] sit obediens [illegible]
ad [illegible] [illegible] filius — obedien-
patri obediens usque ad mortem — tia
[illegible] obedientia bona, est
melior, est optima [illegible]
est quae [illegible] maior
[illegible] quae [illegible] [illegible]
optima quae [illegible] [illegible]
[illegible] indulget culpa [illegible]
[illegible] [illegible] [illegible]
accumulat [illegible] de [illegible]
[illegible] filii [illegible] [illegible] Col. 3
[illegible] de [illegible] alter alterius [illegible] 6
[illegible] [illegible] de [illegible] [illegible] [illegible]

Sic condescendit humiliatus Christus

omni creature cantare in celo [illegible]
habet delectum de sublata [illegible]
dicit ut sit spiritualibus exterius
suscepimus corporalis sic humiliatis
secundum tempus fuit una [illegible]
[illegible] venit surgit conatur
humiliavit se sed ut peccata nostra
deleret, ut sicut conditum
confessionem revelavit, ut flagella
nostri [illegible] ut dona
spiritualia maxima etiam in patria
nobis conferret, de [illegible]
deponit omnes vias et peccatis
in [illegible] omnes peccata
nostra, de peccato ad penitenciam reforma
bit corporis [illegible] vive et
figuratur tempore claritatis sine, de
per hoc secundo ergo mortua
a morte mortuis [illegible]
fratre [illegible] quia
mortis accidit salvatorem, sicut
vita accidit mortem, quia et mor
[illegible] via [illegible]
[illegible] quia [illegible]
[illegible] longe dampna
torum [illegible] et sicut [illegible]
[illegible] nec aliquem [illegible]
miseriam inde [illegible]
est limbus infantium in morte
originali [illegible] et sicut
in [illegible] nec etiam aliquid
inde liberavit. Tertius est purgatorium
et sicut [illegible]
[illegible] est limbus in
quo sancti patres [illegible] patres
et alii electi qui ante passionem
Christi in fide recta et caritate multa
de hac vita abscesserant
et ubi in tenebris manebant
donec [illegible] filius dei
[illegible] vinctos inde
liberavit Christus, et sicut [illegible]
de [illegible] ita ut a [illegible]
illuc [illegible] ita
[illegible] ingressus [illegible]
[illegible] de celo ad [illegible]
in spiritualibus in via ascendens
in [illegible] [illegible]

dixit domini hominibus in prima Luce 6
[illegible] cum audivit nec audi
audivit nec in cor hominis
ascendit, que preparavit deus di
ligentibus se. Sic humiliter et nostri
humiliari debemus quia [illegible]
cum sit [illegible] culpam humiliatis
sic Maria Magdalena
iacuit ad pedes Christi Luce 7
Item [illegible] mulier
humiliavit se cum [illegible] lavare Luce 8
ad [illegible] [illegible]
et [illegible] Item flagella [illegible]
humiliatus est [illegible]
[illegible] Item collata sunt
[illegible] sub lu
[illegible] humiliatus est
[illegible]
[illegible]
[illegible]
[illegible]
ad [illegible] incarnacio
[illegible] filio dei de [illegible]
virgine Maria [illegible]
[illegible] et [illegible]
[illegible] spiritus sancti [illegible]
[illegible] et [illegible]
[illegible] ordinavit
ad filiacionem et adoptionem et
[illegible] ut possetis
[illegible] per [illegible]
[illegible] qui est filius
[illegible] offerrem filii
dei adoptivi, et [illegible] ad
[illegible]
[illegible] et [illegible]
[illegible] et [illegible] filii
[illegible] angeli [illegible]
esse [illegible]
[illegible] et [illegible]
[illegible]
[illegible] angeli [illegible]
[illegible] quo se [illegible]
[illegible] est [illegible]
[illegible] nullum [illegible]
angeli [illegible]
[illegible] ad [illegible]
[illegible] qui est [illegible]
[illegible] angeli ad filiacionem
adoptivam qui filii [illegible]
[illegible] Christus hac magis

dicere filium sed ecce unus quam ipse
filius dei ergo aliqua vera persona
sic deduceretur consequenter semper dicunt
communicabis omnibus tribus personis
in divinis (dicitur communicantem
a parte in deitate eius assu-
mere in persona filii dei
dicitur incarnatam, [illegible]
[illegible] incarnato [illegible]
dicit [illegible] iste quod aliud
tribus personis, sed [illegible]
adhuc incarnato de illa
[illegible] ideo [illegible] persone [illegible]
alia sit album et non alteri
nisi soli [illegible]
et ad hoc [illegible]
[illegible] exemplum [illegible]
[illegible] tribus [illegible]
[illegible] una [illegible]
[illegible] ad [illegible]
[illegible] album
[illegible]
una sola [illegible]
[illegible]
filii dei [illegible]
[illegible]
persona [illegible] et alia [illegible]
[illegible]
et [illegible]
[illegible]
[illegible] aliqua [illegible]
aliquo [illegible] aliqua
[illegible]
[illegible]
albedini [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] convenit in [illegible]
[illegible]
in [illegible]
[illegible] una [illegible]
[illegible] una alia [illegible]
[illegible] intellectiva, aliam
[illegible] alia [illegible]
alia [illegible] alia [illegible]
[illegible] una [illegible]

[illegible] tota unit [illegible]
[illegible]
[illegible] una [illegible]
[illegible] et [illegible]
tribus [illegible] in [illegible]
in personis [illegible] differenter [illegible]
[illegible] et ipse ad
[illegible] tribus
personis [illegible] et ipse
ad personam filii solam [illegible]
persona filii dei [illegible]
deitatem [illegible]
[illegible] tribus personis [illegible]
[illegible] incarnatorum [illegible]
[illegible] pater et filius
[illegible] de deitate
[illegible] sanctus [illegible]
[illegible]
[illegible]
[illegible]
[illegible] magis [illegible]
[illegible]
[illegible] pater [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] filius [illegible]
[illegible] aliqua persona [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] alter [illegible]

posset sibi assumere creaturam si
placeret sibi dato enim quod aliquam
personam assumpsisset creatam de
virgine et esset filius virginis
hoc in nullo derogaret deo [illegible]
nihil [illegible] ubi humanitas ipso sit unio
non esset hoc inconveniens [illegible]
de hoc vero secundum quod [illegible] solum
reputatum et [illegible]
secundum hoc persona filii incarnata
non fuit cum incarnatio [illegible]
deduxit quod omnis alia persona
in divinis quam [illegible]
[illegible] congrue conveniat
tali [illegible]
ratio deputata est soli pro
rationalitati filii dei [illegible]
[illegible] in incarnatione [illegible]
in incarnatione [illegible]
solum quod est actio [illegible]
[illegible] conformiter ad totam tri
nitatem. Sed in incarnatione
duo intelliguntur scilicet actio et
[illegible] actionis [illegible]
incarnationis conformiter se
habet ad totam trinitatem sicut et
creatio. Unde sicut tota tri
nitas creat ita tota trinitas
operata est incarnationem. Sed terminus
actionis [illegible]
[illegible] ad [illegible]
superadditi [illegible]
[illegible] personis sed solum in per
sona filii dei [illegible]
dixi in libro [illegible]
[illegible] dilectus filius dei [illegible]
in [illegible] dilecto [illegible]
[illegible] edificamus [illegible]
templum spirituale [illegible] Johannis I
et habitavit in nobis [illegible]
[illegible] templum dei [illegible]
est [illegible]
[illegible] dilectus filius dei [illegible]
[illegible] spirituali que est filius
[illegible] de [illegible] Joh 3
oportet vos nasci denuo et
[illegible] quod natum est ex carne
caro est et quod natum est
ex spiritu spiritus est i. est nos

spiritualis et hec generatio est in
[illegible] Galatis [illegible]
[illegible] nascitur in [illegible]
[illegible] et [illegible] sit [illegible]
[illegible] hoc est [illegible]
et [illegible] dei quod [illegible]
[illegible]
est filia [illegible]
quod ipsa est [illegible] filia
quod [illegible] Math [illegible]
[illegible] fecerit voluntatem patris
mei qui est in celis, ipse
meus frater. [illegible]
est, de filia autem habetur Joh I
dedit eis potestatem filios dei
fieri [illegible] credunt in no
mine eius et I Joh V [illegible]
quod omnis qui natus est ex
deo non peccat [illegible]
[illegible] et malignus
non tangit eum [illegible] sicut [illegible]
[illegible] ita
[illegible] qui autem talis
[illegible] sit [illegible] Joh I qui
non ex sanguinibus neque ex
voluntate carnis neque ex
voluntate viri sed ex deo nati
sunt [illegible]
[illegible] qui [illegible]
[illegible] sua
[illegible] dicitur
[illegible] i. [illegible]
[illegible] qui [illegible]
[illegible] malo, et [illegible]
[illegible] dicitur
[illegible] scintilla
[illegible] in
[illegible] ad [illegible] que
appetit bonum [illegible]
[illegible] voluntas
[illegible] aut [illegible] in
[illegible] posset [illegible]
ad bonum stimulat et malo
[illegible] in ista [illegible]
[illegible] qui [illegible]
[illegible]
[illegible]
[illegible] ad [illegible]

infelicitatis sensibilis. Sed cum
ad iste spiritus sanctus. munificentius
communicamus et secundamus sit
ipsa benignitas i.e. bonitas pari-
ter cum gratiam et hec absque
omni violatione, quia nec
in [illegible] i.e. in [illegible]
peccandi nec in voluntate
[illegible] i.e. in desiderio mali-
tiam in voluntate viri i.e.
in [illegible] haberi. ac quod ma-
rialis fecunditas sed in deo
quicquid hic [illegible] dona-
tionem est, quod in talibus
[illegible] ut dicit [illegible] illud Luc 1
Ecce ancilla domini fiat mihi
secundum verbum tuum. sicut Maria
fuit [illegible] in corporaliter
filii dei sic et tales dicuntur
[illegible] [illegible] ps 81
Ego dixi dii estis i.e. per gratiam divine
[illegible] et filii excelsi omnes
[illegible] dii qui [illegible]
[illegible] aliquam virtutem divinam
que est [illegible]
[illegible]
Johannis [illegible]
caritatem dedit nobis deus pater
ut filii dei nominemur et simus,
i.e. per gratiam [illegible]
nos filios dei [illegible]
qualis est dilectus in dilecto,
et quia [illegible] et suavis
invenitur ps Cxliiij. Suavis
dominus universis et miserationes
eius super omnia opera eius.
Glo. suavis est dominus [illegible]
i.e. [illegible] suaviter disponendo
Sapientie [illegible] attingit a fine
usque ad finem fortiter quia
penetrat omnia [illegible] usque ad
infima et hec [illegible]
[illegible] et disponit omnia
suaviter [illegible]
[illegible] et [illegible]
[illegible]
[illegible] ad [illegible] et [illegible]
suos in [illegible]
[illegible]
et [illegible] valet hic suaviter
i.e. misericorditer. Sed quod

de primis qui [illegible] originali peccato
descenderunt et damnantur [illegible]
nos [illegible] aliqua [illegible]
[illegible] peccato originali
[illegible] solo [illegible] inflixisse
[illegible]
[illegible]
[illegible]
[illegible] habebunt
et [illegible] sine pena sensus
et [illegible]
[illegible]
[illegible] super omnia opera eius
et ita [illegible]
omnia opera super omnia opera [illegible]
[illegible] quia [illegible]
[illegible] super opera [illegible]
quia [illegible] super
opera iustitie quia [illegible]
[illegible] super opera [illegible] quia
super [illegible] et [illegible]
[illegible] deus non
derelinquit [illegible] et non [illegible]
[illegible] debuit opera sua et talis
[illegible] est a deo [illegible]
[illegible]
in [illegible]
est quia [illegible]
[illegible] et nos [illegible]
de primo ps [illegible] opera eius
[illegible] deus
[illegible]
[illegible] quod habes
quod non accepisti et [illegible]
[illegible] i.e.
[illegible] ad
et ad [illegible] et [illegible]
[illegible] de [illegible]
ps 88 Et veritas et [illegible]
[illegible] est, veritas [illegible]
[illegible]
[illegible]
[illegible] quia de [illegible]
[illegible]
[illegible] et [illegible]
[illegible] vite [illegible]
in aliqua [illegible] de [illegible]
[illegible]
[illegible]
[illegible] voluntate
[illegible]
[illegible]
[illegible] ad [illegible] deus est

operatus in angelis velle et perfi-
cere est quod angelus primo
debuit castra filiorum Israel pro-
tegentibus egyptiis posuit se
uero ex a tergo ante primo p(re)
cedit secundo comitatus tertio sub
sequitur / precedit ut via ostenderet
comitatur ut in via de latere
nullus et de latere ferit nullus
ostendit / subsequitur ut insidias
latronum prohibeat. in primo bona
voluntate inspirando quia
aliter nemo vellet bonum facere
in [illegible] inclinationem ad
malum [illegible] precedo voluntate
do / quia alias non comitaretur
illud in libro a temptationibus
[illegible] et demonibus [illegible]
cando / vel multiplicando illa
ne superent eam, unde dicitur
in ps. voluntate tuae tua
et sancta spirando et salvans
facit [illegible] precedens voluntate
subsequitur dicit omnia diligen-
tibus se a temptationibus de-
fendendo iste delatus in de-
fendendo suavis est in operibus
[illegible] suavis est in affectione
unde est suavis in affectione
... est suavis in
[illegible] de gustatione, de quo
dicitur Mattheus xxv in qua causa meum
suave est / et onus meum
leve. de secundo erat xxiiii o.
sapientia que ex ore altissimi
prodiit primogenita ante om-
nem creaturam ego feci in celis ut
oriretur lumen indeficiens /
de tertio ps. 33 Gustate et vi-
dete quoniam suavis est dominus.
glo. gustate scilicet interne sapien-
tie et [illegible] sentiendo / Regum
xiiii audistis quod illuminati sunt
oculi mei eo quod gustaverim
paululum de mello isto / et ex-
pedite dicendo et intellige
illud dicitur Regum xiiii ultio
gustavit et vidit quod bona
est negotiatio eius quasi qua
nihil est dulcius i. dulcissima
pallatum cordis iste qui sentit
sub sacramento etiam xxiiii o. capitulo
nullus sensus nec intellectus sensit
nisi qui accepit ... tandem
nisi qui sperat in eo scilicet quoniam
in se nec in aliquo creato / de
xviii o. in abdicatis homo qui
tacet in homine / ideo corpo-
ris benedictus qui tollit
in dulci amica sua gloria sentit
de ipso templum suum in quo
delecto Christus scilicet inveniatur et
gaudet in isto ... Et
tertius filius dei quem ... genera-
in delecto homine . fide et gratia
patre illo ex primo nobili
non sufficit ad generationem carnale
requirit duo scilicet ... et forma
sic ad spiritualem . duo scilicet fides
que generat virginem mater et gratia
que generat ... formam fi-
lii nobis ... filia dei mater
ut Hugo ... nobilis / et hec gratia
requiritur in homine ex templum
effectus ex primo effectu est ... gratia
... sicut ... ... manente
in ... 1 Johannes 3 qui manet
in deo scilicet per gratiam non peccat
scilicet quia deus in eo manet gratia
scilicet quam ... non potest stare in eodem
cum gratia non ... qui fecerit
peccatum ... ex diabolo est / et qui
peccatum ex gratia qui fugat peccatum ex
ipso gratia que ... talis
et ... qua ... sicut adherens
mundo ... sicut ... / sic per
... filius qui adhibet per
1 Johannes v omne quod natum est
ex deo vincit mundum et hec
est victoria que vincit
mundum fides nostra scilicet de ubere
incarnato / ... quod ducit
ad regnum dei sicut filiatio ad
hereditatem patris Johannes in
nisi quis renatus fuerit ex
aqua et spiritu non potest intrare
regnum dei / Et ... talis
... scilicet templum dei de
tali homine ... in templo
suo sancto scilicet hominis delicta

qui factus est templum dei filius
et nos sanctum est templum
illud quia firmiter funda
tum fide firma, elevatum spe
[illegible] augmentatum per caritatem
largitur per sapientiam [illegible]
per caritatem, fundatum per divinam
gratiam [illegible] et nostis quia
templum dei estis et spiritus
dei habitat in vobis [illegible]
gratiam. Si quis autem templum
dei violaverit disperdet illum
deus. templum enim dei sanctum
est quod estis vos. templum
dei violant qui faciunt de
eo cavernam latronum ut gu
losi, luxuriosi [illegible]
[illegible] stabulum [illegible]
ut [illegible] speluncam la
tronum ut rapaces [illegible]
[illegible] belli ut [illegible]
[illegible] ut [illegible]
Babel ut superbi. Et [illegible]
in [illegible] quia membra
vestra templum sunt spiritus sancti
qui in vobis est quem
habetis a deo et non estis
vestri. Empti enim estis precio
magno. Glorificate deum et
portate deum in corpore vestro
quod quia factus templum dei
sanctum [illegible] quod [illegible]
[illegible] vere [illegible]
deducitur sequitur [illegible]
quod [illegible] ad filios dei
[illegible] 21 de [illegible]
dei [illegible] II [illegible]
[illegible] dei [illegible] filii dei
[illegible] vivimus enim
[illegible] filius dei [illegible] na
natura filius dei ut nos
filii [illegible] filii dei per [illegible]
gratiam [illegible] [illegible]
[illegible] [illegible] per quam
nos [illegible] suscepit a nobis
et [illegible] sue natalis
[illegible] effectus
[illegible] ut nos in [illegible]
[illegible] et
[illegible]

et nisi [illegible] admittamus
et quod [illegible] dominum [illegible]
[illegible] homo [illegible]
ne [illegible] [illegible] [illegible]
quod [illegible] dei data nobis [illegible]
habenda [illegible] dei [illegible]
[illegible] et [illegible]
[illegible]
facti [illegible] filium dei [illegible]
[illegible] [illegible]
[illegible] in [illegible]
[illegible] natus est
et [illegible]
dei quem [illegible] deo [illegible]
[illegible] dei gratia dei
[illegible] illud ab omni [illegible]
et malignus non tangit
illud [illegible]
[illegible] superat
[illegible]
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] patrum
[illegible] ante [illegible]
[illegible] filii et [illegible]
[illegible] nati
[illegible]
[illegible]
[illegible] nati sunt [illegible]
[illegible] dei [illegible]
[illegible] maledicta [illegible]
[illegible] Job [illegible]
[illegible] Job [illegible]
[illegible]
in qua natus sum et [illegible]
in qua dixit [illegible]
[illegible]
[illegible] nativitatem
[illegible]
[illegible]
[illegible] nos [illegible]
[illegible] nativitate [illegible]
[illegible] in [illegible] dei [illegible]
filii [illegible] istam nativitatem [illegible]
[illegible] [illegible] in [illegible]
[illegible] nativitatem
[illegible]
[illegible]
[illegible] sub hac intentione [illegible]
[illegible]

hic celebramus nativitatem Johannis
baptiste quia natus est sanctus et
natale aliorum [illegible]. Sic celebratur
nativitas beate virginis non [illegible]
[illegible] corporis sed [illegible] nativitatis
eius natale plenius. Quare sic
celebramus nativitatem Christi quia
venit ex sola bonitate dei pro
redemptione generis humani. Sicut
dicit doctrina cuius [illegible]
plenum fieri [illegible] nativitatis
Johannis que est esse in ventre
prima. que dicitur in nativitate
virginis [illegible] que est esse
in gratia que vel dicitur in
nativitate Christi que est esse in
vita celesti in qua regnat
[illegible] consummata

Dilectus meus candi
dus et rubicundus elec
tus ex milibus. Can. v.
[illegible] predictum [illegible]
[illegible] est
[illegible] que [illegible] sit
[illegible] in ipso [illegible]
dilectus [illegible]
et [illegible]
[illegible]
[illegible] ecclesia [illegible]
[illegible]
[illegible]
[illegible] autem
[illegible]
[illegible] electus ex milibus
[illegible] dilectus
meus candidus [illegible]
[illegible] rubicundus [illegible]
[illegible] sponsa [illegible] dilectus
meus [illegible]
[illegible] candidus [illegible]
[illegible] rubicundus [illegible] passus
[illegible] deum et hominem [illegible]
[illegible] dilectus [illegible]
[illegible] adolescentule i.
[illegible]
[illegible] dilectus [illegible]
et [illegible] dilectus
meus que [illegible]

est candidus [illegible]
est cum [illegible] incarnationem [illegible]
potentia dei [illegible] candor
lucis eterne. Sap. vii et i [illegible]
qui [illegible] lucem inaccessibilem
et ideo nemo ad eum potest
accedere nisi trahatur a deo. Joh.
[illegible] nemo potest venire ad me
nisi a patre meo trahatur et
ille qui [illegible]
et infra dicit quod [illegible]
[illegible]
[illegible] nec [illegible]
in hac vita ego [illegible]
[illegible] homo
et vivet [illegible]
[illegible] et [illegible]
[illegible]
ipse homo quare rubrum est
vestimentum tuum [illegible]
[illegible] ad [illegible]
quo ad [illegible] candidus
[illegible] splendor glorie ad
hebr. i et [illegible]
ad [illegible] deus [illegible]
[illegible]
[illegible]
[illegible]
[illegible] virgo [illegible]
[illegible] et ysaie [illegible] ecce virgo concipiet
et pariet filium et vocabitur
nomen eius emmanuel et [illegible]
[illegible]
passus i petri [illegible] Christus passus
est pro nobis, nobis relinquens
exemplum [illegible]
[illegible]
et i petri [illegible] qui peccatum non
fecit [illegible]
[illegible] [illegible]
[illegible]
[illegible]
nemo [illegible]
[illegible]
et candidus in nativitate
rubicundus in vita et passione
vel candidus in [illegible]
[illegible] rubicundus in [illegible]

electus ex milibus hic dilectus
rubicundus sponsus a gratia et
decore [illegible] in attrahendo et
flavendo caput eius aurum
[illegible] ergo electus signa p[ro]p[ter] nam
ut quidam electus ex milibus
i. [illegible] effectus [illegible]
et gratia repletus quia [illegible]
p[er] ancille signatur quo [illegible]
[illegible] nec [illegible] hic est
de quo dicitur [illegible] [illegible]
de ancille regina et ipsa
apprehendit septem mulieres
virum unum iste est electus
de qua dicitur ysaie xliiii ecce
servus meus suscipiam
eum electus qui [illegible]
sibi in illo anima mea vel
electus ex milibus i. parvulus
hominibus ut angelus [illegible]
sedet ad dexteram maiestatis
in excelsis tanto melior an-
gelis effectus quanto differentius
nomen pre illis hereditavit
[illegible] ab angelis electus in [illegible]
[illegible] ad [illegible] [illegible] et [illegible]
hic septem in quibus fuit electus
[illegible] in plenitudine gratie
[illegible] dicitur ysaie xlii [illegible]
[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ergo in
[illegible] [illegible] [illegible]
non clamabit neque accipiet
[illegible] [illegible] [illegible] vite
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
dicitur [illegible] quam [illegible]
[illegible] de passione [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in virtute [illegible]
[illegible] primo in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] dicitur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] signatur
que [illegible] ex omnibus [illegible]
[illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible]
que apperiens septem signacula
que [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible]

quibus illa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] signaculum
scilicet nativitatis nobis apperitur
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] modo
[illegible] [illegible] signaculum scilicet
[illegible] nobis apperitur scilicet
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] scilicet [illegible] nobis
apperitur scilicet a [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] signaculum
[illegible] ad [illegible] [illegible]
apperitur scilicet [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] nos [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] signaculum [illegible]
[illegible] apperitur scilicet [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et de
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] suis [illegible]
[illegible] [illegible] [illegible] signaculum
[illegible] [illegible] nobis apperitur
[illegible] [illegible] que [illegible]
scilicet [illegible] [illegible] que [illegible]
[illegible] [illegible] [illegible] et in [illegible]
[illegible] [illegible] in [illegible] corpore
[illegible] [illegible] et [illegible]
[illegible] in [illegible] [illegible]
[illegible] signaculum [illegible]
[illegible] [illegible] nobis apperitur
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] plus [illegible] [illegible]
[illegible] [illegible] [illegible] ex tota [illegible]
[illegible] ex tota mente et [illegible] [illegible]
ex tota [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] signaculum
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est
[illegible] que [illegible] et [illegible]

[illegible] [illegible]
septem signacula

tremens dilexit deum in perpetue
honoratis dignitatibus sublimatis
unde causa amoris complexit
et apud aurore per variorum
natus virginis subiit, hec pro
firmitatem est candidus de
a virgine natus, a labe peccati
mundus, et apte rubicundus
martirio quando pro [illegible] lavit
sanguine suo, a deo patre electus
ex milibus angelorum ceterorum
dignitatibus ut per eos [illegible]
ordinibus, per millenarium notatis
vera perfectio, [illegible] electus
est ex milibus s. ex omnibus
perfectis ad redimendum genus
humanum quod nullus alius potuit
facere et nemo quam ipse [illegible]
[illegible] pro [illegible] suis dilectis
laudatur ut per innocentiam
vite, et per martirium quam per
hec subiectus ad castitatem
et patientiam informandum per
hec maxime salvantur ut
solet hec sancte [illegible]
l. castitate merito [illegible]
[illegible] in patria vere posse-
[illegible] [illegible] [illegible], ideo sponsa
[illegible] laudat dilectum [illegible]
ex utrimque colore quia candi-
dus et rubicundus, et sin-
gulari decore electus ex mi-
libus, l. ex omnibus perfectis [illegible]
angelis et hominibus [illegible]
vel sic exponit dilectus meus
candidus et rubicundus [illegible]
dius quia in carne apparens
peccatum non fecit nec inventus
est in ore eius dolus, rubicundus
quia lavit nos a peccatis nostris
sanguine suo, et hoc primo
candidus post rubicundus
quia prius de sanguine factus
venit in mundum, et post
modo sua passione cruentatus
exivit de mundo, electus ex mi-
libus quia ex omnibus [illegible]
[illegible] [illegible] mediator dei
et hominum per quem [illegible]
[illegible] assumptus [illegible] [illegible]

de celo [illegible] [illegible] sunt
hec est dilectus meus in quo
mihi bene complacui l. in quo
[illegible] [illegible] quod [illegible] offendit
et omne pondus [illegible] in quo
gaudium inveni [illegible] de illo
hec dicit [illegible] [illegible] de
nullo [illegible] [illegible], [illegible]
ex omnibus non inveni sub
[illegible] [illegible] [illegible] refulgente
hec etiam in [illegible] [illegible] [illegible]
intelligi [illegible] non [illegible]
declarat [illegible] [illegible] solummodo
hec [illegible] [illegible] [illegible]
[illegible] [illegible] et ipse [illegible]
[illegible] [illegible] [illegible]
[illegible] vel sic exponit dilectus
meus candidus [illegible] candidus
et rubicundus [illegible] [illegible]
quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]
accepit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
rubeus est electus vel ex milibus
est quia ex [illegible] [illegible]
[illegible] [illegible] nullus sine pecc[ato]
[illegible] ipse non solum sine
peccato fuit, sed etiam peccatores
[illegible] [illegible] sua et [illegible]
[illegible], [illegible] vel sic dilectus
meus candidus et rubicundus
l. in colore [illegible], electus
ex milibus, l. in milibus
[illegible] [illegible] [illegible]
[illegible] pro claritate intellectu-
[illegible] [illegible] [illegible] [illegible] ergo
[illegible] sponsa [illegible] [illegible] laudat
sponsum [illegible] de [illegible] ut de
candore rubedine claritate
et [illegible] [illegible] [illegible] [illegible]
in [illegible] sponse [illegible] illo apto
[illegible] non [illegible] sufficientur lau-
dare te, quid [illegible] ego ut lau-
dem te [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible]
laudabunt [illegible] aut mortis
[illegible] aut vanitatis [illegible]

Tu lux ego tenebre tu vita
ego mors tu vitalis ego homo
mortalis similiter ego [illegible]
q[uod] [illegible] sed [illegible] aut ego
sed [illegible] iste [illegible] et [illegible] angel
super illo scripto sermone [illegible]
eius meam laude ut canticum
[illegible] dic magnificat anima mea do-
minum [illegible] sine intermissione tam
in prosperis quam in adversis
[illegible] iste ut [illegible] lau-
det suum creatorem cum omnibus
ad laudandum invitans simul ego
[illegible] vox [illegible] vacans aut in
[illegible] in genere [illegible] [illegible]
[illegible] [illegible] diebus continuis
[illegible] recipit [illegible] unius [illegible] lau-
dat [illegible] per hec facit sponsus
dilectus [illegible] candidatus
et [illegible] aliquibus [illegible] laudat
deum [illegible] a iustitia et ut ip-
se [illegible] placet declinat [illegible]
ipsa [illegible] [illegible] [illegible]
primo cum sponsa [illegible]
[illegible] laudat sponsum
suum de candore [illegible]
sponsa [illegible] laudet sponsum
suum de rubedine [illegible]
cum sponsa [illegible] laudet
sponsum suum de electione et
mille [illegible] in primo [illegible]
quia [illegible] cum sponsa [illegible]
[illegible] laudat sponsum
suum de [illegible] [illegible]
[illegible] in [illegible] [illegible] dilectus
meus candidus [illegible]
[illegible] apparuit [illegible]
et [illegible] candidus de
inde rubicundus [illegible]
[illegible] sanguine [illegible] venit
[illegible] de inde [illegible] passione
[illegible] [illegible] de [illegible] hic solus
dignus [illegible] [illegible]
de celo hic est [illegible]
dilectus in quo mihi complacuit
[illegible] in quo nil [illegible]
[illegible] offendet et [illegible]
[illegible] in quo [illegible]
[illegible] et [illegible] [illegible]
de mille [illegible] [illegible]

aut ex aliis [illegible] [illegible] [illegible]
[illegible] originalis pecca-
ti et [illegible] ego [illegible]
[illegible] originale [illegible]
et [illegible] ex mille [illegible]
[illegible] originale [illegible]
candidus [illegible] de virgine [illegible]
[illegible] electus ex mille
a patre [illegible] de virgine quia
solus [illegible] iste [illegible]
[illegible] sine [illegible] inventus
est [illegible] in ore eius [illegible] [illegible]
rubicundus in cruce [illegible]
[illegible] est et [illegible]
sanguine [illegible] electus
ex milibus a [illegible] solus dignus
[illegible] libri et solvit
signacula eius [illegible]
[illegible] in [illegible]
a [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] nos
[illegible] ut [illegible] [illegible] per
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ad [illegible]
quod [illegible] candidus [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] ut [illegible] [illegible]
[illegible] et in [illegible] mutabilis
[illegible] ut [illegible] [illegible]
nati [illegible] mutant in
[illegible] [illegible] [illegible]
a [illegible] ut [illegible]
[illegible] [illegible] est variabilis
quia varietas [illegible] et vani
tatis [illegible] quia iste in
[illegible] [illegible] [illegible] est [illegible]
[illegible] ut iste in [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] ut in [illegible] [illegible]
[illegible] est claritas ut in libro
de [illegible] [illegible] [illegible]
[illegible] [illegible] XXI in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

non offerat sacrificium / Albugine
scilicet in oculo cum secularia libenter
intendit contemplatur [illegible] quia
inordinate secularium nimis
et intentius plus in illis delectatur
cum de divinis videt ut quod bubo
cuius nimia scilicet albuginem
in oculis in die videt non potest
sed in nocte. Levitici XXI. de vero
aurib(us) Auribus abstinentes dicuntur apoc. 22
[illegible] in [illegible] narrat ypocritas
sepulchris dealbatis dicens ve vobis
scribe et pharisei ypocrite quia si
miles estis sepulchris dealbatis
que foris apparent hominibus speciosa
sed intus sunt plena sunt ossibus
mortuorum et omni spurcitia
[illegible] vestibus mundis [illegible] dicuntur
Ecclesiastici 9 omni tempore sint vestimenta
tua candida et oleum de capite
tuo non deficiat. i. gratia dei
[illegible] nunc / Et vestimenta [illegible]
[illegible] usque ad mortem [illegible]
[illegible] candidi [illegible]
[illegible] candidum, et [illegible]
sed sine [illegible] / de quo apocalipsis
[illegible] [illegible] date sunt eis singule
stole albe [illegible] quia in [illegible]
vita candor nitore [illegible]
baptismum, et in [illegible]
ac [illegible] data est gloria
[illegible] / Et ideo [illegible] vincenti
dabo illi calculum candidum
i. vincentibus date claritatis decora
[illegible] calculus fuit lapillus
qui est [illegible]
et lapis scilicet candor iste sine [illegible]
[illegible] esse [illegible]
[illegible] civitatis / ut candore
[illegible] fervor [illegible]
caritatis [illegible] animi
[illegible] ad [illegible]
[illegible] / et [illegible]
[illegible] / [illegible]
et qualem statum scilicet civitatis
[illegible] pedes
qui ducunt ad celum scilicet [illegible]
qui portant pacem [illegible]

scilicet oculos de quibus [illegible] qui
intelligit per cognitum et [illegible]
[illegible] scilicet auris de quibus supra
dictum cum scilicet auris audientes
claudat / non sunt nigra de
terra et luta scilicet intellectu talia
habent cum scilicet [illegible] habita
et inhabitabilis / manet et
manebit in se [illegible] candoris
venit a candidus / ad cuius
a candido dicitur [illegible] esse albus vel
talis et candida res candet
et ferri flamma candet / et iste
tractus a ferro quod candet [illegible]
[illegible] tale candorem ferri quanto can
didius tanto calidius / et
caritas quanto ferventior tanto
amplior et ardentior est [illegible]
candidum ab albo differt [illegible]
[illegible] est. / candidus vero [illegible]
[illegible] et studio [illegible]
[illegible] candori datur studio
[illegible] quedam pallor [illegible]
candidum quasi luce [illegible]
[illegible] Sic lux
candor [illegible]
est candor lucis [illegible]
[illegible] de quo [illegible]
laudat sponsa sponsum dicens
dilectus meus candidus scilicet can
dore lucis [illegible]
[illegible] est lux [illegible]
[illegible] essentia dei
[illegible] candoribus [illegible]
[illegible] / [illegible]
in oculis [illegible]
[illegible] vite viam [illegible]
[illegible] civitatis [illegible]
lux [illegible]
[illegible]
oculis [illegible]
lux [illegible]
[illegible]
[illegible] lux dei
[illegible]
[illegible] / [illegible]
qui lucem [illegible] et aliud
lux [illegible] scilicet paucos [illegible]

lucē creatura dei sicut in magna
vniuersi bona sunt. et sicut
intelligencia creata hec est
lux que angelos et animas in
celis plenius sua visione facit
hec est gracia animas cordis per
contemplacionem illuminat. hec
est que solis lucem in mundo
renouantibus vt candele
lucem in carne positis pre
bet gracia de tenebris ad lucem
de morte ad vitam de exilio
ad patriam remeare possunt.
vnde dicitur quod habitat lucem
inaccessibilem, nunquam ad illam
lucem non accedunt sancti de
quibus dicitur [illegible] alii modo
accede cum ipsi deum viderint
sed gracia ad eam nemo per
accedit nisi cui ipse deus do
nauit vt accedat. ideo ipse
ipsam inaccessibilis est. nemo
enim ad eam accede nisi quem
deus voluit vt accedat. cui
autem donauit ipse accedit. an
gelus primus voluit ad eam
accedere ex presumpcione. non potuit
sed [illegible] nichil [illegible] est
ab illa luce. Ideo augustinus vocat
eam in libro soliloquiorum ad
deum c. 3. vere tenebre super
faciem abyssi erant [illegible] et
dixit lumen, vere caligo te
nebrosa super aquas [illegible]
[illegible] et [illegible] sicut
[illegible] candor est inmaculatus
singularis in [illegible]
[illegible] candidus
christus [illegible]
[illegible] iusticie pulc
[illegible] integro [illegible]
vnde [illegible] iudicit et
sancti venit in [illegible] past
mundi [illegible]
[illegible] de mundo ad patrem
[illegible] candor est [illegible]
speciosus complexionis [illegible]

xlx

tue et pulchritudine procede ad
regna [illegible] et [illegible]
spiritus refert ad [illegible] magna
[illegible] apparuit in [illegible]
[illegible] pulcritudo refert ad
[illegible] pulchritudine sua [illegible]
[illegible] excellit que in [illegible]
est vt in causa et [illegible]
in aliis [illegible] in effectu. Ideo
dicitur in [illegible] speciosus forma
[illegible] angeli in [illegible]
[illegible] pulcritudo est iusticie
[illegible] capitulo xiiii [illegible] solis
[illegible] stellarum celi [illegible]
[illegible] pulcritudine delectata [illegible]
[illegible] pulcrum [illegible] in sole
quia pulchritudinem [illegible]
et luna et stellis [illegible]
[illegible] creauit [illegible]
[illegible] speciosior est
[illegible] forma [illegible]
[illegible] speciosus [illegible]
speciositas [illegible]
[illegible] est [illegible]
[illegible] et [illegible]
[illegible] pulchritudine [illegible]
et non [illegible]
[illegible] magnitudine [illegible]
cognoscebat magnitudinem [illegible]
et [illegible] et speciem [illegible]
[illegible] sapienciam filii et
[illegible] intelligencia
bonitate spiritus sancti [illegible]
[illegible] pulchritudinis [illegible]
[illegible] ipse creature [illegible]
[illegible] excellit [illegible]
[illegible] hec [illegible]
[illegible] sponsa
[illegible] laudem
sponsi sui [illegible] laudat
[illegible] singularis [illegible] naturalis
[illegible] complexionis [illegible]
[illegible] patet hec [illegible] ex
[illegible] sponsa [illegible]
[illegible] hec [illegible]
[illegible] sponsa dilectum suum laudat
[illegible] ex
[illegible] hec
[illegible]
[illegible] videri [illegible]

quando visu nullo [illegible] sed ra[illegible]
[illegible] videtur quia [illegible] qui [illegible]
[illegible] [illegible] sed [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible] non
[illegible] videtur per tempus i. [illegible]
[illegible] qui [illegible] tempus [illegible] illa
[illegible] [illegible] quia [illegible] nemo
[illegible] [illegible] [illegible] vita ista [illegible]
[illegible] vivunt in isto [illegible]
temporalis sed [illegible] [illegible]
vita [illegible] quomodo modo
moriatur [illegible] omnis [illegible]
a tempore [illegible] vita alienatur
a temporalibus [illegible] [illegible]
to [illegible] [illegible] [illegible]
[illegible] [illegible] in tempore [illegible]
tempus [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible]
vita nullus est [illegible] [illegible]
nemo ita [illegible] [illegible] dei
qui [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] nemo [illegible]
[illegible] [illegible] [illegible] est vita
[illegible] [illegible] [illegible] in [illegible]
vita [illegible] non [illegible] [illegible]
[illegible] sed [illegible] et [illegible]
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] temporalis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] videri non [illegible]
[illegible] [illegible] sponsa [illegible]
sponsus [illegible] [illegible]
[illegible] non [illegible]
[illegible] [illegible] [illegible] et
[illegible] [illegible] ad [illegible]
altitudo divitiarum sapientie et
scientie dei quam [illegible] [illegible]

[illegible] causis et investigabiles
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible]
[illegible] [illegible] illius [illegible]
[illegible] et [illegible] [illegible]
esse [illegible] non [illegible] esse aliqua
[illegible] quia [illegible] esse
[illegible] [illegible] esse [illegible] esse
[illegible] et [illegible] [illegible]
et [illegible] [illegible] [illegible] hoc
est [illegible] sponsa [illegible]
[illegible] [illegible] [illegible]
[illegible] quod [illegible] [illegible]
[illegible] [illegible] non [illegible]
[illegible] [illegible] doctor [illegible]
[illegible] [illegible] doctor [illegible]
[illegible] flagellatoris [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible]
[illegible] sponsa [illegible]
sponsus [illegible] de [illegible]
[illegible] [illegible] omnia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] gratis dei
[illegible] [illegible] gratis
[illegible] [illegible] non [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] gratis [illegible]
[illegible] [illegible] gratis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] a [illegible]
[illegible] a [illegible] [illegible]
[illegible] [illegible] dei [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] illi et [illegible]
[illegible] [illegible] dei [illegible] esse [illegible]
[illegible] [illegible] est quia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] [illegible] non [illegible] [illegible]
[illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] in domum suam [illegible]
in celum [illegible] in militantem
et tota in triumphante et
stat sunt in domo sua quis
[illegible] caritatis et virginitatis non
[illegible] despiciunt se pro amore
dei sui quam multi tanta
passa sunt, et quam nostrum quod
pro tantis beneficiis pro deo se
[illegible], quid et ei restat
nisi gratias agere et non repu
dire, et non pro aliquid re
valemus ei reddi. Augustinus
[illegible] quid corda [illegible]
ei gratias agant pro tantis sunt
[illegible] et [illegible] quando nobis
[illegible] pascendo [illegible]
[illegible] nos ad bonum [illegible]
[illegible] laudat [illegible]
[illegible] motus candidus
dilectus [illegible] consuetudine
[illegible] hominum movent
omnia corda [illegible] in [illegible] tamen
sed ad bonum [illegible] et [illegible]
velle sed bonum et [illegible]
in bono [illegible]
in [illegible] a [illegible] dominus mota
est [illegible] est enim motus [illegible]
mentis sensualitas et [illegible]
[illegible] est in voluntate
[illegible] in delectatione [illegible]
in opere quia deus movendo
voluntatem movet et sensualitatem
et movendo sensualitatem movet
[illegible] corporis humani
[illegible] mota est [illegible] non sta
[illegible] deus [illegible] movet
movet et invitat ad sta
bilitatem non ad delicias, non
enim legitur quod Christus [illegible] cocta
aliqua comederit sed [illegible]
[illegible] et [illegible] piscis assi
igni et de agno paschali pre
ceptum est ne sit coctus
sed assus igni Exodi 12 non in aqua
cocti sed igni assi [illegible] non
querimus delicias [illegible]
sed sustentationem nature corruptibilis.
Item [illegible] est candor [illegible]
candor gratie [illegible] Iob 34
nonne vestimenta tua candida
sunt cum perflata fuerit austro
terra, auster spiritus sanctus est

enim preclaro est [illegible]
vestimenta tua [illegible] ...
[illegible] candidam. Item
est candor innocentie de quo Canticorum 5
dilectus meus candidus. Item est can
dor castitatis sive temperantie
Trenorum 4 candidiores sunt Naz
zarei eius nive rubicundiores
ebore antiquo et saphiro pulchriores.
Candor nivis ad castitatem
pertinet, nitor lactis ad miseri
cordiam, rubor eboris ad caritatem, pulchritudo
saphiri ad contemplationem. Item est can
dor iustificationis seu penitentie
Apocalypse xix datum est illi
ut cooperiat se byssino splen
denti et candido, byssinum enim
iustificationes sunt sanctorum. Ut [illegible]
dicitur quod debet esse splendidum
per [illegible] et candidum per
famam. Item est candor eloquentie
Genesis 49 de Iuda filio Iacob:
dentes eius lacte candi
diores. Dentes [illegible]
[illegible]
[illegible]
Item est candor [illegible]
Ecclesiastes 9 omni tempore sint vestimenta
tua candida, [illegible]
[illegible]
[illegible] Apocalypse xv dicitur quod angeli
[illegible] exierunt de templo vestiti
[illegible] lapide mundo et candido.
Item est candor [illegible]
Iacobi 2 si introierit in con
ventum vestrum vir anulum aureum habens
in veste candida, et introierit
et pauper in sordido habitu
et intendatis in eum qui indutus
est veste preclara et dixeritis
ei tu sede hic bene, pauperi autem
dicatis tu sta illic, nonne iu
dicatis apud vosmetipsos et
facti estis iudices cogitationum
iniquarum [illegible]. Item est
candor vultus Luce xxiv [illegible]
candor lucis sicut in vultu
[illegible] [illegible] [illegible]

candor rutilus / candor petri
velut sic a sacerdoti est [illegible]
pure, spiritum septem dierum / totum
opus [illegible] bonum designant ut
[illegible] cuiusque [illegible] est candor
[illegible] capitulo unde candidi
[illegible] et in [illegible]
[illegible] ix [illegible]
[illegible] status [illegible]
et [illegible]. quia [illegible] vestimenta eius
facta sunt candida id est splendida
nimis. / Dixi in [illegible]
qui dicit ad sponsa dilecte
[illegible] de rube
[illegible] quod rubor est [illegible]
est enim coccinus / est roseus
est purpureus. coccinus est
[illegible] roseus candidior
purpureus [illegible] coccinus quia
[illegible] quia ignem imitatur
roseus candidior quia [illegible]
[illegible] candor et rubor [illegible]
purpureus [illegible] quia eius [illegible]
regia vestis honoratur. In
coccineo designatur ardor [illegible]
[illegible] passionis. In rosea [illegible]
[illegible] candor mixtus amore
[illegible]. In purpureo regia
dignitas [illegible] de [illegible]
[illegible] xvi [illegible] examini
[illegible] sicut examinatur in
[illegible] xxiii in igne
[illegible] argentum et aurum de
[illegible] puritate et [illegible]
[illegible] super [illegible]
et [illegible]
[illegible]
[illegible] de [illegible]
deus [illegible] qui [illegible]
quia [illegible] accipiet
coronam vite quam deus ac
[illegible] qui diligunt illum
[illegible] deus [illegible] temptationes
[illegible] ad [illegible] electorum
[illegible] quia [illegible]
[illegible] adulterium
[illegible] deus

et quia maxime [illegible]
[illegible] sanguine [illegible]
[illegible] xpo [illegible] quoniam
[illegible] in [illegible] et [illegible]
[illegible] dilexit nos et lavit
nos a peccatis nostris in sanguine
suo et fecit nos regnum
et sacerdotes deo et patri suo
sacerdotes id est offerentes hostias
laudis acceptabiles [illegible]
[illegible] offerentes aliquid
deo [illegible] nos [illegible]
[illegible] oblationis. et i petri ii
vos autem genus electum regale
sacerdotium gens sancta [illegible]
[illegible] ut virtutes eius
[illegible] qui de tenebris vos
vocavit in admirabile lumen
suum / In designatione primi
fuit xpus vestitus in passione
sua [illegible] coccinea [illegible]
[illegible] unde dicitur esse rubicundus
Inde significationi [illegible] apparuit
angelus ad sepulcrum in rubeo
et candido colore erat enim
aspectus eius sicut fulgur
et vestimenta eius sicut nix
[illegible] xxviii erat enim in eo
rubor [illegible] caritate albedo
[illegible] puritate / horum mixtura
[illegible] sicut [illegible]
[illegible] fuit / xpus in passione
sua [illegible] coccinea [illegible] alba
veste indui legitur / fuit
[illegible] vestitus purpura ut
dignitatis quam [illegible]
post ascensionem [illegible]
[illegible] in [illegible]
regia [illegible]
[illegible] illa [illegible]
[illegible] / [illegible] xpus in [illegible]
[illegible] passus
est [illegible] xpi in missa [illegible]
[illegible] ad [illegible]
de corporis [illegible] vel quia quidam
[illegible] qui [illegible] semel [illegible] [illegible]

qui non [illegible] per mani-
feste, dicit ergo sponsa dilectus
meus candidus et rubicundus
candidus [illegible] que solare
incarnato, est rubicundus per
passionem que sola redemptionem
candidus ut placeat, rubicun-
dus ut placationem efficiat
candidus aspectu [illegible]
rubicundus [illegible] splendidus [illegible]
[illegible] candidus delectabilis
rubicundus delectabiliter per-
naliter, candidus in [illegible]
[illegible] rubicundus in [illegible]
candidus per innocentiam ru-
bicundus per caritate [illegible] glo-
[illegible] et [illegible] quia rubor iste
[illegible] sic [illegible] arripit
a candore sanctissime [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
candore [illegible] [illegible]
[illegible] [illegible] [illegible]
hec aliud ad [illegible] [illegible]
sponsa [illegible] laudat sponsum
suum [illegible] i. [illegible]
[illegible] [illegible] suscepit pro
[illegible] [illegible] pater [illegible]
et est [illegible] [illegible] de [illegible]
c xxiiij° [illegible] que est [illegible]
[illegible] virtus, est [illegible] [illegible]
[illegible] sponsi [illegible] et quo
virtus est, [illegible] cum [illegible]
[illegible] morte [illegible] [illegible]
accidit [illegible] [illegible] [illegible]
esse ut [illegible] [illegible]
[illegible] [illegible] [illegible] in
cu[illegible] que sine [illegible]
debito [illegible] hoc est quod
[illegible] [illegible] [illegible]
ne [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] illo
[illegible] [illegible] inde
et sic dixit in [illegible]
[illegible] [illegible] [illegible]
a debito mortis liber est
[illegible] [illegible] hic [illegible]
[illegible] cum [illegible] [illegible] passio
liberavit omnes homines a
malo [illegible] cum [illegible] per
[illegible] passionem [illegible] [illegible]

aliquid [illegible] cum [illegible] [illegible]
[illegible] passionem [illegible] [illegible]
aliquid [illegible] [illegible] [illegible]
[illegible] fuit passionis [illegible]
[illegible] Ad [illegible] [illegible] in quo
[illegible] cum [illegible] passio
liberavit omnes homines a malo
et videtur quod non [illegible] passio [illegible]
[illegible] se habuit respectu [illegible]
[illegible] aut [illegible] delevit omnia
[illegible] ab omnibus malis [illegible]
[illegible] cum [illegible] non [illegible]
[illegible] inde non delevit et [illegible]
[illegible] [illegible] est [illegible] quod [illegible]
[illegible] delevit [illegible] quod [illegible]
[illegible] sufficiens [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] sufficiens
ex parte agentis, et debita dispositio
ex parte patientis [illegible] [illegible]
[illegible] sufficiens ad [illegible]
omnes homines [illegible] aliqui de-
[illegible] cum [illegible] [illegible]
[illegible] [illegible] ut [illegible]
[illegible] [illegible] vel de-
[illegible] in caritate [illegible]
[illegible] affectus, aut [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] actuale
[illegible] [illegible] que est
[illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible]
que [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
est ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] est. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] que [illegible] obligato [illegible]
[illegible] [illegible], in [illegible]
[illegible] non invenit [illegible]

contrarium quia non consistit in aliquo
actu [illegible] secundum se solum et
tantum invenitur [illegible] in peccato nec
veniali invenitur [illegible] et tantum
secundum debitum pene temporalis secundum
non solum gratia peccatum veniale
stat cum gratia ergo non [illegible]
quod liberat a peccato seu a culpa
primo formaliter liberans a peccato
est forma inherens [illegible] repug-
nans peccato tollendo seu dele-
do ipsum et tale dicitur esse gra-
tia habitualis effective et tale
liberans dicitur [illegible] liberans a peccato
[illegible] quia causa efficiens
dicitur cum efficiens unius contrarii
effectum et illud esse privatio al-
terius inducit formam
alterius dicitur efficiens dispositivus
animam ad recipiendum formam
et dicitur liberans a peccato quod meretur
peccati deletionem quia ex multo efficitur
quis dignus quasi [illegible] dis-
posita ad recipiendum gratiam per quam
peccatum deletur tertio dicitur efficiens
agens instrumentale ut sacra-
menta ecclesie [illegible] non est suffi-
ciens liberans a peccato de condig-
no esse esse sufficiens ad liberandum
de condigno sed quantum ad efficien-
tiam liberationis ab omni peccato est
hoc effectum liberativum ab omni
peccato in istis stantibus [illegible] hoc
[illegible] nullus homo [illegible]
potest se vel alium a peccatis liberare
[illegible] gratia peccatum formaliter delere
est solus [illegible] quia gratia
divina [illegible]
[illegible] gratia delet peccatum
sed quia nullus homo nec
sibi nec alteri potest gratiam pro-
mereri [illegible] sibi quia ante
gratiam [illegible] non potest esse in statu
merendi [illegible] potest dignum
[illegible] quod alteri [illegible]
[illegible] ad aliquid [illegible]
ut nisi [illegible] aliqua

quantitate cum illo et hoc dicit
secundum quantitatem meriti quod est efficiens
in qua nullus homo purus
est quia esse ea inferior
est quantitas in effectu que
est [illegible] quia [illegible]
non potest nisi de condigno
[illegible] autem gratia sufficienter
[illegible] quia est deus
et [illegible] gratia quia [illegible]
infinita est [illegible] et
[illegible] habemus posse merendi
et disponendi sufficienter ut
[illegible] quod et delevit
omnia peccata delere efficienter petrum dele
[illegible] causa
efficiens [illegible] ut modo
dicitur causa efficiens dicitur efficiens
efficit [illegible] et ad esse [illegible]
[illegible] peccato [illegible] similiter
et delere et ab eis liberare
solus deus [illegible] et solus
deus est [illegible] causa
efficiens dicitur dispositive [illegible]
secundum dispositiones animam ad reci-
piendum formam et hoc [illegible]
[illegible] sufficienter et insufficienter
sufficienter [illegible]
sufficienter [illegible]
[illegible] peccatum dele dicitur ille qui
meretur peccati deletionem [illegible]
[illegible] multo efficitur [illegible]
dignus ad recipiendum gratiam
per quam peccatum delebitur et
[illegible] insuffi[cienter]
[illegible] multo non efficitur
dignus ad recipiendum gratiam
et [illegible] homini iusto
[illegible] iustus vel
[illegible] ut [illegible] deo com-
placendo [illegible]
[illegible] gratiam
de [illegible] non [illegible]
de condigno [illegible]
[illegible]
[illegible]
[illegible]
ad sufficientiam efficientium [illegible]

quantum ad sufficientiam per passionem
Christi sumus a peccato liberati
hec enim est lex vera dicitur
quod per passionem Christi sumus a
peccato originali liberati omnes.
Quantum ad sufficientiam scilicet
soli quia solum de eius corpore
mistico qui est ecclesia quantum
ad efficaciam dyabolus enim
ante passionem habuit dupli-
cem virtutem scilicet attrahentem
et impellentem. Nam quia
attrahens erat potestas trahendi
ad humanum tam instabiles quam
stabiles magnis impellebat
erat potestas precipitandi in
malum vel per fallaciam
vel per violentiam quia tempta-
bat ut draco, temptabat
ut leo et impellebat ad
peccandum ut princeps et pa-
tronus scilicet attractiva
tantum erat potestas ut nec
potestas ei resistere et sunt
et est ei cum per passionem
Christi diminuta et [illegible] cum
nullum vestri ut ad humanum
habet. Quia per passionem Christi
deletum est sufficienter cyro-
graphum peccati Ade et ille
humanus solutus est de potestate
ita quod nec cum ... [illegible]
ut esse nos ut ubi ad
[illegible] sic ... destinatus
Virtutem autem impellentem
habebat ita fortem ut cum
magna difficultate posset
ei aliquis resistere et ideo
in multis ... in quibus
regnabat ... eius ... supera-
bat vel per fraudem vel per
violentiam et hec potestas de-
bilitata est per passionem Christi
quia humanitas Christi appa-
ruit ... dyaboli fraudu-
lentia et ... virtutis
tribuit ... dyaboli viole-
ntiam apparuit cum humani-
tatis interius per ...

inspirationem et exterius per quandam
instructionem adiuvatur et con-
fert per virtutes infusas que
regnavit ... et per angeli-
cam predicationem que regnavit
adversus potestates et spiritus malicie
... ergo ... dicitur
scilicet passio Christi et ab angelis
pervenit nos liberare quantum ad sufficientiam
... quantum ad efficaciam
vero quia passio Christi fuit acto
dei et hominis et ideo quia
ex vi divina regit et infinita
efficaciam habuit in mundo
et sufficientiam, nos autem ad
susceptionem effectus passionis
... disponimus
... devotionem et caritatis
inflammationem et similitudinem
operis Christi quo ad efficaciam
non quantum liberamur a peccatis
nisi quantum compatimur passioni
Christi quantum ad Rom. 8.
Ubi ... vero semper ergo
... solus Deus liberavit
a peccato effective tamquam agens
principale in mente formaliter
. liberationis . Licet sacramenta liberant
a peccatis ... hec enim
gratia ad ... principaliter
... ubi dicitur in persona Dei
ego sum qui deleo iniquitates
... sacramenta ... ubi ...
quia sacramenta sunt instrumenta
... per quod remittitur
peccatum ... ex opere operato
... instrumentaliter ... aliquam
... disponitur a peccato
... ad ... ut a peccato
... ex opere operato
... meriti ... passionem
... causa dispositiva effectiva
liberamur a peccato ...
ubi dicitur ... sanguinis ...
... et ... ac ...
... impetratum ...
... sanguinis Christi
... ab quibus
mortuus ergo ... ad ...
... Christi ... sua

passionem meruit aliquid sibi et
nobis. Et quod meruit sibi
ostenditur quia nullum est opus sanctum
bonum nisi sit merito meritorium
vel dignum. Tunc ergo nostra aequa-
litas uniuscuiusque debitum pro nullo
aliud sit debitum et nihil ab
ipso meretur. Primo sciendo de
non debito debitum est peccator
tenens pro primo actu meretur in
suspensione gratiae et hoc nota li-
ber secundo sciendo de debito ma-
gis debitum sibi sit merito quod
sufficienter debetur in virtute
hoc est perfectum velle mereri tan-
tum de debito una ratione plu-
rimis rationibus debitum et multi-
plicitate agimus virtutis non aug-
mentatae meretur tamen secundo de
debito uno alio modo debitum
scilicet pro uno actu debitum pro alio
actu cum bonum hoc est de de-
bito pro habitu facere debitum
possum ut de debito pro uno
actu facere debitum pro alterum ca-
ritatem ut probatur Bapti qui debet
ad visum ratio et hic primo
meruit Christus ab initio sue
conceptionis. Secundo minimum meruit
tertio meruit quolibet actu et
meruit passione sua proposito non
stante prout hic actio cum
Summis bonis Christus meruit sibi primum
quod non est esse sed in quo
prima causa est quod meruit
sibi immortalitatem corporis ut dicit glo-
sa super illo verbo ad philippenses quod
deus exaltavit illum pro quo
sibi impassibilitatem et immor-
talitatem corporis propter quam habetur
illa carta pro unito sibi obtinuit
sed immortalitatem pervenit ad gloriam
corporis quia dotes gloriae corporis
in quo ita pro illa esse secundo pro

per quod per magnum in libro de
tempore. Hoc dicunt et verum quod
prima gloria in Christo processit quam
vita sine cunctis dignitate que
fuit in anima Christi a summa caritate
sed sine maiorem operibus ad huius
quarto videtur sed quod maioris
merita debet esse gravis
sed multum Christus minimis
fuit meritum aliorum sanctorum
12 merita sunt secundum quod
meruit sed angelum tradit
sub nullo contra summo dona
que est secundum plurale existi
merui 12 et Christus meruit
illam gloriam quia Christus sibi sufficienter
fruitionis non meruit sed hoc
nisi fuit non insufficientia
multa quod videtur in Christo non sunt
ratione meruit quod ad est
fuit et pro creature meritis que
sancte fuit unitatis verbo in ipso
dei et quod illa fruitionem habent
glorificantes dicit ab sanctis tantum
que non sunt tamen sibi creaturam
sibi alii autem sed per operationem ho-
minum primum Christus meruit
sibi exaltationem et nomen quod
est super omne nomen hoc tamen
est ad philippenses secundo et sicut
ratione quinque sicut humiliavit
nimis exaltabitur sed Christus sic humi-
liavit et clarus est salvatorum
huius nomine et clare ad philippenses quod
et confirmat quod per quintam
condempnationem damnatum fuit quam
Christus hoc nomine dedit huic nomen
Ihesus hoc nomen dicitur hoc nomen
salvator sed apostolorum istorum aliquando
est super omne nomen quod non
sed utique non videtur esse
ab modicis exaltarunt quid
in ipso sit deus qui semper
est omnis optimum secundo quod illa
exaltatio consistit in bonis
sed in nova verbis ut magister

esse verum deum et verum hominem. Secundo
in remanencia corporis quo ad re-
[illegible] et similia. Tercio
in confessione oris que certa tam-
[illegible] apud [illegible] dictus debet
illa nomen quod est super omne nomen
[illegible] cognoscatur esse salus [illegible]
et domino, nam cum facit [illegible]
[illegible] et hoc quo ad [illegible]
et subditur ut in nomine Ihesu
omne genu flectatur quo ad [illegible]
et [illegible] / [illegible] lingua
fateatur quia dominus Ihesus in gloria
est dei patris quo ad [illegible]
[illegible] Christus meruit sibi
corporis agilitatem impassibilitatem
et claritatem. Secundo quia ille omnes
dotes sunt corporis glorificati et non
videtur quare sibi meruit
immortalitatem et non alias dotes
[illegible] quia corpus [illegible]
Christus meruit [illegible] sui
corporis [illegible] in [illegible] quam [illegible]
consistit gloria corporis ut dicit Hu-
go et Richardus [illegible]
Sed utrum [illegible] quid [illegible] meruit
[illegible] ad hoc quod si aliquod bonum sit
[illegible] [illegible] [illegible]
quod [illegible] sit de [illegible] ad [illegible]
aliquam [illegible] quod illud sit [illegible]
[illegible] quia quod nullus acquirit
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod sui esse
illud quod sui [illegible] [illegible] quod
sibi [illegible] sit debitum semper sit
illud quod [illegible] [illegible]
sibi debitum [illegible] quod illud
[illegible] ad [illegible] ordine [illegible]
ad ipsum [illegible] et [illegible]
esse [illegible] [illegible] et aliud
[illegible] que [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod Christus
meruit nobis [illegible]
paradisi et est quidam paradisus

adam peccante ianua utriusque paradisi
fuit clausa/

terrestris / et est quidam paradisus
celestis / et adam peccante utri-
usque ianua fuit clausa
clausio autem ianue paradisi ter-
restris signum fuit clausionis
ianue paradisi celestis. Est autem
paradisus celestis aperta visio dei
clausio autem huius ianue fuit
impossibilitas videndi deum
facie ad faciem / que impossibi-
litas contingebat ex demerito
peccati ade et ex decreto divine
iusticie seu sentencia quo scilicet deus
decreverat neminem ad suum aspectum
admittere nisi facta esset sibi
emenda et satisfaccio pro illo
peccato / et quia emenda et satisfaccio
facta est ei per Christum [illegible]
[illegible] hec actio Christus per mor-
tem suam passionem meruit nobis
apertionem ianue celi scilicet ex merito
et [illegible] quia Christus passione
sua satisfecit et solvit [illegible]
dei patri pro peccato primi homi-
nis [illegible] esse [illegible] quedam
ad [illegible] [illegible] [illegible] et hoc
consistat in [illegible] [illegible]
esse [illegible] [illegible] aliud
et tale [illegible] [illegible] consistat penes
[illegible] [illegible] [illegible] passionis
[illegible] [illegible] autem ianue
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quod illa apertio fieri debebat per
opus satisfaccionis, satisfaccio
fit per opera penalia [illegible] [illegible]
Sed [illegible] nullus alteri meretur
nec Christus meruit aliquid
nobis [illegible] quia nullus [illegible]
[illegible] pro peccato alterius [illegible]
[illegible] [illegible] [illegible] que pec-
caverit ipsi [illegible] [illegible]
[illegible] et caput ad [illegible]
[illegible] [illegible] Christus fuit caput
[illegible] [illegible] [illegible]
in alios [illegible] / nobis autem

simul contra eius vel miseri-
cordis non est inscriptum a nobis
sed in nos redundat. Et unitas
corporis mistici sed visus dicitur
Christus non meruit ut dicitur sed
sicut quod homo suus caritate sed
unus homo sua caritate meretur
alteri saltem de condigno sic Christus
dicitur meruisse. Et secundum sicut damascenum
quod Christus ea que sunt hominis super
humanum scribat vel actio
anima sancti esset humanitas
agebat sibi vita divina et ideo pa-
tens est super totam naturam meri-
do sibi de condigno. Secundum
sicut duplex clausuram ianue
celi duplicem apertionem meruit
Christus passione sua. Prima quia una
est clausura celi ... qua ala-
tum quo peccato offendit corrumpendo totam
generis humani ad statum sancti
... separat deo et istam
clausuram deus aperuit satis-
faciendo pro peccato. Secundum alia
autem est clausura peculiaris
qua ... sibi homo quolibet
peccato mortali et istam vel Christus
aperuit aperiendo clausuram
... et istam homo singularis
sit aperit sibi satisfaciendo
pro peccato. Ipso enim dicit scias
ianua celestis aperta sed ...
ianua multi sibi claudunt et
... aperuit et aliquis
negligit sibi aperire. Hec ianua
clausam ... sibi clamat
sicut Matthei 25 et que parate erant
intraverunt cum eo ad nuptias et
clausa est ianua. Novissime
vero veniunt et relique virgines
dicentes domine domine aperi nobis.
At ille respondens ait amen dico
vobis nescio vos. Vigilate
itaque quia nescitis diem neque
horam ergo ... Christus

passione sua meruit ama-
tionem cirographi id est obligationis
quo cirographo fuimus obligati
et apposita penis eternis et illas
penas eternas removit a nobis
... passione sua temporales
removit eam impedimentum
illius cirographi ... et
sic dando vitam tollatur
... et efficacia
sua passione satisfaciendo ...
pro efficacia ... ergo ...
... Christus solus ...
patiendo meruit vitam eternam
... ad efficaciam ...
... hominibus quia ad suffi-
cientiam ... quod ad ...
... quia soli electi sa-
... vitam eternam sed ...
quia nichil ... est ...
... quod sufficit ... omnibus
... quod in eius ...
... dicitur de ipso ...
... contemporantibus sibi
... sed ... pacto
causa sufficienti ... et efficaci
... Christus ... meruit
vitam eternam quantum ad sufficientiam
... meruit ...
efficaciam ... est ...
... quod passio Christi non
esse sufficiens ...
generis cause et quia ad ...
... quia est causa sufficiens
ad removendum impedimentum
ex parte originalis peccati sed ...
... requiritur quod homo faciat di-
ligentiam suam ...
et ea detestando et bonum operando
sic cupit ingredi vitam eternam
... ad ... in quo
... Christus sponsus ...
sua passione patuit nobis
... iam dictum est
de ista ...
... meruit
... super ... [illegible]

Et ideo quod corpus christi in utero
continebatur cum quo tamen sunt
[illegible] passionis christi natus
sum [illegible] [illegible] sup
quod passio christi [illegible] fuit tamen
[illegible] malis [illegible] [illegible]
effectus invenit [illegible] prima
[illegible] et [illegible] sed pater deus
sive iustus iudex ordinat
culpam filii in pena [illegible] ordina
ordinacio ubi pater ordinat vel
patrem filium in pena filii [illegible]
deus autem qui [illegible]
[illegible] [illegible] pater [illegible]
[illegible] [illegible] et implevit
[illegible] [illegible] [illegible]
passiones et vitas in [illegible]
[illegible] [illegible] ipse filio
suo pepercit sed pro nobis omnibus
tradidit illum, quo [illegible] [illegible]
[illegible] ad amorem [illegible]
tradidit, non [illegible], non
vendidit filium non [illegible]
non [illegible] [illegible] [illegible] non alienum
non adoptivum pro nobis sanguinem
[illegible] [illegible] [illegible], non
pepercit ei a passione ut [illegible] [illegible]
[illegible] [illegible] non cum illo nobis
omnia donavit [illegible] omnia [illegible]
ma temporalia ut sustentaculum
[illegible] spiritualia ut [illegible] et
sacramenta in remedium [illegible]
[illegible] celestia in premium [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] filium [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] invidia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
filium [illegible] [illegible] [illegible] et
[illegible] [illegible], et [illegible]
[illegible] [illegible] et [illegible]
et [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible], qui alios vi
[illegible] [illegible] in [illegible], [illegible]
[illegible] [illegible] qui alios [illegible]
[illegible] in [illegible] [illegible] qui in
[illegible] illius [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] officia divina
debent [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
tia [illegible] prelatus et [illegible]
[illegible] sicut [illegible] [illegible]
[illegible] [illegible] [illegible] a [illegible]
et [illegible] [illegible] [illegible] [illegible]
nazarenum virum [illegible]
a deo in [illegible] [illegible]
et [illegible] et signis que [illegible]
fecit deus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
ordinacione dei [illegible] per
[illegible] [illegible], [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] ille qui [illegible] [illegible]
[illegible] ibi [illegible] [illegible]
[illegible] ibi nazarenus
[illegible] [illegible] [illegible]
[illegible] ibi virum [illegible] a deo
in [illegible]. [illegible] [illegible] [illegible]
ibi in [illegible] et [illegible]
et signis, [illegible] [illegible]
ibi [illegible] [illegible] [illegible]
et [illegible] xvi° [illegible] et
[illegible] [illegible] [illegible] [illegible]
et non [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] voluit
[illegible] [illegible] et [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] xx [illegible]
[illegible] [illegible]

et filius hominis tradetur principibus
sacerdotum et scribis et condempna-
bunt eum morte et tradent eum
gentibus ad illudendum / nonne
dicit filius hominis quia secundum hu-
manitatem quam assumpsit
de virgine passus est nimis
et vias eius repleta est a-
maritudine Treno iii me re-
plevit [illegible] noctuis(?) [illegible]
[illegible] mortis me [illegible] l a
[illegible] amaritudine
replevit me [illegible] scilicet filius
dei causa [illegible] in qua fuit
[illegible] spiritus voluntarie
[illegible] et benivolus pro
voluntaria [illegible] passione meretur
[illegible] elegantis [illegible] morte
magis quam ad [illegible] vitam
[illegible] voluntarie ibat
ad supplicium Matthei 26 sic
Christus I Petri ii cum maledi-
ceretur non maledicebat / [illegible]
de eius maledictione et maledicto
vindicta est et benedictio pro
maledicto reddita est, et male-
dictum et benedicto [illegible] est
et [illegible] / benedictio et male-
dicto [illegible] est / et apostolus dicit
[illegible] in [illegible] quia cum
malediceretur non maledixit
patientia [illegible] sustinendo quia cum
pateretur non comminabatur / [illegible]
[illegible] in [illegible] quia tradi-
dit se iudicanti et [illegible] passionis
et hec dicit [illegible] medela [illegible]
[illegible] quia [illegible] [illegible]
[illegible] in corpore suo super lignum /
[illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in passione [illegible]
[illegible] in resurrectione / nemo
tollat eam a me / scilicet me no-
lente [illegible] me [illegible]
[illegible] redemit [illegible]

ad mortem descendit [illegible]
assumpsit / morte sustinuit [illegible]
a morte redemit [illegible]
[illegible] pro omnibus [illegible]
[illegible] [illegible] non habemus quam
[illegible] nisi ut diligamus. [illegible]
[illegible] [illegible] ad [illegible]
sicut nabath [illegible] est [illegible]
[illegible] suam iii Regum 21 et [illegible]
passus sit absque iniquitate [illegible]
[illegible] [illegible] ad [illegible]
[illegible] passionis [illegible]
hec passus sanctus scilicet [illegible] que
[illegible] patienter [illegible] quia
absque iniquitate manuum mearum
in patiendo patientia [illegible]
[illegible] ad [illegible]
[illegible] fundata in [illegible]
[illegible] . [illegible] in [illegible]
[illegible] . [illegible] in [illegible]
[illegible] . fructifera in [illegible]
[illegible] [illegible] in [illegible]
[illegible] in longitudine [illegible]
[illegible] [illegible] [illegible]
[illegible] ad [illegible] I Petri ii
Christus passus est pro nobis nobis
relinquens exemplum ut sequamini
vestigia eius qui peccatum non fecit
nec inventus est dolus in ore
[illegible] benivolus [illegible] ad
[illegible] [illegible] Joseph
[illegible] passus est a fratribus [illegible]
eis benivolus [illegible] xxiiii [illegible]
[illegible] [illegible] [illegible]
[illegible] passiva, hec passiva [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] autem
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] corporali et [illegible]
[illegible] [illegible] in [illegible] ideo in
[illegible] passione in qua [illegible]
[illegible] sub specie corporali
instituit sacramentum in quo [illegible]
sub specie [illegible]
[illegible] [illegible] [illegible]

Sed maxime iste dat exemplum
Christus debens sua spolia in ali-
enigena [illegible] angelus magis
dicit seipsum in cibum et redemptionem
in [illegible] o bone Ihesu qui dulciter
tu [illegible] confortatus es quam magis
et habundantissima [illegible] languitus
es quam dura et aspera [illegible] pas-
sus es dura [illegible] durior acer-
bissima [illegible] tormenta [illegible]
[illegible] sine modus patientis-
sima passus [illegible]
et [illegible] ad dolorem [illegible]
[illegible] apparet [illegible]
robustior. [illegible]
[illegible] temporis et [illegible]
[illegible] et dolor [illegible]
vi in [illegible] o vos omnes
qui transitis per viam [illegible]
in [illegible] ad [illegible]
qui [illegible] in [illegible]
[illegible] de [illegible] in [illegible]
attendite et videte si est similis dolor
sicut dolor meus [illegible]
carne assumpta [illegible]
[illegible] angelis [illegible]
passionem mortis [illegible]
[illegible] gloria et resurrectione
et [illegible] carne
in carne [illegible] gratia dei [illegible]
in [illegible] gustavit mor-
tem gustare [illegible]
[illegible] nobis
aliquid mali pati [illegible]
[illegible] est [illegible]
et [illegible] ad [illegible]
[illegible]
[illegible] foderunt manus
meas et pedes meos [illegible]
penetrando [illegible] ossa mea
et corporis mei [illegible]
dendo [illegible]
[illegible] discipulis [illegible]
[illegible]
[illegible] laborum
[illegible] in [illegible]
[illegible] in [illegible] vigiliarum

in [illegible] in
[illegible] lacrimis in [illegible]
[illegible] in [illegible]
[illegible]. [illegible]
[illegible]
[illegible] per
[illegible] Christi [illegible]
que in Christo fuit passio [illegible]
[illegible] sed [illegible]
[illegible]
gloria et [illegible] passionis
exemplum de divite et lazaro
luce xvi [illegible] dives [illegible]
gloria [illegible] et
lazarus [illegible] passione [illegible]
in gloria [illegible]
[illegible] ad [illegible]
[illegible] ad morte
ad [illegible] cui [illegible]
[illegible] salutis [illegible]
[illegible] ad [illegible]
[illegible]
[illegible] adducendo
ad esse [illegible] de malo esse
[illegible] adducendo ad esse [illegible]
[illegible] de esse [illegible] adducendo
ad esse [illegible] salutis
[illegible] per passionem
[illegible]
[illegible] rex
[illegible] descendebat de [illegible] et
[illegible]
[illegible] patien-
[illegible]
[illegible]
[illegible] caritate [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] in
[illegible]
in [illegible]
[illegible] est [illegible]
[illegible]
[illegible] est [illegible]
sicut [illegible]
[illegible] in [illegible]

Sic ergo Christus post multam passionem
surrexit gloriosus, morte destructa
[illegible] et intravit in gloriam
suam. Ita et omnes qui sic volunt
vivere in Christo persecutionem patientur
ut [illegible] ad Thimotheum 3° et 2 Corinthios 1° sicut
habundant passiones Christi in nobis
ita et [illegible] habundat consolacio
nostra [illegible] patimur [illegible] quia
habundat [illegible] consolacio [illegible]
[illegible] quia in [illegible] est
[illegible] tempora [illegible]
[illegible] sicut de
[illegible] sicut et vi
[illegible] in [illegible]
no Iacobi 1° et 2 Corinthios 1 Sicut socii
passionum estis sic eritis et consolacionis
Ista est redempcio humani generis
[illegible] ab eo qui debet
et [illegible] homo debebat penam eo
digna [illegible] culpa [illegible] non patiatur
Christus patitur [illegible] ut homo
deus patitur ad hoc ut homo [illegible]
redimeretur [illegible]
[illegible] sanguine [illegible]
[illegible] passus est [illegible]
[illegible] ad [illegible] iusticia i. [illegible]
[illegible] [illegible]
[illegible] et [illegible]
[illegible] [illegible]
i. imitacionem [illegible] quo
[illegible] fuit [illegible] modo gloria
[illegible] sustinebis [illegible]
[illegible] supplicium [illegible]
[illegible] ad [illegible]
[illegible] deus [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] morte de tenebris
ad lucem de morte ad vitam de
[illegible] ad [illegible] de exilio
ad patriam de [illegible] ad gaudium
[illegible] [illegible]
vite [illegible] cum [illegible]
et soluta est [illegible]
non alterius [illegible]
est [illegible] et [illegible] alterius [illegible]

Christus igitur in carne passus et vos eadem
cogitacione armamini [illegible]
[illegible] usque ad mortem
quia qui passus est in carne
[illegible] carne
mortificando desiit a peccatis ut
iam non [illegible]
[illegible] sed voluntati dei quod reliquum
est temporis vivat in carne
[illegible] | 1 Petri 4 [illegible]
[illegible] templum sunt
spiritus sancti qui in vobis est
quem habetis a deo et non estis
vestri empti enim estis precio magno
[illegible] et portate deum in
corpore vestro [illegible] ad [illegible]
qui [illegible] laudet
de [illegible] et iste notet
[illegible] electus [illegible]
[illegible] notat [illegible]
in [illegible] quod divina
providencia omnibus rebus ordinem
imponit [illegible] sit manifestum
quod [illegible] dicit quod
a deo sunt ordinata sunt
[illegible] electi sunt [illegible]
[illegible] non [illegible]
[illegible] electi [illegible]
[illegible] electi [illegible]
quia [illegible] [illegible]
[illegible] si [illegible] fallitur
deus [illegible]
[illegible] fallitur deus [illegible]
[illegible] [illegible]
[illegible] deus [illegible]
[illegible] quia [illegible]
deus electi [illegible] ad [illegible]
[illegible] [illegible] electus est
[illegible] ad opus [illegible]
ab illo [illegible] electus est qui
[illegible] malus
[illegible] [illegible]
illud [illegible] ad [illegible] opus
venerabile [illegible]
[illegible] ego vos
[illegible] elegi [illegible] ex vobis
diabolus est [illegible]

intelligitur claritas vel candor illius
per candorem illius electus [illegible] ad
exprimendum regnum suum illud ad
effundendum sanguinem suum pro
[illegible] [illegible]. Et de isto dilecto
dicit hic sponsa. dilectus meus
candidus et rubicundus [illegible] tangitur
bonitatis refulgentia rubicundus
ex rubore sanguinis pro toto mundo
effusi. electus ex milibus per
omnibus bonis [illegible] [illegible]
que solum dilectum eligit [illegible]
apostolo [illegible] [illegible] [illegible]
et ego nichil [illegible] invenio domi-
nici [illegible] [illegible] que [illegible] [illegible]
inveni non [illegible] cum donec
introducam eum in domum matris
mee et in cubiculum genitricis
mee [illegible] non sufficit invenire
vel apprehendere [illegible] [illegible] sub
[illegible] boni et sub [illegible] [illegible]
[illegible] sub quo [illegible] [illegible]
[illegible] per [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
apprehendere illud sub [illegible] [illegible]
[illegible] [illegible] hic cubiculum [illegible]
[illegible] [illegible] [illegible] dicit ergo electus
ex milibus et non solum electus ex
milibus sed ex denariis et electus
et centenariis et milibus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] designantur in [illegible]
[illegible] in denario enim designatur
[illegible] [illegible] in centenario [illegible]
[illegible] in millenario in-
telligentie [illegible] in denario [illegible]
[illegible] [illegible] quia ex denario et
quinario multiplicatur ut hic
[illegible] [illegible] [illegible] in quo notantur
[illegible] [illegible] morales [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] sicut
[illegible] que [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] palmis
[illegible] non [illegible] [illegible] palmis
[illegible] [illegible] [illegible] a [illegible] [illegible]
est [illegible] [illegible] maledicta sicut [illegible]
[illegible] [illegible] et [illegible] [illegible]

[illegible] est [illegible] sicut maledicta
quia [illegible] maledictus [illegible] [illegible]
in [illegible] [illegible] [illegible] dei est [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible]
[illegible] leone mortuo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
mortuus [illegible] [illegible]
hec [illegible] [illegible] [illegible] [illegible] quia
denarius [illegible] [illegible] est [illegible]
[illegible] qui [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quia
[illegible] a [illegible] in dextera [illegible]
[illegible] [illegible] et [illegible]
in [illegible] sinistre manus
per [illegible] [illegible] [illegible]
[illegible] [illegible] in dextera
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] angelorum vita [illegible]
[illegible] [illegible] [illegible] a denario
[illegible] ducendo decem in decem
resultat [illegible] centenarius
qui est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible] que
[illegible] est [illegible] [illegible]
et hec est [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] in
millenario est [illegible] intelli-
gentie [illegible] [illegible] [illegible]
ex denario et centenario
[illegible] ducendo decem in centum
resultat millenarius quia
[illegible] [illegible] [illegible] [illegible]
ad intelligendam [illegible] [illegible]
necessaria est [illegible] [illegible]
est electus ex denariis qui
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible]
ex centenariis qui non solum
[illegible] in [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] est

quoque electus ex milibus quia non
solum extitit ad intelligentiam
veritatis sed etiam ipsa veritas Ioh. xiiii
Ego sum via veritas et vita
via ad ambulandum veritas ad in-
telligendum vita ad permanendum. Item
Ioh. i. Vidimus eum plenum gratie et
veritatis, et de plenitudine eius
omnes accepimus gratiam pro gratia.
Et ideo dignus fuit aperire li-
brum et solvere septem signacula
eius Apoc. v. Ecce vicit leo de
tribu Iuda radix David aperire
librum et septem signacula eius. Sed
nec mirum. Nam nativitate, baptismo,
passione, descensu ad inferos, re-
surrectione, ascensione, spiritus sancti
missione, clausa sigilla [illegible]
[illegible] aperuit, in quibus
[illegible] latebat, liber erat apertus,
prophetia qua implevit. Nativitas
latebat sub hoc sigillo [illegible]
[illegible] novum [illegible]
per [illegible] Malach. [illegible] Zach. [illegible]
sub isto erat fons patens do-
mui David et habitantibus Ierusalem
in ablucionem peccatoris et men-
struate Zach. xiii. Passio sub
isto quasi ovis ad occisionem
ductus est et quasi agnus
coram tondente se obmutescet
et non aperuit os suum. Descen-
sus ad inferos sub isto Osee
xiii. Ero mors tua o mors,
morsus tuus ero inferne. Ubi
[illegible] quia cum [illegible] omnibus
[illegible]. Hinc [illegible] accidit [illegible]
te, quia in parte infernum destru-
xit seu absorbuit et partem reliquit
[illegible] [illegible] et [illegible]
in [illegible] [illegible] sup-
plicio [illegible] acceptatur [illegible]
[illegible] locus damnatorum [illegible]
et hunc locum [illegible] non destruxit
nec aliquem inde [illegible]

conspexit. Secundus est limbus infantium
in peccato originali decedentium
qui etiam non destruxit nec aliquam
etiam inde liberavit. Tertius est pur-
gatorium, et hunc etiam [illegible] non destruxit.
Quartus est limbus in quo erant an-
tiqui patres et electorum anime ante passionem
in fide vera et caritate [illegible]
hac vita abscesserant et erant in
tenebris manebant [illegible] sol iustitie
i. Christus filius dei illuxit, [illegible]
[illegible] liberavit, et hunc
[illegible] [illegible] et liberavit [illegible]
[illegible] a mundo [illegible] nulla [illegible] in-
[illegible] Ideo dicit Ero morsus
tuus o inferne. Resurrectio sub isto
Iudic. xvi. Surrexit Sampson
media nocte de civitate Gaza
et tulit portas civitatis et la-
[illegible] de capitulo de ascen-
sione [illegible] ascendit deus
in iubilacione et dominus in voce
tube. Missio spiritus sancti sub isto [illegible]
[illegible] [illegible]
[illegible] [illegible] filium suum
[illegible] nobis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] originalis
[illegible] culpe [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
per passionem nobis [illegible]
pater quia se offerens [illegible]
[illegible] pro nobis [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] ad inferos [illegible]
[illegible] a [illegible]
[illegible] [illegible] [illegible]

in tenebris et in umbra mortis sedent.
c. vi. per resurrectionem domini lux surrexit
quia [illegible]avit quod carnale hoc induet
incorruptionem et mortale hoc induet
immortalitatem. I Cor. xv. In omnibus igitur
sex sigillis et omnibus [illegible]
[illegible] et [illegible]
tradit per ascensionem suam [illegible]
nalibus incedentibus [illegible] ab hac
vita ad patriam cum festinatione pergere
quia non habemus hic manentem
civitatem. Ad Heb. xiii°. Per missionem
spiritus sancti nos inducit ad veram
disciplinam et intelligentiam iustitie
amore. Spiritus enim sanctus discipline
effugiet fictum et auferet se a cogi
tationibus que sunt sine intellectu et
corripietur a superveniente iniquitate
vel a sequente. Quia postea sequitur [illegible]
predicatur per [illegible] nec super
sunt [illegible] et sicut omnis
[illegible] sunt sex nec ista sigilla sub
septenario numero continentur quoniam iste
ergo numerus. Quia ista [illegible]
limite solus iste qui nec generat
nec generatur vel nec ipse multipli
cat nec ab alio multiplicatur, designa
natus quod solus Christus virgo et de vir
gine natus dignus fuit aperire
septem signacula. Vel septenarius quoniam
est perfectus universitatem significat quia
Christus solus omnes perfectiones [illegible]
suscepit, et ideo fuit electus ex mi
libus. Hic dignus est aperire
signacula. Unde sicut legitur in Apoc. vii
ex tribu Ruben xii milia signati
ex tribu Gad xii milia signati et ceteris
que ibidem sequuntur, ex omnibus duodecim
milibus solus ipse solus Christus
de tribu Iuda electus est qui aperire
debet signacula ista quod ille signati
erant. Sed adhuc clausum fuit primum
sigillum scilicet nativitatis Christi [illegible]
aperiret ei propter illius veritatem
et simplicitatem sequimur vestigia
I Petr. 2° sua modo [illegible] insequentes

[illegible]bilis sine dolo. Cant. v°
[illegible] et in re [illegible]
in salute [illegible]
[illegible]. Iste enim secundum sigillum
[illegible] nobis aperuit [illegible]
habet [illegible]. Hoc declaratur
[illegible] exponitur [illegible]
ponit quod aliud cum isti [illegible]
articulum dilectus sponse quem
hic laudat non solum electus
est ex milibus sed ex dena
riis et centenariis. Patet
hoc aliud ex nobili cuius isti termi
ni sunt denarius centenarius
et millenarius designat in
eius triplicem perfectionem. Nam
est primo in dilecto sponse
in denario est perfectio [illegible]
tanquam in primo limite nume
rorum quem est crescente natu
raliter [illegible] computare
continua progressio ut hic 10 20
30 40 50 60 70 80 90. Et iste
est finis limitis [illegible] numeri
solum. Sed alius est singula
rius [illegible] digitalis. Hic unde
sunt alia [illegible]
limites. Est denarius in quo
includitur perfectio virtutum
theologicarum cum moralium
[illegible] quod debet apertius declarari
agonistis exemplificando
[illegible] sed unus
accipit bravium. I Cor. ix°
hic de omnibus [illegible]
[illegible] currentibus ad regnum
dei sed sola una accipit
bravium, currit enim fides [illegible]
bonis operibus, currit spes cum
virtutibus. Currit paupertas, currit
obedientia, currit elemosina,
currit vigilia. Sed sola perseve
rantia accipit bravium quia
eam perseveraverunt usque in
finem hic salvus erit. Matth.
xxiiii°. Secundo est de
perfectione virtutum theologicarum
et [illegible] in [illegible]

Tertio ad secundum arguitur videtur quod non
sint aliquae virtutes theologicae distinctae
contra in VII ethicorum virtus est dispositio
perfecti ad optimum, dico autem perfectum
quod est dispositum secundum naturam sed illud
quod est divinum est supra naturam hominis
ergo virtutes theologicae non sunt virtutes
Item virtutes theologicae dicuntur quasi virtutes
divinae sed virtutes divinae sunt exemplaria
ut supra quae quidem non sunt in nobis
sed in deo ergo virtutes theologicae non
sunt virtutes hominis. Contra virtutes
theologicae dicuntur quibus ordinamur in
deum qui est primum principium et ultimus
finis rerum sed homo ex ipsa natura rationis
naturae et voluntatis habet ordinem ad primum
principium et ultimum finem non ergo re-
quiruntur aliqui habitus virtutis theologicae
quibus ratio et voluntas ordinentur
in deum. Item ad quintum dicitur quod praecepta
legis sunt de actibus virtutum sed de
actibus fidei spei caritatis [illegible]
cepta in lege divina dicitur [illegible]
eum in timore dei [illegible] illi ser-
viatis in illud etc diliges dominum
ergo fides spes et caritas sunt virtutes
in deum ordinantes ergo sunt theologicae
Item secundum sanctum doctorem in prima secundae
quaestione 62 quod per virtutes perficitur homo
ad actus quibus ad beatitudinem ordinatur
est autem duplex hominis beatitudo sive feli-
citas una quidem proportionata naturae
humanae alia autem est beatitudo naturam
hominis excedens ad quam homo
sola virtute divina pervenire potest secundum
quandam divinitatis participationem, secundum quod
dicitur II petri I quod per christum facti sumus
consortes divinae naturae et quia huiusmodi
beatitudo proportionem humanae naturae excedit
principia naturalia hominis ex quibus
procedit ad bene agendum secundum suam
proportionem non sufficiunt ad ordinan-
dum hominem in beatitudinem praedictam

Unde oportet quod addantur homini di-
vinitus aliqua principia per quae
ita ordinetur ad beatitudinem supernatu-
ralem sicut per principia naturalia ordi-
natur ad finem connaturalem non
tamen absque adiutorio divino et
haec principia dicuntur virtutes theologicae
tum quia habent deum pro obiecto inquantum
per eas ordinamur recte in deum
tum quia a solo deo nobis
infunduntur, tum quia sola di-
vina revelatione in sacra
scriptura huiusmodi virtutes traduntur
Ad primum ergo dicendum quod aliqua natura
potest attribui alicui dupliciter uno modo
essentialiter et sic huiusmodi virtutes
theologicae excedunt hominis naturam
alio modo participative sicut lignum
ignitum participat naturam ignis
et quodammodo homo fit particeps
divinae naturae ut dictum est et sic istae
virtutes conveniunt homini secundum
naturam participatam. Ad secundum dicendum
quod istae virtutes non dicuntur divinae
sicut quibus deus sit virtuosus
sed quibus nos efficimur virtuosi
a deo et in ordine ad deum
unde non sunt exemplares
sed exemplatae. Ad tertium dicendum
quod ad deum naturaliter ratio et vo-
luntas ordinantur prout est
naturae principium et finis secundum pro-
portionem naturae sed ad ipsum secundum
quod est obiectum beatitudinis super-
naturalis ratio et voluntas
secundum suam naturam non ordinantur
sufficienter. Item secundum dominum [illegible] ad
[illegible] [illegible] quod videtur et
faciunt hominem perfectum in
operibus divinis. quae quidem
opera [illegible] [illegible] notantur
in dilectione [illegible] [illegible]
Ad [illegible] in quantum [illegible]
[illegible] [illegible] virtutes
theologicae. Et ideo quod sint virtutes
[illegible] fides spes et caritas [illegible]
[illegible] quod [illegible]

ponuntur tres virtutes theologice ad per-
fectionem hominis. Secundo quia virtutes
theologice sunt sic in ordine ad finem super-
naturalem sicut inclinatio naturalis ad finem
connaturalem. Ponitur sola una virtus
naturalis sed multiplicatio principiorum [illegible]
sola una [illegible] dicitur [illegible] theologica
Tertio virtutes theologice sunt proportionate
virtutibus intellectualibus et moralibus
sed sunt intellectuales virtutes sicut
dicit philosophus sed ipse aliqua una virtute
[illegible] non virtutes morales
non ponitur spes sed esse aliqua una
virtute cum sub peccato ergo multo
magis debent poni virtutes theologice
Item virtutes theologice ordinant
animam hominis ad deum sed ad deum non
potest anima hominis ordinari nisi per
intellectivam partem in qua est intellectus
et voluntas ergo non debent esse
nisi due virtutes theologice, una que
perficiat intellectum alia que perficiat
voluntatem. Sed in contrarium est quod dicit
apostolus I Cor. 13 nunc autem manent
fides spes caritas hec tria
Respondeo dicendum quod sicut dictum est virtu-
tes theologice hoc modo ordinant
hominem ad beatitudinem sicut per naturalem
inclinationem ordinatur homo in finem
sibi connaturalem. Hoc autem contingit
secundum duo. Primo quidem secundum rationem
vel intellectum in quantum continet
prima principia universalia cognita nobis
per naturale lumen intellectus ex quibus
procedit ratio tam in speculandis
quam in agendis. Secundo per rectitudinem
voluntatis naturaliter tendentis in bonum
rationis. Sed hec duo deficiunt ab
ordine boni supernaturalis secundum illud
I Cor. 2 oculus non vidit et au-
ris non audivit nec in cor hominis
ascendit que preparavit
deus diligentibus se. Unde oportuit
quod quantum ad utrumque aliquid homini super-
naturaliter adderetur ad ordinandum
ipsum in finem supernaturalem. Et primo
[illegible] et hec sunt [illegible]

de quibus est fides. Secundo vero ordinatur
voluntas ad illum finem et quantum
ad motum intentionis in ipsum
tendentem sicut in id quod est possibile
consequi quod pertinet ad spem et
quantum ad unionem quandam spiritualem
per quam quodammodo transformatur
in illum finem quod fit per caritatem.
Appetitus enim uniuscuiusque rei natura-
liter [illegible] et tendit in finem sibi con-
naturalem. et iste motus provenit
ex quadam conformitate rei ad
suum finem. Ad primum ergo dicendum quod
intellectus indiget speciebus intelligibilibus
per quas intelligat et ideo oportet
quod ponatur in eo aliquis habitus
naturalis superadditus potentie. Sed
ipsa natura voluntatis sufficit
ad naturalem ordinem in finem
sive quantum ad intentionem finis
sive quantum ad conformitatem
ad ipsum. Sed in ordine ad ea que
supra naturam sunt ad nullum horum
sufficit natura potentie. Et ideo
fieri oportet additionem habitus supernaturalis
quantum ad utrumque. Ad secundum dicendum
quod fides et spes important imperfectionem quia
fides est de
hiis que non videntur et spes
de hiis que non habentur. Unde
habere fidem et spem de hiis que
subduntur humane potestati deficit
a ratione virtutis sed habere fidem
et spem de hiis que sunt
supra facultatem nature humane
excedit omnem virtutem hominis pro-
portionatam secundum illud I Cor. 1 quod
infirmum est dei fortius est hominibus.
Ad tertium dicendum quod ad appetitum duo
pertinent scilicet motus in finem et
conformatio ad finem per amorem
et ideo oportet quod in appetitu huma-
no sint due virtutes theologice po-
nantur scilicet spes et caritas
[illegible] quia virtutes theologice
perficiunt [illegible] ab intellectualibus
et moralibus que perficiunt

intellectus et appetitus creaturis sim-
pliciter ne credere karitate [illegible]
[illegible] iste ergo virtutes sunt compre-
hensoris dum sumus in via. et fides
est quia credimus que non videmus
et spes quia futura est. patientia
[illegible] et ipsa patientia quia
[illegible] tollerans adversa donec
quod volumus veniat. karitas
quia deo unimur coniungimur hec
in se [illegible] domine [illegible]
ra prudentia fortitudo iustitia [illegible]
[illegible] veritas pietas [illegible]
[illegible] misericordia [illegible]
[illegible] munditia [illegible]
simplicitas [illegible] puritas
[illegible] [illegible] [illegible]
tia temperantia caritas deo et
[illegible] sunt [illegible] [illegible] hec
bona a deo bona [illegible] in
illa esse volumus [illegible] esse
[illegible] dilectus ergo [illegible]
ex [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] moralium
[illegible] esse [illegible] et
a [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible]
[illegible] qui ad [illegible]
quia [illegible] esse [illegible]
[illegible] fundatur in [illegible]
[illegible] moralibus de [illegible] vir-
tutibus [illegible] angelus in epistola ad [illegible]
[illegible] tres virtutes [illegible] fides spes
caritas sine quibus nulla est [illegible]
[illegible] que [illegible] per illa tria
[illegible] fides [illegible] in [illegible]
te ut [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] debet esse que est tota in
quibus [illegible] nunc [illegible]
[illegible] [illegible] [illegible] [illegible]
a [illegible] fidei et [illegible] fidei
[illegible] esse ille [illegible]
[illegible] non videtur deo [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] dei et [illegible]
hac ipsam [illegible] et [illegible]
a fidei [illegible] et [illegible]
[illegible] cum hec esse fundamentum

omnium fidelium operum [illegible]
[illegible] illud aliquis [illegible]
[illegible] [illegible] virtus [illegible]
spes [illegible] in ovo quia
vita [illegible] in ovo est [illegible]
non dum est sed futura est nec
[illegible] videtur sed [illegible]
spes cum que videtur non
spes. cui [illegible] est [illegible]
quam qui [illegible] vita [illegible]
que [illegible] sunt [illegible]
et in [illegible] se [illegible]
cui [illegible] est [illegible]
et scorpio [illegible] ex ea [illegible]
[illegible] est quia [illegible]
natum et [illegible] [illegible]
[illegible] quia in [illegible]
quia venenum infundit.
ideo custodia magna debet
esse [illegible] ista [illegible] bona
ne inordinate ponat spem
in illis. [illegible] magis in solo
deo. [illegible] virtus [illegible] est
caritas que [illegible] [illegible]
[illegible] esse [illegible] [illegible]
illo alia [illegible] [illegible]
[illegible] sine caritate [illegible] ille
[illegible] nulla sunt. maior [illegible]
[illegible] est caritas [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] caritate. hec [illegible]
[illegible] [illegible] sine [illegible] [illegible]
vita [illegible] nec [illegible]
[illegible] in [illegible] [illegible]
[illegible] que [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad
[illegible] qui decalogum [illegible]
[illegible] que [illegible] [illegible]
[illegible] que est in [illegible]
[illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] cardinales [illegible] hac
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in hac vita
[illegible] [illegible] temperantia
fortitudo et iustitia [illegible]
esse [illegible] [illegible]

et fugiendum ut que di-
sunt sequntur. Igitur modo sunt
fugiat. Ita dicit augustinus in
sermone de assumptione virgi-
nis tibi soli sufficit ad
capescendum premia virginei
pudoris nisi etiam et aliis
sis dotata virtutibus. Sed neque
tunc tantum poteris custo-
dire thezaurum nisi tibi possi-
dente columne humilitatis
precipue non queas diminitatis
virtutes in turris que pro thau
lina cuius possessiua in
celis fuge superfluitate
habendi / fuge letitiam
seculi que in celo futura
gaudia tua in angelis sunt
tua vox tua cum custo-
dia continue ab otiosis
sermonibus linguam et in
omnibus te talem exhibe ut
mirabilis exemplo ut
libera de orto celi colli-
gitur et regi digna sit
virginum in presentia complacen-
tia virtus temperancie que
est refrenacio cupiditatis
ab hiis que temporaliter
delectant. Tertia est firmitas
animi adversus ea que temporaliter
molesta sunt. Quarta est
que per virtutes diffinitur
esse dilectio dei et proximi
et hec sunt de perseverancia
sanctorum. que quidam perfecto
replet. hic est centenarius
in quo dilectus sit electus
ex centenariis ut sic
ego sum per quem [illegible]
Hic autem sit electus ex
millibus ut ipse dicit
per quem [illegible] per [illegible]
millenarius qui est
[illegible] perfecit ad
perseverantiam [illegible]

[illegible] esse perfecto [illegible] unde
dicit hic tria primo a quo electus
et quis electus. dicens pater est
ysaie xlii ecce servus meus
suscipiam eum electus meus
complacuit sibi anima mea in illo
Ita ecquibus electus dicit hic secundum
electus ex milibus cum ex [illegible]
[illegible] massa [illegible]
hunc ipse [illegible] ipse non solus
sunt [illegible] / [illegible] omnis
mediator dei omnium angelorum
et hominum acceptus est. Tertio ad
quid electus homo est quia electus
est ad salutem patris omnibus electum
argentum lingua iusti / [illegible] car-
[illegible] et [illegible] ipse [illegible]
[illegible] accipe [illegible]
[illegible] et non [illegible]
magis quam thezaurum electus
ad [illegible] [illegible] in
[illegible] electos habebit laude
[illegible] electus in [illegible]
non [illegible] electus / quia ab electis
laudem accepit ad redemptionem
ipso hic non est alius [illegible]
neque in celis neque in terra qui
accepit librum et solvit signacula
eius / electus ad [illegible]
ysaie lxi [illegible] de [illegible]
et in [illegible] possidebunt [illegible]
[illegible] et [illegible] eam electi
mei et servi mei habitabunt ibi /
Sed hic duo dubia occurrunt de
electione qua sponsa dicit dilectus
meus ex milibus / primum dubium
an electio sit actus voluntatis
vel rationis. Secundum dubium an
sponso ex necessitate eligit vel libere
Ad primum dubium in quo queritur
an electio sit actus voluntatis
aut rationis / et videtur quod non sit
actus voluntatis sed rationis quia
per electionem collacionem [illegible]
[illegible] unum alteri preferat
sed [illegible] est actus rationis
quod electio est actus rationis et non

et non voluit hoc ignorantia
non pertinet ad voluntatem sed ad
vim cognitivam. est autem quedam
electio ignorantia electionis etc. 3 ethicorum ergo
videtur quod electio non pertinet
ad voluntatem sed ad rationem actus
cuius est sillogizare et concludere
sed sillogizare in operabilibus
est rationis. cum igitur electio sit
quasi conclusio in operabilibus ut in
3 ethicorum ex quo videtur quod sit
actus rationis. Sed contra est quod dicitur
3 ethicorum quod electio est desiderium
eorum que sunt in nobis. desi-
derium autem est actus voluntatis
ergo et electio. Respondeo dicendum di-
cendum quod in nomine electionis importatur
quod in nomine electionis importatur
aliquid pertinens ad rationem sive
intellectum et aliquid pertinens
ad voluntatem. de quo dicit philosophus in
6 ethicorum quod electio est appetitus
intellectus vel appetitus intel-
lectivus. quandoque autem duo con-
currunt ad aliquid unum constituendum
unum eorum est ut formale
respectu alterius. [illegible] hec
electio neque est appetitus simpliciter
separatus neque consilium solum
sed ex hiis aliquid compositum. sicut
enim dicimus animal ex corpore et anima com-
positum neque vero corpus esse simpliciter
separatum neque animam solam sed utrumque
ita electionem. Est autem considerandum
in actibus anime quod est actus qui
est essentialiter unius potentie
vel habitus recipit formam et
speciem a superiori potentia et ha-
bitu secundum quod ordinatur inferius
a superiori. Si enim aliquis actum
fortitudinis exerceat propter dei amo-
rem actus quidem ille materialiter
est fortitudinis formaliter vero caritatis.
constat autem quod ratio quodammodo vo-
luntatem precedit et ordinat
actum eius in quantum scilicet voluntas

in suum obiectum tendit secundum ordinem
rationis eo quod vis apprehensiva
appetitive suum obiectum representat.
Sic igitur actus ille quo voluntas
tendit in aliquid quod proponitur ut
bonum ex eo quod per rationem est ordi-
natum ad finem materialiter est quidem
est voluntatis. formaliter autem rationis.
in huiusmodi autem substantia actus materia-
liter se habet ad ordinem qui imponitur
a superiori potentia. et ideo electio
substantialiter non est actus rationis
sed voluntatis. perficitur enim electio
in motu quodam anime ad bonum
quod eligitur. unde manifeste est
actus appetitive potentie. Ad primum
ergo dicendum quod electio importat colla-
tionem quandam precedentem non quod
essentialiter sit ipsa collatio. Ad secundum
dicendum quod conclusio etiam sillogismi que
fit in operabilibus ad rationem
pertinet et dicitur sententia vel iudi-
cium quam sequitur electio. et ideo
ipsa conclusio pertinere videtur ad electionem
tamquam ad consequens. Ex quo sequitur
quod electio est voluntatis potentie
sed rationis. formaliter vero voluntatis materialiter
[illegible] autem eligendi dilectum
et nolendi non habent aliquam
ignorantiam [illegible] in illa sunt animantes
bruta [illegible] que [illegible]
in [illegible]. dicitur quod secundum quod
ut etc. dicitur
in quo querebat an homo
ex necessitate eligat vel libere.
Et videtur quod homo ex necessitate
eligat sic enim se habet
eligibilia ad principium ut ea que
ex principiis consequuntur ut in 3
ethicorum sed ex principiis ex necessitate
deducuntur conclusiones ergo ex fine
de necessitate movetur aliquis ad eli-
gendum ea que sunt ad finem est
quod electio consequitur iudicium rationis

de agendis sed ratio ex necessitate iudi-
cat de aliquibus propter necessitatem
premissorum. Ergo videtur quod et electio
ex necessitate sequatur. Preterea si aliqua
duo sunt penitus equalia, non ma-
gis homo movetur ad unum quam ad
aliud, sed est sicut famelicus qui si habet cibum
equaliter appetibilem in diversis partibus
et secundum equalem distantiam non ma-
gis movetur ad unum quam ad alterum,
ut Plato dicit, assignans rationem
quietis terre in medio, sicut dicitur in-
2. de celo. Sed multo minus potest eligi
quod accipitur ut minus quam quod accipitur
aut equale. Ergo si proponantur duo
vel plura inter que unum maius
apparuerit, impossibile est aliquid aliorum
eligere. Ergo ex necessitate eligitur illud
quod eminentius apparet. Sed omnis
electio est de eo quod videtur aliquo modo
melius. Ergo omnis electio
est ex necessitate. Sed contra est quod electio
est actus potentie rationalis, que se
habet ad opposita secundum philosophum. Respondeo quod
[illegible] ut supra quod homo non
ex necessitate eligit. Et quia quod possibile
est non esse, non necesse est esse,
huius ratio est ex duplici hominis
potestate accipi potest. Potest enim homo velle
et non velle, agere et non agere;
potest etiam velle hoc aut illud, et agere
hoc aut illud. Cuius ratio ex ipsa
virtute rationis accipitur. Quidquid enim
ratio potest apprehendere ut bonum, in
hoc voluntas potest tendere. Potest autem
ratio apprehendere ut bonum non solum
hoc quod est velle aut agere, sed et hoc
quod est non velle et non agere. Et rur-
sus in omnibus particularibus bonis
potest considerare rationem boni alicuius et
defectum alicuius boni, quod habet rationem
mali, et secundum hoc potest unumquodque
huiusmodi bonorum apprehendere eligibile
aut fugibile. Solum autem perfectum bonum
quod est beatitudo non potest ratio apprehendere
sub ratione mali aut alicuius de-
fectus, et ideo ex necessitate homo
beatitudinem appetit, nec potest velle non
esse beatus aut miser. Electio
autem cum non sit de fine sed de his
que sunt ad finem, ut iam dictum est,
non est perfecti boni quod est beatitudo
sed aliorum particularium bonorum. Et
ideo homo non ex necessitate sed
libere ~~eligit~~ eligit. Ad primum di-
cendum quod non semper ex principiis
ex necessitate procedit conclusio, sed
tunc solum quando principia non possunt
esse vera, si conclusio non sit
vera; et similiter non oportet
quod semper ex fine insit homini
necessitas ad eligendum ea que
sunt ad finem, quia non omne quod
est ad finem tale est ut sine
eo finis haberi non possit, aut
si tale sit non semper sub tali ratione
consideratur. Ad secundum dicendum quod sententia
sive iudicium rationis de rebus
agendis est circa contingentia
que a nobis fieri possunt,
in quibus conclusiones non
ex necessitate sequuntur ex principiis
necessariis absoluta necessitate
sed conditionata solum, ut si currit
movetur. Ad tertium dicendum
quod nihil prohibet si aliqua
duo equalia proponuntur secundum
unam considerationem quin circa alterum
consideretur aliqua conditio per quam
emineat, et magis voluntas
flectatur in ipsum quam in aliud.

Caput eius aurum
optimum, come eius sicut
elate palmarum nigre
quasi corvus. Hec est
pars ubi describit pulchri-
tudinem sponsi a qua incepit [illegible]
insinuit. Dicit enim apostolus
caput mulieris esse virum,
caput viri Christum, caput
Christi deum. Hic est autem

430 429

optimum quia sicut aurum ceterum metallum
excellit ita sancta divinitas omnem
que fecit. Come illius elatis
palmarum assimilantur id est cacumine
arborum que dulcedine superne
dilectionis et [illegible] expectationis
unde quia ut sicut iustus ut palma
florebit in domo domini id est in ecclesia
hec come dicuntur nigre quasi corvus
quia [illegible] de misericordia dei suspirant
dulcedinem expectantes ergo tamen se esse
ingratos et peccatores et indignos
fatentur. dicit ergo caput eius id est
dilectus deus dei filius christus
caput ecclesie quo ad unionem [illegible]
[illegible] seu [illegible] quia caput
est christi ad ecclesie id est verum docet
caput [illegible] omnem [illegible] est
[illegible] influendo. a capite enim sensus
et motus fluunt in membra.
aurum optimum id est divina superlativa
plenitudo ut spiritualia cum membra
id est dona gratiarum distribuit quod capit
[illegible] id est perpetua divina natura
est quasi optimum aurum id est divina
cum perpetua [illegible] et
nota quod aurum solidissimum est,
lucidissimum et ductibile et [illegible]
notantur tria que fluunt in [illegible]
ab isto capite. In primo patet
notatur [illegible] in tertio
[illegible] de primo [illegible] omnia
[illegible] creatus est in [illegible]
et [illegible] sine ipso nichil [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] ad [illegible]
[illegible] quo ad [illegible], de quo Iohannes
[illegible] et [illegible] quia
[illegible] [illegible] ergo
[illegible] [illegible] [illegible]
de tercio [illegible] venerunt mihi
omnia bona pariter cum illa
Come eius sicut ad [illegible]
[illegible] in [illegible] et
[illegible] illa [illegible] [illegible]

describuntur [illegible] [illegible] ubi
[illegible] eius [illegible] in [illegible]
[illegible] [illegible] primo pulcritudo describitur
[illegible] [illegible] ubi [illegible]
eius [illegible] pulcritudo [illegible]
[illegible] attenditur [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] a fundamento [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] // vel [illegible]
vel [illegible] [illegible] [illegible] [illegible]
id est [illegible] [illegible] [illegible]
contemplacionis et descendentes
[illegible] [illegible] [illegible]
[illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible]
et [illegible] [illegible] vigilat [illegible]
compassionis et [illegible] [illegible]
// [illegible] [illegible] [illegible] ego
non [illegible] [illegible] [illegible]
elate palmarum id est [illegible]
[illegible] sublimes [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quod elate palmarum
sunt lata folia palmarum que
[illegible] in [illegible] a [illegible]
secundum quosdam elate palmarum
sunt summitates palmarum vel arborum
[illegible] alii dicunt quod elate palmarum
sunt [illegible] [illegible] et [illegible]
[illegible] [illegible] auri colorem
[illegible] et [illegible] ad [illegible]
[illegible] et [illegible] [illegible]
suum [illegible] alii autem dicunt
elatas palmarum [illegible] esse arborem
aromaticam quam [illegible] [illegible]
[illegible] in alia [illegible] [illegible]
[illegible] eius [illegible] [illegible] nec
[illegible] quod illa arbor [illegible] que
apta est [illegible] [illegible] [illegible]
et debet [illegible] [illegible] [illegible]
[illegible] ad [illegible] elate [illegible]
[illegible] [illegible] [illegible] est alia
arbor aromatica secundum [illegible]
[illegible] ergo et debet esse [illegible]

elate palmarum i. crucis xpi sedem.
ad illud exponit [illegible] mantes
ut [illegible] aut [illegible]
[illegible] glo. [illegible] fine
elevati, exequati [illegible], auri
[illegible] et [illegible], victoriosi [illegible]
[illegible] matrimonium per palma
est signum victorie, virgine
qui vincens se [illegible]
[illegible], [illegible] plati
a [illegible] a [illegible]
[illegible] et [illegible] appellant [illegible]
[illegible] sedo, ab elevatione
[illegible] [illegible], a ma
[illegible] scilicet
elate palmarum, ab humilitate
[illegible] virgine [illegible]
et [illegible] humilitas que
maxime [illegible] a plato [illegible]
et [illegible] maior [illegible] humilia te
in omnibus, ideo debent esse hu
miles [illegible] dispectibiles [illegible]
de [illegible] se [illegible]
Zeda [illegible] exponit Caput at
enim aurum optimum, de apostolus
quia caput mulieris est vir, ca
put vero viri xpus, caput at
xpi deus, quod vero caput aurum
optimum est, [illegible] auro [illegible]
[illegible] in metallis [illegible]
singulari et [illegible]
[illegible] omnibus que ipse fe
cit [illegible] antecellit, [illegible]
[illegible] elate palmarum virgo
qui [illegible] caput [illegible]
[illegible] que
deo [illegible] famulatu adherent, nec
[illegible] elates palmarum assimi
[illegible] dulcedine [illegible]
[illegible] expectant
unde est et illud psalmiste
Iustus ut palma florebit
[illegible] virgine [illegible]
[illegible] dulcedine
a se posse [illegible] ab illo [illegible]
accipere qui ait sicut palmites
[illegible] sine [illegible] nisi manserit
in vite sic nec vos nisi in
me manseritis [illegible] nil se ex
se [illegible] tenebras fuisse [illegible]
[illegible] apostolo [illegible] fuistis
aliquando tenebre, nunc autem lux
in domino, [illegible] vos [illegible]
[illegible] regnantes [illegible]
[illegible] esse [illegible] cum
[illegible] apostolus [illegible]
[illegible] vitiis [illegible] se [illegible]
[illegible] nostris bona
data [illegible] filiis [illegible] et legis
[illegible] in [illegible]
[illegible] nec ela
[illegible] palmarum
[illegible] se quod [illegible]
[illegible] tenebras [illegible]
[illegible] agnovit [illegible]
[illegible] dominatur domine
deus [illegible] et clemens
[illegible] multe miserationis
et [illegible] qui custodis [illegible]
in milia qui aufers iniquitatem
et peccata, nullusque apud te
per [illegible] innocens est [illegible]
[illegible] sponsus [illegible]
[illegible] sicut elate se palmarum
virgine quasi [illegible]
[illegible] ad gaudia
[illegible] tendit [illegible]
[illegible] posse [illegible]
[illegible] et de
[illegible] qui in ecclesia [illegible] suo
[illegible] adherent [illegible]
accepi qui [illegible] altius [illegible]
[illegible] que [illegible]
maiestatis accepit [illegible]
[illegible] creatum est [illegible]
[illegible] et [illegible]
[illegible] apparuit [illegible]
[illegible] angelicis
[illegible] et addit [illegible]
elate vel palmarum [illegible]
[illegible] misteria [illegible]
[illegible] a [illegible] suo
qui [illegible] sublimia
[illegible] palmarum [illegible]
[illegible] tenebris

431 | 8~~7~~ | 430

in sublime elate sunt et nigre
nitoris infinitate careant
Iuliani de capite capiti come
rei alia comparatione signantur
que hic ut cacuminare forma
fulgoris auri videntur imitari
come eius sicut elate palmarum
ut et excelse nimium videantur
et nitide et paulo post ait di
cere diuinitatis secretum eius et
honor et angelorum famulatur co
ronatus et honore regibus cele
stia laude concelebratur atque ita
sunt mysterium dignitatis suspicere
ut palmarum instar excellant
et auri instar effulgeant sed
hic adeo illi tamen obsecuntur intel
ligunt ut adiungat vel claras
affirmat veritatis summa di
uinitate fusca et nigre videantur
porro alia translatio pro elatis
palmarum nomen posuit com
cionis eius abietis et quid
sit nomine abietis gratia elatis
nomen inde videtur elatis
hoc laco grecum esse auctum pro
latinum hoc est nomen arboris
ipsum elate pro palmis se dixisse
arbitror vidi cui et vngentis
sublime dicit est excelsa arbor
ad eam vngenta confecta quam
alij elaten vocauit pro nomine abie
tem alij palmam alij spatham
quibus nobis tamen dat pro ela
te sunt arbores similitudine
habentes aliquid palme et
vel abietis vngentis apte restitu
ornatis in nitoris elatis pal
marum .i. abietis palmarum
dixit que magna genus
abietum quod edificiis et naui
gijs conuenit sed quale quod
vngentis aptum est intelligitur
quod et sequentibus apte congruit
Come etenim sponsi vngentorum
arboribus comparantur ...

quia secretorum eius quasi familiaris
suo contentum velut come
capiti adherent. Abunti sunt
gratia vestite quibus eius diuine
sedule maiestati obsequuntur que
tamen vngentorum similibus capit
ornant sponsi. Denique maria
magdalene caput domini nardo
perfundens capillis eius cum
magne mysterium deuotionis
elatis palmarum hoc est arbo
rum elatarum similes reddidit
honoris meo sic exponit caput
eius aurum optimum. Caput Christi
est diuinitas quia sicut caput toti
ut corpori sic diuinitas toti hu
manitati. hoc caput est aurum
optimum .i. purissimum quia sicut aurum
omnia metalla precellit fulgore
et dignitate ita diuinitas precellit
omnia honore et maiestate et
hoc aurum est optimum quia diuinitas
est summum bonum ex qua de bono
alio summo sancte ...
...
descendit / Come eius sicut ela
te palmarum hoc est angelice
dulcedinis spaliter. deo ait come
capiti adherentes sunt pulchritudine
eius induti seu intendentes
vel come eius sunt diuine disposi
tiones que sunt ut elate pal
marum nigre quasi coruus
quia sensibus imperceptibiles
come eius sunt secrete in altu
dignitate contemplationis sunt exaltata
coelo alta cogitationibus que homi
num sunt / et quia abditissime
sunt cogitationes dei quam comprehendi
possunt dicuntur nigre sicut
coruus / Gregorius vero sic exponit
Caput eius aurum optimum
Caput Christi deus est quod caput
eius aurum hic dicitur per eius
comparationem ... / quasi palma
velocissima esse premonstrat et
eius come elate palmarum nigre
quasi coruus ... signatur.

conue

Come nisi fideles quasi [illegible] aut aliqui qui
dum fidem tenuerint in mente [illegible]
[illegible] et deo adherentes [illegible]
[illegible] fuerint quasi in capite pen-
Palma dentes [illegible] portantes [illegible]
palma [illegible] vere [illegible] [illegible]
[illegible] et victoria [illegible]
sua [illegible] come eius sicut
elate palmarum [illegible] [illegible]
quia [illegible] ad altum [illegible]
se [illegible] [illegible] ad
victoriam se [illegible] nigre [illegible]
[illegible] [illegible] [illegible]
[illegible] se in [illegible] [illegible]
[illegible] [illegible] se [illegible]
que [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] quasi aurum optimum
[illegible] [illegible] aurea come
eius sicut elate palmarum vel [illegible]
Palmarum [illegible] gubernatores [illegible]
[illegible] [illegible] capillorum
[illegible] [illegible] [illegible]
[illegible] quia [illegible] [illegible]
[illegible] [illegible] come eius
nigre [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in
quo [illegible] est [illegible] [illegible]
[illegible] [illegible] antiquus
[illegible] [illegible] capilli eius
tamquam lana munda vel alba
pro [illegible] intellectu [illegible]
qd [illegible] [illegible] membra ecclesie ad-
herent capiti Christo aurum op-
timo [illegible] [illegible] quod non [illegible]
Christus non esse caput ecclesie secundum
[illegible] [illegible] capitis [illegible]
influere in membra sed Christus
non [illegible] in [illegible] secundum
[illegible] [illegible] [illegible]
[illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dei [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quod Christus secundum [illegible]
non est caput ecclesie [illegible] quod in-
[illegible] [illegible] [illegible] attribuit
[illegible] [illegible] vel argentum [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] vita [illegible]
[illegible] vita [illegible] [illegible]
[illegible] quandam [illegible] ut alteri
[illegible] [illegible] ut caput
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] culpe
[illegible] [illegible] [illegible] [illegible]
[illegible] Christus influit
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ecclesie [illegible]
ecclesie caput [illegible] [illegible] [illegible]
[illegible] caput ecclesie [illegible] [illegible]
[illegible] [illegible] ecclesie [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] quasi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quod Christus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] in eo originaliter [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ecclesie [illegible] [illegible]
[illegible] caput [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] capite [illegible]
[illegible] [illegible] [illegible] caput
eius aurum optimum [illegible]
[illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] cum Christus sit caput
ecclesie sit aurum optimum [illegible]
cum fideles [illegible] adhereant
Christo ut come capiti et elate [illegible]
palmis [illegible] [illegible] [illegible]
[illegible] cum [illegible] ecclesie [illegible]
[illegible] [illegible] columbe
[illegible] [illegible] aquarum [illegible]
lacte [illegible] [illegible] [illegible]
[illegible] plenissima [illegible]
in [illegible] [illegible] [illegible] [illegible]
cum Christus [illegible] [illegible] sit
caput ecclesie ut aurum optimum

432 ~~879~~ 431

notandum secundum intencionem sancti doctoris libro de veritate q. xxix [illegible] in spiritualibus caput dicitur per transumpcionem a capite corporis naturalis. Et ideo cum dei [illegible] est habitudo capitis ad cetera ut appareat quare [illegible] caput sit caput ecclesie. Inveniuntur autem caput ad alia membra esse in duplici habitudine scilicet distinctionis et conformitatis. distinctionis quidem quantum ad tria. primo quantum ad dignitatem quia caput plene continet omnes sensus non autem alia membra [illegible] caput [illegible] [illegible] [illegible] caput videt et [illegible] [illegible] [illegible] gubernacionis quia caput omnia alia membra in suis actibus gubernat et regulat tamquam [illegible] [illegible] [illegible] in capite sedem [illegible] [illegible] ratione [illegible] caput influit omnibus membris sensum et motum unde et medici dicunt nervos a capite originem ducere [illegible] quicquid pertinet ad vires animales [illegible] et motivas. Inveniuntur [illegible] [illegible] conformitatis capitis ad cetera membra quantum [illegible] [illegible] naturam quia caput et cetera membra [illegible] sunt unius nature secunda ratione ordinis est enim quedam unio ordinis inter caput et membra in quantum membra [illegible] sibi invicem secundum quod [illegible] [illegible] tercia est ratione continuitatis quia caput coheret membris in corpore [illegible] continuatur. Secundum [illegible] distinctionem et conformitatem talis nomen capitis [illegible] secundum methaphoram [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] capitis [illegible] [illegible] ratione [illegible] [illegible] dignitatis sicut dicit leo ipse caput [illegible] in [illegible] [illegible] [illegible] [illegible] ipse caput [illegible] damascenus [illegible] [illegible]

[illegible] conformitatem ad [illegible] [illegible] ordinis [illegible] [illegible] ad [illegible] [illegible] ordinantur et in [illegible] [illegible] [illegible] capitis ratione gubernacionis que [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] capita [illegible] secundum illas omnes [illegible] [illegible] [illegible] capita [illegible] [illegible] est [illegible] dicitur caput ratione influencie [illegible] [illegible] dicitur caput [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ecclesie caput. est enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] caput et esse caput ratione dignitatis secundum quod [illegible] in eo habundanciam [illegible] est [illegible] in [illegible] [illegible] ordinis [illegible] [illegible] quod membra ecclesie [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicitur ecclesie caput ut gubernator est [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] secundum [illegible] [illegible] dicitur caput ecclesie ratione influencie [illegible] et [illegible] [illegible] et [illegible] [illegible] aliquid [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] influere [illegible] [illegible] [illegible] [illegible] aliam [illegible] [illegible] [illegible] [illegible] [illegible] est influencie [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et hec [illegible] [illegible] capitis [illegible] videtur [illegible] [illegible] caput [illegible] corporis non influit [illegible] membra [illegible] [illegible] [illegible] [illegible] capitis [illegible] [illegible] capitis [illegible] [illegible] caput [illegible] [illegible] [illegible]

nam et caput vero secundum quod in humana
natura autem secundum naturam nisi accipiatur
conditatis quantum ad naturam conformis sunt
quam homines et angelus in natura
rationali convenerunt. Et plenius
conditatis analogice secundum quod filio in
creaturis catulis convenit a prin
cipio ut Apostolus dicit: "Qui est
imago dei invisibilis primogenitus omnis
creature" ad Col. 1. Ut ergo ipse Laurentius
Christus totus secundum naturam utramque nam
sic esse caput ecclesie tam secundum
tres conditiones quantum apostolus
loquitur ad Eph. 1: "Christum esse caput
sic dicitur ipse esse caput corporis
ecclesie qui est primogenitus ex
mortuis ut sit in omnibus
primatum tenens. Quia ad gubernandum
omnia in ipso complacuit omnem
plenitudinem habitare. Quia ad dignitatem
et potestatem conciliare omnia quia ad
influentiam." Ergo nota caput in
prescriptura multis vel diversis secundum hoc vero
primo caput dicitur principium temptationis
dyabolice cum genus suum de quo dicitur
Gen. 3: "Ipsa conteret caput tuum
et tu insidiaberis calcaneo eius."
Dicitur caput serpentis conterit qui
principio temptationis diabolice re
sistit et resistendo repellit et re
pellendo conterit. Alii sepius dicunt
alii nomine Ihesu Christi aut crucis
signaculo alii dissentiendo et contra
serpentem antiquum a fidelibus defensio
consulatur adimitando semper unitatem
fidei et medio hic insidiatur in
hiis aut eo prudentia bona de
structo quo generatur bona
Job 20: "Caput aspidum sugget et
rediit salutem" [illegible] sibi autem
quod huiusmodi caput est mi
tis temptationibus carnalibus.
Unde dicitur caput Job 20: "Ca
put aspidum sugget et occi
det lingua vipere." Caput ut [illegible]
caput aspidis sugere vel aliud
est enim in minus carnalibus contra
temptationibus delectationis [illegible]
a qua nisi temptatus subito
resiliat nunc solum [illegible] vipere non
potest evadere. Quia [illegible] [illegible]
sed augmentatur delectatione
magis magis ac magis
delectatio augetur et [illegible]
[illegible] [illegible] caput
caput enim [illegible] vel bona
eius sub capite meo et
dextera eius amplexabitur
me. Canticorum: plena [illegible]
quia temporalia accipientes
despectionem [illegible] [illegible] nichil
[illegible] bona sub capite
[illegible] habuit ex temporalia
[illegible] contempsit ut [illegible]
[illegible] amat eo felicitatibus
amplexamur [illegible] quo [illegible]
[illegible] [illegible] [illegible]
[illegible] caput ponitur pro rationabili
[illegible] ecclesie [illegible] [illegible]
[illegible] in tempore tuo vix
[illegible] sicut [illegible] interrogatus
[illegible] [illegible] caput [illegible]
[illegible] sicut rationabilis [illegible]
[illegible] [illegible] caput ponitur pro auctoritate
[illegible] [illegible] [illegible] contra [illegible]
caput esse enim aliquis [illegible]
[illegible] [illegible] aliis [illegible]
ut [illegible] [illegible] plenius
[illegible] [illegible] caput
[illegible] [illegible] prelati quia [illegible]
[illegible] [illegible] infamiam
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] caput
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] voluntatem
dicitur caput sed [illegible] lingua
et [illegible] [illegible] manus [illegible]
[illegible] [illegible] abscidit
caput et linguam et ma[illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] accipe [illegible]
[illegible] [illegible] cogitationibus
[illegible] et [illegible] caput ponitur

Johannes fuerunt [illegible] ardor

pro ardore caritatis. Secundo quia ac
ceptum [illegible] diaboli capud
Johannis amputatur, unde signanter
Johannem fuerunt duo scilicet ardor
et lux, sicut lux ad fidem
ita ardor ad caritatem refertur
nimium ille valet lucerna quia ergo
[illegible] appetitus ac
caput Johannis amputatur quo
ardore non caruit. Istius capitis
caput et primus angelus dicitur
nunc caput et minora dicitur ita
quantitate plenitudo gratie in Christo quia
cum gratia plenus esset, non ita
habebat in solis aliis data [illegible]
[illegible] per [illegible]; in Christo vero tota gra
tia est et ipse ille est caput
in quo sunt omnes sensus in
aliis vero est solus tactus et
esse [illegible] differt sensus alii
sunt [illegible] alii [illegible], tactus
tactus et gustus, quam pecudibus
illis [illegible] vita ut de perfectis
[illegible] sunt visus auditus
olfactus ut [illegible]
capitis [illegible] in Christo [illegible] in aliis vero non
[illegible] capitis [illegible] Christus
dicitur caput alii autem membra
Christus ergo dicitur caput quia pleni
tudine omnis gratie et [illegible]
in [illegible] influentia [illegible]
sive intellectus Christus dicitur
caput hec unde [illegible] caput
i. ipse qui est caput [illegible]
patris animi optimi i. divina
sapientia plenus, cum omnis de
eius plenitudine accepimus
[illegible] capitis alii [illegible] in [illegible]
ipse Christus secundum illud [illegible]
caput Christi deus secundum hanc accep
tionem [illegible] [illegible]
illud dicitur ita caput Christus
deus quod caput anime [illegible]
dicitur quia ad [illegible] caritatem
omnis [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] primus [illegible]
ad ipsum [illegible] [illegible] [illegible]
sit caput [illegible] et angelorum [illegible]
[illegible] optimum [illegible] [illegible]
et secundum eandem [illegible] capitis
[illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] eorundem
nature cum hominibus [illegible]
[illegible] secundum naturam humanam esse caput
ecclesie quia [illegible] ac esse caput
secundum dignitatem. [illegible] in ecclesia dicitur
ipse caput ad [illegible] capitis
[illegible] in capite [illegible] est
[illegible] secundum [illegible]
[illegible], [illegible] convenientiam
quia [illegible] [illegible] esse [illegible]
et [illegible] secundum [illegible]
differunt ab [illegible], caput [illegible]
ab aliis [illegible] differt [illegible]
excellentia [illegible] in [illegible]
[illegible] quam [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible], quia [illegible]
[illegible] [illegible] in capite
[illegible] in [illegible] quia in capite
[illegible] [illegible] sensus [illegible] aliis
[illegible] [illegible] quia a capite
[illegible] sensus et motus et
in [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] quod sit caput
angelorum. [illegible] ad [illegible]
dicitur de Christo quod ipse est caput omnis
principatus et potestatis et per [illegible]
in [illegible] [illegible] [illegible]
[illegible] quod seraphim a [illegible]
[illegible] [illegible] et illuminant
et Christus non solum secundum [illegible]
sed [illegible] [illegible] est caput
[illegible] angelorum [illegible]
illuminat [illegible] secundum [illegible]
sed [illegible] Christus aliter [illegible]
sed ad angelos quam ad homines
[illegible] ad [illegible] quia ad
[illegible] [illegible] quia [illegible]
[illegible] [illegible] cum hominibus non autem
cum angelis [illegible] ad [illegible]

incarnacionis quo quidem principaliter
facta est. propter hominum liberacionem
a peccato est Christus ipse ordinatus
ad consolacionem omnes sicut in
quantum sicut ad finem intellectu
[illegible] perfectior ut sunt in angelos
eo. vel quas finis incarnacionis
per incarnacionem [illegible]
[illegible] autem [illegible] [illegible] dicitur
quod Christus est caput ut dicitur
Cyprianum scilicet per illud [illegible]
caput [illegible] [illegible] [illegible] haec anima
[illegible] [illegible] [illegible] [illegible] [illegible]
illud dicitur ad caput huius
anime dicitur quia ad comparationem
[illegible] [illegible] [illegible] [illegible]
in ex nichilo sed [illegible] secundum [illegible]
[illegible] anime [illegible] sunt Christus
[illegible] ponderis per [illegible] ma
turitate / [illegible] secundum [illegible]
per bonum exemplum [illegible]
[illegible] secundum utilitatem scilicet [illegible]
[illegible] et sapienciam [illegible] [illegible]
signatur est [illegible] [illegible] [illegible] quod
in [illegible] [illegible] [illegible] anime
[illegible] per [illegible] [illegible] [illegible]
Christus [illegible] [illegible] [illegible]
ei principio et Christus est principium
de principio quia [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] quia Christus omnium
gracia plenitudine et [illegible]
[illegible] [illegible] / [illegible] [illegible]
[illegible] scilicet quod Christus non est
est caput [illegible] et angelorum
[illegible] quia [illegible] [illegible] [illegible]
ipso et [illegible] quia quidem [illegible]
[illegible] scilicet per [illegible] [illegible]
in hominibus et angelis [illegible] alii
alii [illegible] [illegible] secundum [illegible]
[illegible] ut homines viatores alii
[illegible] fidem in actu ut [illegible]
qui [illegible] [illegible] alii per
fidem [illegible] [illegible] ut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] de qualibet [illegible] est principium
[illegible]. [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] est ei [illegible] [illegible] secundum
capitis [illegible] in caput a
[illegible] accipit / Christus autem a nullo
[illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible]. caput ut autem [illegible]
[illegible] [illegible] per [illegible] [illegible]
[illegible] Christus [illegible] [illegible] [illegible]
per caput. autem [illegible] Christus secundum
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]. Ecclesia est congregacio fidelium
[illegible] Christus non habuit fidem [illegible]
[illegible] Christus sub caput ecclesie [illegible]
[illegible] caput [illegible] [illegible]
quod est [illegible] [illegible] capitis [illegible]
quod Christus habuit [illegible] [illegible]
[illegible] de [illegible] [illegible] fidem [illegible]
[illegible] [illegible] ad [illegible]
alia [illegible] [illegible] [illegible]
[illegible] [illegible] autem [illegible]
[illegible] caput et [illegible] [illegible]
[illegible] [illegible] [illegible] caput non
est [illegible] [illegible] [illegible] [illegible]
[illegible] ecclesie [illegible] Christum
et [illegible] Christus non est caput
ecclesie [illegible] quod Christus secundum [illegible]
mediator est [illegible] [illegible] et
[illegible] [illegible] ad [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] est causa [illegible]
[illegible] salutis / et per [illegible] [illegible]
angelorum est finis a [illegible]
[illegible] et [illegible] [illegible] [illegible]
Christus secundum quod homo dupliciter
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et per [illegible]
[illegible], et [illegible] ad hoc
[illegible] [illegible] [illegible] caput ecclesie ante
[illegible] / [illegible] per [illegible]
in [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] et per [illegible]

modum ut possit esse caput ecclesie
ante incarnationem secundum humanitatem
utrum autem magis est caput ecclesie
secundum divinitatem et ante et post
sed dicendum quod christus hic christus ubique
effectum in rerum natura sicut hic in
fuit pater etiam christus secundum quod esse
caput ecclesie quam meruit
ante incarnationem sed quod ad vivorum
capitis sufficit quod christus pro
in fide incarnationis videtur quod
aequalis copia gratie fidei in
veteri testamento sicut in novo quod iste
secundum quod non dicit nisi in
christo in actu nec sub esse ante
incarnationem ideo non valet tamen
quod plenitudo sed esse per se
fecit ambo super ephesios ad romanos
c. xii aliter dicitur esse caput christi
aliter deus pater aliter homo
nam omnis viri caput christus est
caput autem mulieris vir caput autem
christi deus, et alius quidam
secundum christum, mulier autem quod vir
a viro quia de viro facta
subiectus viro caput non christi
deus dignum esse ut filius caput
pater dicatur qui genitus eius
aliter vero caput viri christus est
aliter viri mulieris, et deus
caput ut christi est quia de eius ab
ipso genitus est, mulieris vero
viro viri caput est quia ex eius
costa dei virtute formata est
christus autem viro caput viri est
quia per ipsum est non esset creatus
est vir a quo ... differentia
intelligentiam quia et ipsum
distinguit et sic ex quo ...
sit differentia ... terra ...
... christus secundum quod ...
esse caput ecclesie quia est ...
... et fundat in
... apostolus ad ephesios ... vir
caput est mulieris sicut christus
caput ecclesie ... ad filium

corporis omnigenam secundum ...
... corporis ecclesie dicitur
... et diversis statum
nec unus singularis per se
... sicut ... capitis pro
corpore christi mistico. sed sicut
corpus humanum constat ex diversis
membris et ex pluribus diversis
... et ... in variis
... membris singulis pro
... ex pluribus singulis constat
... ex pluribus membris ...
... diversis ... apostolus
ephesios xii dicit vos estis corpus
christi et membra de membro
et quosdam posuit deus
in ecclesia primum apostolos secundo prophetas
tertio doctores et pastores
in ecclesia sibi invicem ...
apostolus in eadem capitulo
membra de corpore mistico ...
... nullus ...
... manum
opera tua non indigeo, aut
caput pedibus, non estis mihi
necessarii, et aliquibus necessaria
... in ...
... membra ...
membra ... adinvicem
per fidem caritate informata
apostolus ad ephesios ... totum
corpus compactum et connexum
est, ubi glossa totum corpus
vel tota ecclesia compacta et
connexa vinculo caritatis quia
ecclesie membra ecclesie ...
unificantur, et diversis donis
... apostolus i corinthios xii
... de donis dei ...
... ecclesie ...
... alii ...
... singula ...
... unicuique autem datur
manifestatio spiritus ad utilitatem
alii quidem datur per spiritum sermo
sapientie alii autem sermo scientie
secundum eundem spiritum alteri fides in eodem spiritu ...

Col. 1° secundum Ieronimus ... ipse enim quod
deus non convenit esse capiti
ecclesie secundum primam conditionem capitis
sed secundum aliam conditionem conve-
nit convenit esse caput eccle-
sie quia deus enim secundum quod homo
superior est patre hac ratione
quod Christus secundum quod deus non est
caput nec est ... viventibus in ...
viventibus ecclesie quia tamen conformia
est cum eis ... 2° est conformia
Christus secundum quod deus est excel-
lentior alia re et dignitate et
plenior perfectione, vivacior
influentia, vigorosior direc-
tione, quo tamen modo ...
Christus non est caput demonum
neque damnatorum sed quia tales
deberent esse membra unita
Christo, et non sunt ...
ut ei vivant quo tamen modo
hoc caput quod vere Christus Iudei
non habent quia ... est illis
cum clamabant tolle tolle crucifige.
et ... regem non habe-
mus nisi Cesarem et ... qui blasphe-
mabant illum et movebant capita
sua vah qui destruis templum
dei ... [illegible]
[illegible] qui ... [illegible]
[illegible]
qui ... blasphemantes
... capita sua ...
... [illegible]
blasphemantes cum movebant
capita sua ... [illegible]
... est ab omnibus caput ut
quod esse Christus, de quo ... de
sponsa caput eius aurum
... alii ad ... [illegible]
... ut ... [illegible]
... ad nigrum ut fiat ...
... alii ... [illegible]
et ex suis ... [illegible]
ex ... [illegible]
... [illegible]
... [illegible]
... splendore de ...
... posterius ... eius in
pallore auri quia ... [illegible]

... [illegible] ...
... posteriora dorsi eius
... qui ... [illegible]
... pallore et
... [illegible]
auri ... posteriora dorsi
eius ... laudibus ...
... ecclesie ... in pallore
auri ... in veritate ...
... sicut in ... [illegible]
in pallore ... in ... [illegible]
in ... dominatur
... [illegible]
... testamenta ... [illegible]
... [illegible]
... [illegible]
... [illegible]
... debent esse in ecclesia ...
... de ... [illegible]
... in capite eius ...
... vanitate ... [illegible]
auri ... [illegible]
... [illegible]
... [illegible]
... in regno ... [illegible]
... est aurum ... [illegible]
... optimum, non quia
... aliquando ... [illegible]
sed quia in ... [illegible]
... [illegible]
... argento ... [illegible]
... [illegible]
... [illegible]
... [illegible]
in ... ad ... [illegible]
esse quia in modum ... [illegible]
... [illegible]
... [illegible]
ad ... est optimum
... [illegible]
... ut ... [illegible]
... videant ... [illegible]
... [illegible]
... [illegible]
... [illegible]
claritate ... [illegible]

videlicet sicut smaragdus haec triplex
aurum in domo [illegible]
disciplina in exteriori habitu
[illegible] melius per puritatem amoris
scilicet in affectu caput eius optimum scilicet
sapientia caelestium in intellectu effi-
cacia operum [illegible]. Visus
angelus praecinctus auro renibus
obrisso, in figura sedis apostoli
visus est similis filio hominis
in medio septem candelabrorum
aurearum vestitus podere id est veste
sacerdotali quae alio nomine dicitur
alba et praecinctus ad mamillas
zona aurea, caput autem eius
et capilli erant candidi tamquam
lana alba. In figura apostoli xiiii
visus est angelus et corona aurea
in capite eius. Item in figura
[illegible] archa dei foris erat de-
aurata Exo 25 in figura sedis
interius erat deaurata auro
purissimo. In figura [illegible]
erat urna aurea habens manna
id est supernam dulcedinem et ta-
bulas testamenti scilicet intellectum
[illegible] plangat [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
aurum [illegible] [illegible]
in [illegible] [illegible] de sede apostoli 3
dicit angelo Laodiciae Suadeo
tibi ut emas aurum ignitum
et probatum ut locuples fias. De
[illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] optimum [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] de [illegible] [illegible] accipit
[illegible] a [illegible] [illegible]
de sede [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] habet filius [illegible]
ubi caput [illegible] aurum [illegible]
quae notant [illegible] sanctorum quae
emanat a Christo capite aureo.

de [illegible] de apostoli [illegible] suadeo
tibi emere aurum ignitum [illegible]
[illegible] [illegible] [illegible] [illegible]
diligentiae et sapientiae, [illegible]
[illegible] in [illegible] [illegible] aurum
[illegible] est in qua [illegible] aurum
[illegible] [illegible] [illegible] [illegible]
[illegible] ad modum aurum [illegible]
[illegible] comparatur auro [illegible] xxx
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aurum [illegible]
[illegible] diligentiae comparatur auro [illegible]
[illegible] [illegible] quod arca [illegible] de
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], tabulae [illegible]
[illegible] manna consolationis.
[illegible] [illegible] aurum [illegible]
[illegible] sapientiae comparatur auro
[illegible] aurum et [illegible]
[illegible] et [illegible] labia
[illegible] et [illegible] est aurum
[illegible] [illegible] [illegible] [illegible]
[illegible].
[illegible] in [illegible] [illegible] [illegible]
[illegible] fideles [illegible] adhaerent
[illegible] capiti ut comae capiti et quasi
Christo capiti ut comae capiti et
elatae palmarum, nigrae sicut corvus
et iste [illegible] tangitur in [illegible]
de comae eius sicut elatae palmarum
nigrae quasi corvus, ubi comae
[illegible] fideles capitis Christi [illegible]
[illegible] capite dependentes [illegible] fideles
[illegible] caput [illegible] [illegible]
[illegible] similes [illegible] elatis [illegible]
[illegible] [illegible] [illegible] palmis
in alta [illegible] [illegible] [illegible]
fideles Christi [illegible] [illegible]
[illegible] [illegible] [illegible] adhaerentium
[illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] Christi [illegible]
[illegible] [illegible] Christi [illegible] [illegible]
fideles Christi [illegible] [illegible] [illegible]
illud quod [illegible] [illegible] et [illegible]
[illegible] quasi capiti [illegible]
fide adhaerentes [illegible] in capite [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ut suo [illegible] capiti [illegible]
autem comae [illegible] adhaerentium [illegible]
[illegible] [illegible] [illegible] est [illegible] primo

per quod adhaerant fideles Christo
Christo et videtur quod per formatam
fidem que est fundamentum
omnium adhesionum quia fides
est credendo adherere sicut dicit
Augustinus super illo verbo ad Rom.
4 credenti autem in eum qui
iustificat impium fides eius
reputatur ad iusticiam. Est cre-
dendo in deum, credendo amare, cre-
dendo in eum ire, credendo
ei adherere, adherendo vero me-
mbris incorporari. Hec dicit. Per
similitudinem autem progressivi
motus primo tangitur motus in
via tunc dicitur credendo amare
secundo progressus in operibus
via tunc dicitur credendo in deum
ire tercio adeptio eius ad quod
est motus vel credendo ei ad-
herere quarto confirmatio boni
tunc dicitur eius membris incorporari
vel boni viventem esse quibus
adhereant. Et videtur quod adhesio
indissolubilis sicut quod dicit apostolus
ad Rom. 8 quis nos sepa-
rabit a caritate Christi tribulatio
an angustia an fames an
nuditas an periculum an gladius
persecutio etc. [illegible]
te machinatorem tota die
[illegible]
[illegible]
[illegible]
[illegible]
vita neque aliqua creatura alia
poterit nos separare a caritate
Christi que est in Christo [illegible]
[illegible]
[illegible] indissolubilis
et Ezech. 34 [illegible]
[illegible]
ad quas [illegible]
[illegible]
et [illegible]

//fuit²

et petrus iohannes 6 domine ad
quem ibimus verba vite eterne
habes. Tercio videndum est ad
quid adhereant. Videtur quod ut
eternam remuneracionem accipiant
secundum illud Luc. 22 vos estis
qui permansistis mecum in
temptacionibus meis et
ego dispono vobis sicut dispo-
suit mihi pater meus regnum
ut edatis et bibatis super men-
sam meam in regno meo.
Secundo notandum quod quidam adherent deo
per fidem, quidam per spem, quidam per
caritatem. Nam sicut arbor adheret
terre et quanto magis [illegible] magis
[illegible]
[illegible]
[illegible] sic et homo qui dicitur
similis arbori ut habetur Matth. 3 omnis
arbor que non facit
fructum bonum excidetur et in ignem
mittitur. Quid arbor nisi homo
qui adheret deo per fidem formatam
que est radicata in cordibus
bonis operibus ex quibus habet vitam
spiritualem. Iohannes 6 [illegible] ad
[illegible] adherent deo [illegible]
[illegible] fides est que non
[illegible]
illud et ex hac adherentia acquiritur
vita spiritualis quia dicitur Abacuc 2
iustus ex fide vivit. Secundo per
[illegible] que [illegible]
[illegible] quia dicitur [illegible] mihi
autem adherere deo bonum est. Secundo
tamquam sponso carissimo tamquam
amico fidelissimo tamquam domino
potentissimo. Psalmo 62 adhesit
anima mea post te me suscepit
dextera tua. 1 Cor. 6 qui adheret
deo secundum fidem unus est spiritus cum
eo. [illegible] et de hiis
[illegible] adherent deo
[illegible] vivunt [illegible]
[illegible] qui adherent deo
[illegible]
[illegible] et per manus [illegible]

adheret, nonne scribit et stabilit eum
ne nutat [illegible] Math. viio
descendit pluvia, venerunt flu-
mina, flaverunt venti et irrue-
runt in domum illam et non cecidit
Ad hebr. vio Confugimus ad tenendam
propositam spem quam sicut anchoram
habemus anime tutam ac firmam et
incedentem usque ad interiora ve-
laminis ubi precursor pro nobis intr-
oivit Ihesus secundum ordinem [illegible]
[illegible] pontifex factus in eternum.
Alii sunt qui adherent deo per veritatem
que venit tu deo in veritate [illegible]
Deut. 30 Elige vitam et vivas
et semen tuum et diligas dominum
deum tuum et obedias voci illius
illi quod adhereas per veritatem et
Josue 22 precepit [illegible] ut
diligatis dominum deum vestrum [illegible]
[illegible] in omni corpore et in omni
anima vestra. Et Jo. xiiio [illegible] ad-
heret lumbare ad lumbos viri
sic conglutinavi mihi omnem
domum Israel. Et ista adherentia compa-
ratur lapidibus quia sicut lapis
[illegible] recipitur, qui a vento dissol-
vitur hac et corpus humanum
[illegible] recipitur quando anima
ab amore Christi separatur. Ad Rom.
viiio Certus sum quod nos separabit a caritate
Christi an tribulacio an angustia an
gladius [illegible] [illegible]
[illegible] [illegible] tota die
per totum tempus vite [illegible] quia
[margin: per caritatem] [illegible] adheremus Christo domino nostro, qui nos
non patitur separari a se. Et ex hac
[illegible] eliminare temptacionem
mundi. Josue xxiiio adherentes
domino deo vestro [illegible] in diem
hanc, et tunc auferet dominus gen-
tes magnas a vobis et ro-
bustissimas [illegible] propugnant
[illegible] contemplacionem et immobiles
[illegible] permanent. Hec ille ad

[above column: quem tunc]

ipsum totum [illegible] Christi fideles
Christo adherent tamquam capiti fideliter
[margin: et] indissolubiliter [illegible] [illegible]
dicuntur ornatus Christi [illegible]
[illegible] capitis [illegible]
[illegible] palma quemadmodum
hec [illegible] in suo [illegible]
[illegible] [illegible] amoroso.
Patet hec [illegible] ex [illegible]
et [illegible] [illegible] quia
[illegible] dicuntur fideles Christi adherent
suo capiti ut Christo fideliter
[illegible] fidem, que quidem
fides [illegible] est et implenda
ut [illegible] fides debita servetur
deo. quia deus non servat fidem
homini nisi ipse servet eam. a qua
[illegible] fidelis et fidelis homo
est [illegible] [illegible] deo.
fidelis deus est [illegible]
[illegible] homini [illegible]
[illegible] debitorem [illegible]
[illegible] habemus quamquam illa
offeramus, et ex illa [illegible]
bonum [illegible] et ex illa sit
quia bona quibus gaudemus
[illegible] debitores [illegible] quia
[illegible] actibus est [illegible]
[illegible] fidelis [illegible] et cum
[illegible] dignius quam donat
[illegible]
[illegible] [illegible] exemplo
[illegible] fidelibus in
[illegible] fideles sunt omnes [illegible]
[illegible] uno capite, et hac
facit fides una per quam in
hac vita [illegible] ambulatur
[illegible] [illegible]
[margin: et ad] hac [illegible] [illegible]
[illegible] [illegible] in
[illegible] que fides in [illegible]
[illegible] ut sit fidelis quia
[illegible] deus et fidelis
caritas [illegible] [illegible]
[illegible] [illegible] [illegible]
est [illegible] fidelitas [illegible] dei

ad dominum. Ita domus ad deum.
3 domus ad dominum effi-
citas dei ad dominum in tribus
qz consistit primo in integri-
tate non deficit sed parum adiu-
uat. I Cor. x fidelis deus
qui non permittet nos temptari
ultra id quod non potestis sed faciet
cum temptacione prouentum l. aug-
mentum virtutis. Secundo qz bona
nostra non dissipat, sed vlciscitur
iniquitatem sed ea nobis dona-
uit. II Thess. iiio fidelis
autem est qui confirmabit
nos et custodiet a malo.
Ad Hebr. iio quia omnes debent
fratribus assimilari ut misericors
fieret et fidelis pontifex l.
pauit fratres qz officium pon-
tificis est fideliter conseruare.
Tercio quia [illegible] nomi-
nis sed remunerat vel retribuit.
Ps. C xliiiio fidelis deus in
omnibus verbis suis et sanctus
in omnibus operibus suis. Glo.
fidelis deus in omnibus verbis
suis s. ut compleat promissa
que promittit. Deut. 32 fidelis
deus et absque vlla iniquitate.
Et Num. xxiiio non est deus
ut homo ut mentiatur et
filius [illegible] operibus suis s.
sanctificationis nos [illegible]
[illegible] fidelitas
domus ad deum que consistit
in tribus primo in firma
eius dilectione s. ut caritati
[illegible] ut [illegible]
[illegible] ut [illegible]
Sap. iiio fideles in dilectione
acquiescent ei non [illegible]

[illegible] et [illegible] Deus elegisti a
Abraham et inuenisti cor eius
fidele coram te et pepigisti fedus
cum eo ut dares illi terram s. quam
[illegible] ei secundo in [illegible]
[illegible] persone ut [illegible]
[illegible] nec corporalia
nec [illegible] nec [illegible]
corporalem. Eccli. 22 In tempore
tribulacionis permane illi fidelis
ut in hereditate illius coheres
sis. I Machab. iio Abraham in
temptacione inuentus est fidelis
sic Jacob fuit iustus in tempore
angustie sue custodiuit mandata.
Tercio in firmitate eius continuatione
ut [illegible] in tali [illegible]
[illegible] et Luc. xix
[illegible] bone et fidelis usque ad
mortem. Ita fidelis est domus
ad dominum que consistit in tribus
primo in [illegible]
[illegible] xi [illegible]
ambulat fraudulenter ut reuelat
archana [illegible] fidelis est
celat amici commissum. Secundo
in virtute [illegible] adulatores
detractores [illegible] Ps. [illegible]
Tercio fidelis [illegible]
[illegible] in [illegible] suis sed
fidelis [illegible] Tercio in [illegible]
[illegible] negligencias et
[illegible] fidelis
[illegible] sanctificationis
[illegible] fidelis [illegible] fidelem
et [illegible] 28 vir fidelis [illegible]
laudabitur [illegible]
et [illegible] fideles [illegible] Christo
[illegible]
[illegible] gracia [illegible]
[illegible] fideles in
[illegible] ut [illegible] ad [illegible]
[illegible] vita [illegible]

neque participatus neque institucio
neque iusticia neque virtutis neque
altitudo neque comprehendi neque ca-
[illegible] patitur nos separare a caritate
dei que est in christo ihesu domino
nostro in capite. cui fideles eius
adherent indissolubiliter quia
neque mors neque aliqua passio
per vos a christo avelli cum ipsa
sit vinculum unitatis quo unit
nos capiti suo indissolubiliter
ipsius dilectio efficiens caritatis qui
est mutua relevatio mutua
consolatio. et mutua defensio
et ista est lux fidelibus qui suffi-
cienter [illegible] [illegible] [illegible]
de capite [illegible] hanc sue in a-
micicia [illegible] tanto stabilius con-
iunctionis per corda corde [illegible]
est [illegible] sic et homo homini
et sic hoc in homine conglutinatur
[illegible] fiat quia adimpletur
a spiritu [illegible] cunctis fortius sunt
a [illegible] homo [illegible] deo
effectu fidelis et veritatis. [illegible]
[illegible] separans [illegible]
[illegible] ambo unum [illegible]
[illegible] nos [illegible]
[illegible] [illegible] veritatis [illegible]
[illegible] manet. [illegible]
tatis spiritus autem [illegible]
[illegible] nec [illegible]
tatis. [illegible] bona
[illegible] devotio [illegible]
et [illegible] ut sit fidelis suo
deo et adhereat ei ut suo capiti
indissolubiliter quia illa [illegible]
[illegible] autem [illegible]
fideles christi adhereant capiti suo
[illegible] et hec [illegible]
[illegible] de [illegible] c. 9 [illegible]
utile est [illegible] ad salutem
[illegible] et [illegible] est additio utilis

quia sit honestum est utile et
et quod honestum et utile. iusti
esse. et hec iusticia est ut
membra adhereant capiti suo.
cum sit honestum. utile et iustum
[illegible] sunt verba [illegible] primo
[illegible] iniquitatis sue [illegible]
[illegible] [illegible] quibus [illegible]
[illegible] vas in honorem
sanctificatum et utile domino
ad omne opus bonum. [illegible]
[illegible] aliene [illegible] ad [illegible]
[illegible] ad [illegible]
corpus ad parum valet sed ad
omnia [illegible] pietas autem ad omnia
utilis est [illegible]
[illegible] (ad [illegible]
[illegible]
utilius est ad omne [illegible]
in [illegible]
[illegible] hac de hac [illegible]
utile esse qui non solum facere
sed et velle cepistis ab anno
priore nunc vero et facto perficite
quemadmodum promptus est
animus voluntatis ita sit et
perficiendi et ad [illegible]
[illegible]
[illegible] alios
[illegible] bonis operibus
[illegible] que [illegible]
sunt bona et utilia hominibus
[illegible] utile est adherere
suo capiti [illegible] autem [illegible]
[illegible] quod fideles christi [illegible]
[illegible] ornatu quia
sicut [illegible] ornat [illegible]
ita fideles christi ipse enim est
ille verus mathathias qui
[illegible] mathathias [illegible]
est filius [illegible] matha-
[illegible]
[illegible]
filio suo non pepercit [illegible]
ad [illegible]

vetus Symeon de quo Eccli l.
Symeon Symon Onie filius sacerdos magnus
qui in vita sua suffulsit
domum et in diebus suis cor-
roboravit templum et circa illum
[illegible] quasi plantacio
cedri in monte Libani sic
circa illum steterunt quasi truncus
palme omnes filii Aaron. Et
hoc est quod hic dicitur statura tua ass(imilata)
quasi elate palmarum. Sed
[illegible] additur [illegible] vena aurum
[illegible] et [illegible] non sunt
ita [illegible] ut [illegible]
[illegible] [illegible] [illegible]
[illegible] ab [illegible] de
[illegible] [illegible] qui [illegible] ne
[illegible], sed [illegible] [illegible],
hec [illegible] [illegible]
[illegible] fideles quasi [illegible]
[illegible] ab [illegible] [illegible]
[illegible] a victoriosa [illegible], de [illegible]
[illegible] [illegible] sunt elate pal-
marum [illegible] et victoriam
notant, que duo [illegible] tangit
de palma dicens palma in altum
[illegible] ascendendo [illegible] et [illegible]
[illegible] sua [illegible] [illegible]
[illegible] elate palmarum sunt [illegible]
[illegible] quasi [illegible] ad alter [illegible]
[illegible] [illegible] [illegible]
[illegible] quasi ad victoriam
se [illegible], [illegible] [illegible]
[illegible] tangit [illegible] [illegible]
que [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] elate la-
[illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] a [illegible]
[illegible] ubi nigre sunt [illegible]
[illegible] [illegible] nigre sunt [illegible]
sunt [illegible] [illegible] [illegible]
se [illegible] [illegible] [illegible] [illegible] se esse

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] se
[illegible] et [illegible] [illegible] [illegible]
alii [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
formant, [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible] ab [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
ab [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] deformi [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] fideles [illegible] fideli [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] fidelis
[illegible] adhereo tuo Deo deo
[illegible] [illegible] affectu nec te
abeo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
statim se [illegible] in [illegible]
et [illegible] [illegible] [illegible] te [illegible]
[illegible] [illegible] [illegible] et [illegible]
vinculo [illegible] [illegible]
a [illegible] [illegible] et a
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] fidelis [illegible] [illegible]
adherere sua [illegible] [illegible] [illegible]
[illegible] [illegible] bonum [illegible] [illegible]
est [illegible] Aug(ustinus) li. x de civitate
Dei c. [illegible] [illegible] adherere Deo
[illegible] bonum est [illegible]
[illegible] [illegible] in quo [illegible] [illegible]
[illegible] adherere Deo bonum est [illegible]
est [illegible] bonum quo [illegible] est
melius, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] bonum est [illegible] in
[illegible] [illegible] et sceptro
[illegible] [illegible] [illegible]

aut quia nullum peccatum dicit non con-
tinet aliquam voluptatem corporalem
esse, aut quod [illegible] ut ita dicere
verum dicit nisi sit contrarius ei per
bonum. Sed nunquid nisi deo adherere
bonum sit? hoc bonum adipiscendum
omnia bona referenda sunt. Nam
bonorum angelorum beatitudinis causa
est adherere deo, malorum vero miserie
causa est non adherere deo. Eorum
autem requiritur cur isti miseri
sint, non sunt, quia adheserunt deo,
et cum queritur cur isti miseri sunt,
recte quia non adheserunt deo, non enim
est alius vitalis vel intellectualis
boni ipse unde beata sit nisi deus.
Exemplo probatur quia angelus non est
[illegible] nec tu adherens
deo, vero omnia nil aliud est,
[illegible] homines nisi cum adherere
sit beatissimum. Id autem est salutis [illegible]
cum adherere deo non valeamus nisi
dilatante amore et virtute [illegible]
[illegible] ad illam vitam que nos ducat
nil aliud esse [illegible] affirma-
verim non solum amore dei
sed adherere deo [illegible] bonum [illegible] ego
[illegible] fideles adherentes
suo capiti Christo [illegible]
palmarum in altum elevatis
[illegible] hoc [illegible] ex [illegible] pal-
me [illegible] palma [illegible]
[illegible] debemus [illegible]
[illegible] habet asperitatem [illegible]
[illegible] est [illegible]
[illegible]
[illegible] vita que [illegible]
debemus [illegible] in asperitate [illegible]
[illegible] que [illegible] est in
[illegible] inferius
debemus esse [illegible]
na [illegible] asperitatem [illegible]
grossiores [illegible] ad superna
[illegible] que [illegible] sunt
superiora [illegible] de palma ad calcem

i. de asperitate temporalis vite [illegible]
[illegible] carne sua [illegible]
et [illegible]
[illegible] ad calcem [illegible]
[illegible] qui sunt super [illegible]
ait apostolus [illegible] et [illegible]
castigo corpus meum et in
servitutem redigo. Audi nunc
[illegible] in [illegible] spirituali [illegible]
de [illegible] malorum
et [illegible] dolo et simula-
[illegible] et [illegible]
[illegible] modo [illegible]
[illegible]
dolo [illegible] et in-
[illegible] in [illegible] Audi
[illegible] i. [illegible]
2 ad [illegible]
deo [illegible]
[illegible]
[illegible] et [illegible]
[illegible] Audi [illegible]
[illegible] i. [illegible] in
[illegible] que [illegible]
[illegible] ad calcem [illegible]
in [illegible]
[illegible] illo [illegible]
[illegible] melius [illegible]
palma [illegible]
[illegible] palme [illegible]
[illegible]
[illegible] pulchritudinem
flore, dulcedine [illegible]
in [illegible] nos invitat ad
[illegible] in [illegible]
[illegible] in pulchritudine
flores [illegible]
in dulcedine [illegible]
[illegible] dei [illegible] de primo
[illegible] actinget [illegible] super
[illegible] et [illegible]
[illegible] in bello [illegible]
[illegible] qui [illegible]
[illegible] deo [illegible]
[illegible] dabo illi coronam vite

dextro fulgebunt iusti sicut sol
in regno patris eorum math. xiii
et ideo iustus ut palma
florebit de isto mathei [illegible]
[illegible] [illegible] eius ipse dicit vide
[illegible] s. hic similatis et criminis
quam vestibus eius secuti est [illegible]
[illegible] in hac constitucione [illegible]
sit iustus causa humilitatis [illegible] de
[illegible] et considerari peccatorum. hoc
eciam nota in libro [illegible] de
nigre s. palme quasi coruus
na coruus habet [illegible] notabilia
in [illegible] est [illegible] niger
et rapax, cadauer comedit
vocem habet [illegible] et dilatoria
s. cras quia sic multiplicat [illegible]
tum / nigredo designat [illegible]
[illegible] [illegible] que accidit
ex [illegible] [illegible] quod rapina
arbitrata [illegible] quod voluit esse
sicut deus [illegible] dicat [illegible] [illegible]
[illegible] sicut dii scientes bonum
et malum. cadauer quo pascitur
quia voluptatem [illegible] [illegible]
do de ligno vite [illegible] et me
[illegible] cadauer [illegible] [illegible]
tamquam datus [illegible] vocem
habet [illegible] et dilatoriam
quia [illegible] distulit, quod se
[illegible] [illegible] mulier [illegible]
[illegible] [illegible] dedit mihi de ligno
et comedi, hic nigredo de-
signat in [illegible] [illegible] [illegible]
rapina [illegible] [illegible] [illegible]
voluptatis [illegible] [illegible]
[illegible] [illegible] [illegible] nigredo prima
[illegible] [illegible] de nigredine [illegible]
[illegible] [illegible] [illegible] [illegible]
et non sit [illegible] in [illegible]
[illegible] [illegible] ut hic niger
[illegible] [illegible] s. [illegible] [illegible]
affligitur [illegible] [illegible]
[illegible] nigra sum sed formosa
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] sit, quia [illegible] voluptatibus
pascitur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] pascitur [illegible]
[illegible] et remanet in [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] affluentie et salubre
[illegible] [illegible], hec [illegible] affe-
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] salutis [illegible] [illegible]
[illegible] et quasi [illegible]
panis [illegible] [illegible] [illegible] [illegible]
[illegible], hec [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] paulo
quam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Omnibus hec [illegible] [illegible] [illegible]
hoc [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] in
malo [illegible] sit [illegible] [illegible]
fidei [illegible] et [illegible] [illegible]
[illegible] in [illegible] [illegible] in
malo [illegible] sit [illegible] fidei
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] sit in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod est [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] quam non [illegible] [illegible]
[illegible] ad hoc quod [illegible] [illegible]
[illegible] quod [illegible] [illegible] [illegible]
ad aliquem [illegible] [illegible] [illegible] ad
que [illegible] [illegible] [illegible]
[illegible] [illegible] fidei [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] est actus [illegible]
fidei [illegible] [illegible] [illegible] agit ad
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quae

credit excepto secundum soliditudinem fidei
quia intensio certitudinis non sit
in qualibet consimilis sicut patet, sed
quia quo ad effectum in actibus fidei
illa tota firmitas spiritualis
edificii est a fide formata, quia illi
qui recedunt tempore temptacionis
caduci et non possunt moveri
tamquam fundata supra petram fir-
ma sicut dicitur in secundo
adhesionis sicut actus virtutis fidei
sed tamen quod non est non potest
agere sed in bono vel malo tam
tum non est virtus fidei quo
tempore quo adhesio non potest esse
actus virtutis fidei secundum similitudinem
caritatis quolibet modo. Dicendum
quod sicut omnis illud quod est quasi
medium attingat ut extremum cum
medio esse quod attingat alteri
aut adhesionis quod est ipsa virtus
fidei primo gradu quia conveniunt
uterque intellectualiter puta sapientie
virtuti et virtuti, sicut causa convenit
non solum fidei nec sed etiam sciencie
sicut enim est opinionis veritas et scien-
cia et fides nec unquam firmiter
inheret alicui veritati nisi fide
ut probatur in vi physicorum, ethice
quia adhesio inhereat non sit
perveniat ex aliquo habitu sed ex
suo arbitrio. Etc. potest actus
firmari ad aliquid verum vel
falsum antequam habitum
quia adhesionis non
solum competit fidei firmari
sicut iste actus sed etiam fidei infor-
mi que non est virtus sed
quod in bono adhesio
est actus solius fidei, in malo
aut habitu est actus fidei infor-
mis etc. ...est actus
fidei ad primum. Dicendum quod illa
distinctio datur de actibus qui sunt
in ... principii actus

...nam omnis opinio aut aut est ex
aliqua passione aut ex aliquo
habitu aut ex pura potencia. Similiter
autem adhesionis non potest
esse ex passione, in quo malo aut
habitu est ex habitu fidei infor-
mis, sed virtutis est vel ex
habitu fidei vel ex pura
potencia sicut in primo antequam
habitum acquisivit, non tamen potest
dici quod fides sit caritas
informis ... aut sed quod patitur
non ... habitus
...
Si autem sit intelligendum quod potencia
non possit esse causa ...
...
...
sive ... non est aut
... ad ... aliquid ille
qui a principio ... antequam
acquirat habitum vitiorum non
... quod aliquis
potest agere secundum ... aliud
... secundum ... appa-
rentem etc. agit in apparencia
virtutis illius et ita est in
proposito ... actuum ... adhesio
adhesionis est actus fidei appa-
rentis ... potest agere secundum similitudinem
... aliquid in
virtute illius quod verum est
quod sicut ex fide ... procedit
firmitas fidei edificii spiritualis
ita ex fide ... firmi-
tatis ... edificium.

Oculi tui sicut columbe
super rivos aquarum
que lacte sunt lote
et resident iuxta flu-
enta plenissima. Hec
est glosa ... de
... pulchritudo ...

1 ne...

qua ad curam et salutandum pasto
rale. Et dicuntur hic oculi primo
depositi a simplicitate. Secundo a
cautela et circumspectione ibi super
rivos aquarum. Tertio a munditia
vite ibi que lacte lote. Quarto a
reverentie claritate ibi et resident
iuxta fluenta plenissima. Oculi
enim eius id est sponse dicuntur sicut
columbe propter donum spiritus sancti
que per columbam designatur. Nam
et quia columbe super rivos aquarum
stantes quandam umbram sepe
de sponsis quam sunt spiritus sanctus
nisi in magnitudine [illegible]. id est sicut
dona spiritus sancti hic resident
super rivos aquarum, quia quicquid
oculi spirituales nisi sic maculas de
reperiunt, aquis spiritualis gratie
abluunt, et resident iuxta flu
enta plenissima, quia per gratiam
dei, spirituali resplendent munditie
candida, quia lacte sunt lacte
quia alimenta simplicitatis claritate
respersi videntur quia scilicet abluti
abluuntur ut sint munda. Ideo
dicit adhuc tibi Ecclesiastes. Veniat ergo
respectus pulchritudo prelatorum in con
templatione, et est in pastorali
sollicitudine, nam oculi tui id est prelati
tui sunt oculi in sollicitudine
pastorali ideo cum intuentes
et quos cum aliis intueantur, eius
scilicet sponse. sunt enim sponse spe
cie sed quamvis autem te sunt et
numquam sunt sicut columbarum
per simplicitatem actionum que
requiritur in cura pastorali.
Et nota quod oculi isti tot rigor
fiunt dicuntur esse columbarum
ad designandum quod prelati tripliciter
simplicitatem debent habere, in
primo capitulo in gestu et incessu
[illegible] ibi habent hic simplicitatem
intentionis in corde, simplicitatem
veritatis in ore, simplicitatem iustitie
in opere. Et primo de [illegible]
in simplicitate cordis [illegible]
et in simplicitate [illegible] meis

fecit hoc [illegible] in simplicitate
cordis quasi illud de [illegible]
[illegible] in simplicitatibus
[illegible] eius istam
simplicitatem persecutores
simulat [illegible]
persecutionis quamvis simplicitas
de [illegible] sub primo [illegible]
[illegible] et [illegible], super rivos hic
designatur prelatorum a cau
tela et circumspectione, et super
rivos aquarum, et in hoc gratia
[illegible] prelatorum, sunt enim co
lumbe super rivos aquarum
id est [illegible] primo more [illegible]
[illegible] in morem aquile
[illegible] alii ut possent
[illegible] cavere [illegible] vel
per ripas aquarum hoc est super
illos qui divinis eloquiis
[illegible] [illegible] lote
hic notatur [illegible] scilicet munditia vite
[illegible] quia scilicet columbe lote
sunt lacte id est dulcissima [illegible]
[illegible], hoc [illegible] lacte lavantur
quia lacti [illegible] per dulcedinem
[illegible] et munditia vite
Et nota quod [illegible] [illegible] per
sepe lavantur in scriptura et
hoc propter septem effectus gratie
primus est quia purgat et
[illegible] ad hoc [illegible] lavari
aque et quia dicitur [illegible]
lavamini aqua et [illegible]
[illegible] [illegible] id est petrus
[illegible] effectus gratie quia illuminat
ad [illegible] [illegible] signatur
[illegible] et quia [illegible]
lavaretur de nitro et multipli
caveris tibi herbam [illegible]
maculata [illegible] iniquitate
tua [illegible] [illegible].
Tertius effectus est quia [illegible]
[illegible] et [illegible]
et quia ad hoc signatur per
lavamus [illegible] et quia [illegible]
apostoli [illegible] a petro
[illegible] in [illegible] suo et
[illegible] et [illegible]
[illegible] [illegible]
[illegible] in [illegible]

cetus effectus quia in purgatorio
devenit et ideo signatur per lacum
lacteum Iob 29 quando lavabam
pedes meos i. affectus butiro
i. sanguine Christi eius effectus
est quia inflammat. Et signatur
per lavacrum spiritus. Ysa. 4. et sanguinem
Ierusalem lavit de medio eius
in spiritu iudicii et spiritu ardoris
i. qui inflammat ad dilectionem dei.
Tertius est quia letificat in patria
celesti. Ex hoc significatur per
et signatur per lavacrum vini de qua
Gen. xlix. lavit in vino
stolam suam i. carnale quam accepit
in passione ista sunt que non vocantur
Quando de aliquo peccato peccato cum
delectantur in peccatis de aliquo peccato
sic letantur qui in fine sunt quam fuerunt.
Septimus est quia in rebus et suis
[illegible] quam ut sit passive [illegible]
[illegible] et signatur per
lavacrum lactis de qua dicitur que
lacte sunt lote, et resident
iuxta fluenta plenissima hoc
de [illegible] [illegible] [illegible] a
[illegible] [illegible] [illegible] [illegible]
[illegible] sicut columbe super rivulos
aquarum plenissimos i. iuxta
[illegible] [illegible] [illegible] [illegible]
que [illegible] quam [illegible] in [illegible]
[illegible] [illegible] [illegible] plenus
sicut [illegible] in qua [illegible]
qui [illegible] [illegible] plenissima
allegoria in qua [illegible]
[illegible] [illegible] plenissima
[illegible] [illegible] in qua
[illegible] celestia que [illegible]
[illegible] vel plena [illegible]
[illegible] utilitate, plenissima
[illegible], tempore eius legis
sunt quasi [illegible]
[illegible] [illegible] [illegible] sunt
fluenta plenissima [illegible]
[illegible] [illegible] [illegible] aquarum
in [illegible] [illegible] [illegible]
[illegible] [illegible] plenus in
[illegible] [illegible] plenissima
[illegible] [illegible] [illegible] de
[illegible] plenissima in [illegible]

[illegible] ut ab hiis [illegible]
[illegible] [illegible] [illegible]
eius [illegible] simplicitate volubi-
[illegible] [illegible] et [illegible]
et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sic [illegible] que lacte sunt lote
[illegible] eius [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] quia [illegible] [illegible]
[illegible] que [illegible] [illegible] [illegible]
[illegible] [illegible] ac [illegible] [illegible]
[illegible] [illegible] lactis in
[illegible], lacte ergo sunt lote
columbe quibus [illegible] [illegible]
assimilantur [illegible] [illegible] 6
[illegible] [illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible]
[illegible] [illegible] Ita autem hic [illegible]
[illegible] i. [illegible] [illegible]
lacte lote [illegible] que [illegible]
[illegible] aliquid [illegible] [illegible]
in [illegible] eloquia domini eloquia
casta argentum igne examinatum
[illegible] [illegible] purgatum septu-
plum, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] debet igne [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
natus, et [illegible] [illegible]
natus [illegible] ac [illegible]
[illegible], et [illegible] et alia
[illegible] in [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] columbe
iuxta fluenta [illegible] plenissima
quia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ut [illegible] sublimiori [illegible]
[illegible] [illegible] [illegible] que [illegible]
[illegible] [illegible] [illegible] ad
celestium [illegible] [illegible]
[illegible] [illegible] in oculis [illegible]
[illegible] [illegible] eius intellige
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] aquarum

sicut columbas quidem esse sunt
oculi super rivos aquarum sponsi
spirituali gratia dotati qui super
rivulos aquarum saepe desiderantes
quia optime sentiunt quae et
ipso vocabulo aquarum rectissime
significantur vigilanter intendunt
quibus Christi [illegible]
dicatur [illegible] deliciis ac [illegible]
nar velaverunt, columbae siquidem
super rivulos aquarum non solum
propter potum vel lavacrum vel
loci amenitatem ac munditiam
residere solent sed ea de causa
intentione ut venientes
umbram accipitris in aquarum
limpiditate provideant ac sic
illi [illegible] ab hoste
evadere possint. Cuius figura
nature comparatur est quod videlicet
sancti animarum electarum ut
desiderantes opus habeant ut
vel sanctorum vel legendarum
genitricis qui nos [illegible] apte
inpugnaverunt antiqui hostis
quibus frandulentiis machinationes
debellare vel supplantare
contigit, sollicita mente perspi-
ciant, moxque sanctorum scripturis
cavendas insidias [illegible] vani
in nobis refugium securitatis
petere noscitur, id est domine sancti
scriptura intendunt ac spiritualium
illos passionibus illius destru-
pere [illegible] sed et [illegible]
nam mater[illegible] bene volatu
pertransit, id est contemplatione ut ange-
licam vel regni celestis [illegible].
[illegible] nobis intercessionibus apud
dominum pii salvatoris sanctorum
quorumque et [illegible]
debite [illegible] maxime [illegible]
esse [illegible] quibus non solum
modo cura sed et [illegible]
gubernandarum [illegible] credentium
[illegible] omnium [illegible]
sit cum [illegible] sic
celeste [illegible] quae [illegible]
a deo audivimus [illegible]
[illegible] [illegible]
et venit [illegible]
in [illegible] petere [illegible]

mater [illegible] ante de [illegible]
columbus id est spiritualibus [illegible]
ministris [illegible] quia lacte sunt
lotae et resident iuxta fluenta
plenissima. In [illegible]
[illegible] capitulo [illegible] in ipsi
[illegible] ad absconditi
vitulo lactis [illegible] vero
crementa [illegible] quibus
infantium [illegible] vel [illegible]
[illegible] vel [illegible]
aut iuxta rivulos aquarum
et fluenta plenissima [illegible]
[illegible] possit in rivulis
aquarum [illegible] veteris testamenti
[illegible] [illegible] [illegible]
[illegible] [illegible], filii autem
[illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible]
in [illegible] arvinarum potestate
quasi accipiter [illegible]
[illegible] [illegible] ab
[illegible] [illegible] et torrente
voluptatis tuae potabis eos
quia apud te est fons vitae
[illegible] in fluentis plenissimis
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
[illegible] plenitudo [illegible]
nulla [illegible] in hac [illegible]
vita commorantibus esse
possit quae [illegible]
[illegible] [illegible] [illegible]
[illegible] lex per [illegible] data est
gratia et veritas per [illegible]
facta est [illegible] utriusque
testamenti [illegible] doctorum [illegible]
[illegible] [illegible] est [illegible]
[illegible] sicut columbae [illegible]
super rivulos aquarum quae lacte
sunt lotae et resident iuxta
fluenta plenissima. [illegible]
[illegible] [illegible] oculi eius
columbae [illegible].
[illegible] columbae [illegible]
[illegible] [illegible].
[illegible] in simplicitate [illegible]
[illegible] super rivos aquarum esse
[illegible] quia [illegible]
[illegible] [illegible] [illegible]
[illegible] lacte vero [illegible]
[illegible] [illegible] [illegible]
[illegible] lacte [illegible] a [illegible]

✝ Capitulum sunt mundate credidant.
✝ Fluenta plenissima nos qui
videant intelligimus nisi facie
scripture fluenta et eloquia
dicta que desiderium quibus
nos reficiamus eo loquendo
et audiendo legimus faciunt
adhuc et ubi fluenta colubre
residere solent, quia volanciam
avium venturam magnam mire:
autem sed quia se siccientes
virgines reparant se effugiunt
sic piscis quod in scripturis sanctis
fervida columnam. Fluviis
et desperandum quia vident
quasi et umbram hostem ceteris
noscunt. Quidam se tradunt scripture
toto studio addiscunt ut intellig
gant agunt nisi quod et responso
scripturarum audiunt qui in aquarum
se similitudo hoste illudunt qui
fluenta plenissima esse sunt
homini et corpori lucis temporalis
in scriptura quod tradidit sunt
in altitudine et fluvii ad plenam
intrant. Sed nunc alterum
Romani sic exponunt illi eius sicut
columbe super rivulos aquarum
hoc est dona spiritus sancti que
ipse dat animarum piorum quod in
lecto [illegible] peccatum velut quia
[illegible] dicit in similitudine aquarum
clarorum et fluentium reddunt
nisi tenebrosum labentibus vide
et rivulis et mundis aquis
non stagnantibus turbulentis eo
quod se in videant et dominum
tam simulata lacte replent. Sive
tam similiter quam sola gratia
dant. Et solent que lacte lote
sunt quam sicut mali vidi di
lucidate lac sublimis in finiunt sic
dicitur sola gratia divina tam simul
bona solutis dominus, que ipse dicit
unum fluenta plenissima, quia
nisi a deo plenius veniunt
solum ut ad clarum cognos
cendum intendit. Juxta anagogiam
beati sic exponunt. Lucia oculi
tui sicut columbe, quia vino

intuitu vident omnia que lacte
sunt lote quia et sanctorum
tam quam sunt et se nos
videntes intellectus eius
ut ad convertilitatem intuere
super septem capitulis et, quod eam aug
sunt ea per formam et finis
a veritate acceptam a veritate
accepta sed per suam effectivam
omnia perfecte representantem
pro aliquo intellectu istius loci go
invenimus ista questio inter prelatos
militantis ecclesie et subditos ecclesie
sponse Christi comitantur albedine
ut a simplicitate timoris et
mundicia vite et videt quod non
quia ab angelis in Dei
disciplinam electissima sunt talia
qualia illa que a sole illuminant
ut oculis corporeis videri possit
deus autem ipse est qui illuminat
unde autem taliter est in mundo
ut in oculis est aspectus mentis
autem oculi sunt [illegible] sicut [illegible]
corporis quantum sunt spiritus non
sunt aliquid visibile vide sive
solus illustrate quod humanis mentis
quantum sunt perfecta non sunt vera
cumulata veritate cognoscere ab
se illustratione divina que ad
similem esse fluvius quod videtur
que male sub platea dicantur
sponse Christi. Quod beati sunt quod
autem questio sit vera est dicendum
quod oculi tui sicut columbe
quia quod sol corporalis illustrat
exterius sed sol intelligibilis
qui est deus illustrat interius
unde ipsius [illegible] naturale
autem est a deo illustratio
non sed qua illustratum ab ipso
deo ad cognoscendum ea que
pertinent ad augmentum naturalem
et ad hoc non sufficit aliqua
illustratio sed solum ad illa que
naturalem cognitionem excedunt
ut ad ista prelati essent
ut cognitionem naturalem cognitionem
super naturalem quam cognoscat deus
ad istam questionem respondendum
paucis quid videlicet. Primum
cum prelati ecclesie militantis dicantur
oculi eius ideo cum debeant

esse simplices ut columbe
oculi eorum debent esse secundum doctrinam
[illegible] quibus [illegible] ad [illegible] indiga
[illegible] prelatis [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] tangitur cum dicit oculi tui
sicut columbe. Nota secundum [illegible]
[illegible]. Lux est oculus esse
[illegible] oculus [illegible] quo [illegible] videt
ea que sunt [illegible] qui [illegible]
[illegible] visibilia. Secundus oculus
[illegible] quo [illegible] videt ea que
sunt [illegible] sunt cogitationis.
Tertius oculus est contemplationis
quo [illegible] videt ea que sunt supra se
ut est deus. Oculus [illegible]
aptus [illegible] est [illegible]
oculus contemplationis est [illegible]
et clarificatus [illegible] est [illegible]
per oculum contemplationis [illegible]
[illegible] ut sancti [illegible]
[illegible] prelati autem debent oculos
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum [illegible]
lux non videmus auditus autem
audit [illegible] gustus
gustat [illegible] [illegible]
[illegible] [illegible] sine luce
[illegible] [illegible] ad
hoc ut videat lucem [illegible]
[illegible] prelatus ad hoc ut discernat
[illegible] [illegible] discretionis
[illegible] [illegible] [illegible] lux
[illegible] [illegible] prelato [illegible]
amplius [illegible] xxxiii [illegible]
indigens [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] prelati [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] angelus domini [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] intellectus.
[illegible] [illegible] [illegible]
[illegible] [illegible] prelati
[illegible] [illegible] purgatorium
[illegible] [illegible] [illegible]
[illegible] prelati [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] prelati
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] ita prelatus [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] prelati est dux
[illegible] [illegible] dux [illegible]
[illegible] [illegible] dux [illegible]
[illegible] [illegible] [illegible]
ad [illegible] oculus prelati
[illegible] prelatorum est [illegible]
[illegible] [illegible] [illegible]
et [illegible] de egypto
[illegible] [illegible] quicquid
[illegible] [illegible] [illegible] que
[illegible] ad [illegible] [illegible]
[illegible] [illegible] et [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible] stabiles
[illegible] [illegible]
[illegible] a [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] ad [illegible]
[illegible] [illegible] [illegible] est
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] filios israel de egypto
[illegible] [illegible] [illegible]
[illegible] [illegible] valde et
[illegible] [illegible] in montem.
[illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible]
et [illegible] [illegible] in [illegible]
exemplo [illegible] [illegible] [illegible]
[illegible] magna [illegible] [illegible]
est exemplo [illegible] de hac re
[illegible] [illegible] [illegible]
in [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in via
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible]

quantum ad suum perveniat renuncia-
tionem quam debet. dicitur de prelato
De talibus [illegible] pastor [illegible]
[illegible] impie dux [illegible] eius ut
[illegible] dies in tempore iniquitatis
prefinite hec dicit dominus deus auffer
cidarim tolle coronam. dicitur se-
cundum Exodi xxiii Ecce ego mittam
angelum meum ad te qui precedat
te et custodiat in via et introdu-
ducat in locum quem paravi.
Sed terribile est valde quod de
malis dicitur [illegible] [illegible] tollam
eam inter dentes et angustias
et videam omne malum quod fecit
[illegible] in Syon [illegible] [illegible]
[illegible] in [illegible] visitabo principes
eius et filios eius et fortes
eius et [illegible] [illegible]
[illegible] et non [illegible]
[illegible] [illegible] [illegible] [illegible] eius
[illegible] [illegible] celi [illegible] [illegible]
quasi [illegible] [illegible] [illegible]
celo, [illegible] in celo [illegible]
[illegible] [illegible] [illegible] lumen [illegible]
aliquid esset lumen [illegible]
[illegible] alterius celum [illegible] in
[illegible] celo resistens lumen [illegible]
[illegible] lumen [illegible] [illegible] [illegible]
[illegible] alterius oculum, subito autem
altera [illegible] si aliquid esset in
[illegible] lumen [illegible] [illegible] [illegible]
[illegible] lumen [illegible] [illegible]
[illegible] non solum [illegible] necessario
[illegible] illuminanti lumen [illegible]
[illegible], sed [illegible] [illegible]
agentis. sed hoc est [illegible],
[illegible] [illegible] [illegible] apta sunt [illegible]
[illegible] [illegible] [illegible] apta nata sunt
[illegible] [illegible] sed lumen
[illegible] visum et tenebram
quod est [illegible], tenebra [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
relinquitur quod in celo [illegible] est
[illegible] lumen sic in prelato [illegible]
[illegible] esse quod resistat bonum
[illegible] [illegible] [illegible] [illegible]
[illegible] lumen bonum [illegible] statim
[illegible] a bono sed quando

[illegible] prelati in quibus [illegible] [illegible]
[illegible] [illegible] lux [illegible], qui [illegible]
a malis, non [illegible] a [illegible]
[illegible] est [illegible] nam celi [illegible]
sunt [illegible] [illegible] [illegible] [illegible]
[illegible] scandalisat te [illegible] et [illegible]
abscide melius tibi est ad regnum dei
[illegible] uno oculo, quam [illegible] [illegible] mitti
in gehennam. quia celum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] hec celestia ad [illegible] [illegible]
[illegible] prelati [illegible] [illegible]
sunt [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible]
[illegible] patet hec celo [illegible] [illegible]
[illegible] quia ad [illegible] [illegible] eius
[illegible] [illegible] [illegible] [illegible]
quasi lux splendens [illegible]
[illegible] [illegible] se [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] in Syon [illegible] est [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] manifestate [illegible]
bona opera [illegible] in exemplum aliorum
sed quia ad [illegible] [illegible] [illegible]
[illegible] illud [illegible] [illegible] singularitate
[illegible] [illegible] [illegible] est.
[illegible] [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible]
viribus fortibus [illegible] [illegible]
[illegible] sunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] omnia [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
tempore. sed quia ad [illegible] [illegible]
[illegible] illud [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] quo
[illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] compassionem quo ad [illegible]
[illegible] [illegible] quo ad [illegible]
[illegible] laudabilis quo ad [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] hec

terna primi verbum oculi delecti sunt
dona spiritus sancti quia tales
oculi illuminant corda mea et sunt
tria corda mea sunt [illegible]
Zacharie 3. super lapidem unum septem
oculi. i. dona spiritus sancti et Johannes
Apocalypsis 5 vidit agnum habentem
oculos septem. i. dona septem spiritus sancti
[illegible] sequitur quod oculi dei sunt [illegible]
[illegible] oculi domini super iustos. i.
[illegible] [illegible] [illegible] opera iusti
[illegible] oculi domini [illegible] et capiti
[illegible] [illegible] oculi autem languentes
[illegible] [illegible] super [illegible] sunt
per contemplationem et [illegible]
[illegible] [illegible] sunt oculi [illegible] vino
et [illegible] [illegible] in [illegible] et alti do
et [illegible] [illegible] et totum
corpus plenum oculis, quia oculi
videntur [illegible] contemplando
celestia que affectant et [illegible]
[illegible] infernum que fugiant et
[illegible] insidias adversarii
[illegible] [illegible] et stabilitate in
bono habeant. Hec sunt in rota
i. in vita [illegible] que volubilis
est quia transitoria [illegible]
dixi in [illegible] [illegible] qui est de
simplicitate [illegible] a quo sunt
[illegible] [illegible] [illegible] et iste [illegible]
[illegible] in [illegible] [illegible] lote quod
sunt lacte, scilicet oculi [illegible] [illegible]
qui [illegible] [illegible] lote
[illegible] simplicitatem [illegible]
et lote sunt lacte .i. in [illegible]
[illegible] [illegible] simplices [illegible]
et [illegible] [illegible] [illegible]
fluenta plenissima, fluenta
hec sunt dona spiritus sancti quorum
[illegible] [illegible] ministeria [illegible]
[illegible] [illegible] [illegible] et qui sitit
veniet et bibat et flumina
fluent de ventre eius aque
vive. Hec sunt plena in [illegible]
[illegible] plenitudine in [illegible]
[illegible] dei [illegible] [illegible]
plenissima in [illegible] [illegible]
[illegible] [illegible] [illegible]
vel fluenta sunt dona [illegible]
que plena sunt [illegible]
in qua vidi in [illegible] [illegible]
[illegible], plenitudo sunt [illegible]
[illegible] in qua que [illegible]

27 [illegible] qui [illegible] simplicitate [illegible]

fluenta

Dona sunt plena

plena plenitudo [illegible]

[illegible] sunt. [illegible] plenissima
sunt. [illegible] [illegible] in qua
[illegible] celestia que in
[illegible] [illegible] de [illegible]
[illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible]
[illegible] [illegible] et [illegible] 37 [illegible]
est [illegible] [illegible] [illegible]
i. [illegible] et [illegible]
unde paulus ad [illegible] [illegible] non est
nobis colluctatio solum adversus
carnem et sanguinem sed contra principes
[illegible]. sed adversus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] i. [illegible] [illegible]
[illegible] [illegible] i. [illegible] in [illegible]
quod est in mundo aut est concupiscentia
carnis aut oculorum aut vite [illegible]
[illegible] [illegible]. [illegible] spiritualia ne
quitie in [illegible] celestibus
i. demones qui [illegible] in
ad [illegible] qui [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] voluptate carnis
gula luxuria [illegible] [illegible]
[illegible] [illegible] pulchritudine
[illegible] mala [illegible] suggestionis
temptationibus [illegible] ut maxime
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] castitate
[illegible] ut [illegible] fidei firmitate
spei [illegible] [illegible] latitudine
[illegible] ut [illegible] [illegible]
[illegible] intelligentiam [illegible]
[illegible] vide [illegible] in [illegible]
[illegible] [illegible] [illegible]
tota [illegible] vita [illegible] et [illegible]
pabula [illegible] ei [illegible]
[illegible] [illegible] fugatur
[illegible] [illegible] si fugis ipse fugit
[illegible] [illegible] [illegible]
i. [illegible] [illegible] cuius [illegible]
[illegible] [illegible] [illegible] resistendo
[illegible] in [illegible] [illegible]
[illegible]. Et in [illegible] [illegible]
ad david [illegible] [illegible]
[illegible] in [illegible] [illegible]
hic [illegible] ad pugnam
[illegible] [illegible] in [illegible]

te incipiens unum sensualitatem ut
caderet in carnis voluptatem
In medio [illegible]
per patientiam [illegible] in [illegible]
[illegible] intelligentie. In tanta
[illegible] gradus [illegible] nobis [illegible]
[illegible] et intellectu [illegible]
suggestionem [illegible]
[illegible]
[illegible] de [illegible] ad [illegible]
[illegible] fornicationem [illegible] ergo ut
[illegible]
[illegible] cautus
[illegible] sufferre
temptationem [illegible]
[illegible]
[illegible]

[illegible]

[illegible] ad [illegible] qui [illegible]
[illegible]
et [illegible]
[illegible]
[illegible] quia [illegible]
[illegible]
[illegible] ut [illegible] ad [illegible]
debitores [illegible]
[illegible]

[illegible]

[illegible] spiritus magis diuine gratie
ascendamus ad [illegible] i. ad
penitenciam ueram, ad caritatis statum
ad opera [illegible] que [illegible] angeris
dulce [illegible] illius ascendere ad aliud
in singulis plus et plus [illegible]
[illegible] singuli maior sit anno
uite. Et [illegible] elongatur magis
magis a uia [illegible] apparet
Et ita elongari ut [illegible] [illegible]
Sic est de uere penitentibus quibus
apparet deus [illegible] [illegible] magis
minus [illegible] aut sunt penitentibus
[illegible] ut non apparet [illegible]
iste vindicator malorum et
retributor bonorum. Isti ergo ut pe
nitentes ducunt ascendendo
usque ad celos, [illegible] uero descen
dendo usque ad abissum
inferni. [illegible] herculeus [illegible]
anthea, [illegible] [illegible] [illegible]
[illegible] i. spiritus [illegible]
[illegible] multiplicacione [illegible]
[illegible] est [illegible] [illegible]
quociens in [illegible] patet [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] herculeus. i. spiritus
[illegible] [illegible] sua [illegible]
cum aliis et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sub
[illegible] [illegible] mortis [illegible]
[illegible] sentiens pugna [illegible]
ad romanos vii° clamabat [illegible]
[illegible] aliam legem in membris
meis. i. fomitem peccati. repugna
tem legi mentis mee et cap
tiuantem me in legem peccati q
est in membris meis. Infelix
ego homo quis me liberabit
de corpore mortis huius? Gratia dei
per ihesum christum dominum nostrum. Igitur
[illegible] [illegible] spiritus legi dei
terrene aut lege peccati, [illegible]
[illegible] pugnam [illegible] [illegible]
[illegible] [illegible] [illegible]
pugnando ut antheo. [illegible]
[illegible] [illegible] liberauit [illegible]
suspendendo. [illegible] pugnando
[illegible] [illegible] [illegible]
[illegible] [illegible] nos docuit.
[illegible] christus qui [illegible]
in [illegible] [illegible] [illegible] [illegible]

[illegible] sustinuit a populo iude
o, [illegible] [illegible] [illegible]
et a diabolo [illegible] [illegible]
baptista, primum bellum gessit vesti
tus pilis camelorum et zona
pellicea circa lumbos suos
deinde reprehendens herodem de
adulterio [illegible] [illegible] patet de
[illegible] christus [illegible] [illegible] [illegible]
[illegible] nos [illegible] [illegible]
diabolo et [illegible] [illegible]
[illegible] in [illegible] [illegible]
[illegible] [illegible] de corde [illegible]
[illegible] bellum, [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] bella, serpentes tollet
de [illegible] i. voluptates [illegible]
[illegible] [illegible] bella [illegible] [illegible]
[illegible] [illegible] vincit fugiendo
[illegible] [illegible] [illegible] [illegible]
ab ea [illegible] xii [illegible] est de [illegible]
que qua [illegible] [illegible] statim [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] et quid [illegible]
[illegible] [illegible] aut [illegible] [illegible]
[illegible] [illegible] vincit patiens
patiendo et sufferendo [illegible]
i petri ii° christus passus est p
nobis, nobis relinquens exem
plum ut sequamini vestigia eius, qui
quasi agnus coram tondente
se obmutuit et non aperuit
os suum. [illegible] [illegible] [illegible]
paulus ad hebreos xii° currimus
ad propositum nobis certamen
aspicientes in auctorem fidei et
consummatorem ihesum qui proposito
sibi gaudio sustinuit crucem
confusione contempta atque in dextera
dei sedet. Recogitate enim eum
qui talem sustinuit a peccatoribus
aduersus semetipsum contradictionem
ut non fatigemini animis vestris
deficientes. Nondum enim usque
ad sanguinem restitistis aduersus
peccatum repugnantes aduersus peccatum
et obliti estis consolationis que
vobis tamquam filiis loquitur dicens
Fili mi noli neglegere disciplinam
domini nec fatigeris dum ab eo ar
gueris, quem enim dominus diligit
castigat, flagellat autem omnem

herculeus

[illegible]

Infra pugna

filiu[m] quē recipit in disciplina
seueritate tamen salubri sc. ostendit
dicens, quis enim filius quē non
corripit pater Et si extra disciplina
estis cuius s. discipline participes facti
sunt omnes, ergo adulteri et non filii
estis. vere parvuli filii. Ergo beatus
[illegible] i. vir qui suffert temptationem
quoniam cum probatus fuerit accipiet corona[m]
vite. Quia non est [illegible]
est pugna et 2 thi. 2 non coro
natur nisi qui legitime pugnaverit
[illegible] ad hebr. [illegible]
[illegible] [illegible] et [illegible]
experti sunt, insuper et vincula
et carceres. lapidati sunt secti sunt
temptati sunt in occisione gladii
mortui sunt. Hanc pugnam [illegible]
[illegible] discipulis suis Joh. xvi
dicens vos quidem [illegible] in
mundo habebitis [illegible] autem gaude
bit [illegible] contristabimini sed tristicia
vestra vertetur in gaudium et hoc
factum est in resurrectione domini ubi
sed gavisi sunt discipuli viso domino
et act. v ibant discipuli gaude
ntes a conspectu concilii quoniam digni
habiti sunt pro nomine ihesu contumelia[m]
pati. Sic pugnabat pau
lus 2 cor. 4 [illegible] in omnibus
tribulationem patimur sed non angusti
amur, apporiamur sed non destituimur
i.e. perplexi sumus sed non [illegible]
persecutionem patimur [illegible]
sed non derelinquimur, humiliamur sed non
confundimur, deicimur sed non
perimus. Semper mortificationem ihesu
in corpore nostro circumferentes ut et vita
ihesu in corporibus nostris manifestetur
Semper enim nos qui vivimus in mortem
tradimur propter ihesum ut et vita ihesu
manifestetur in carne nostra mortali. Ergo
mors in nobis operatur vita
autem in vobis s. [illegible]
[illegible] ad vitam eternam, habentes
autem eundem spiritum fidei sicut scriptum est
credidi propter quod locutus sum. Et nos
credimus propter quod et loquimur

[illegible] intelligit in nobis
[illegible] [illegible] portat
[illegible] pro [illegible]
in [illegible] habeant [illegible]
[illegible] audivit illud [illegible] qui
[illegible] parum [illegible]
[illegible] regum [illegible]
[illegible] [illegible]
[illegible] plurimi s. [illegible]
[illegible] [illegible]
illud [illegible] ad [illegible] in [illegible]
[illegible] [illegible]
[illegible] gaudium [illegible]
[illegible] [illegible]
temptationibus [illegible]
Stephanus [illegible] lapides illi
dulces fuerunt / [illegible]
[illegible] sufficiendo
[illegible] [illegible]
[illegible] valet temperantia
[illegible] fortitudo et iusticia
[illegible] [illegible]
fortitudo et temperantia [illegible]
[illegible] pugnat [illegible]
violentur [illegible]
[illegible] violentia, fortitudo
[illegible] [illegible]
[illegible] [illegible]
[illegible] Regum xvii [illegible]
[illegible] [illegible]
[illegible] est enim
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
leo [illegible]
quod [illegible] resistite
fortes in fide, ut [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] suffragium
[illegible] [illegible]
[illegible] [illegible]
[illegible] ut hunc
[illegible] [illegible]
[illegible] [illegible]
et [illegible] in celum

et imposuit ei dextram suam super
simul ut dicitur illud [illegible] 26
leo est in via contra [illegible]
dicit pigri nimis esse quibus semper
imo Sampson .i. fortis iuvenis
occurrit .i. celitus accedit leonem
.i. dyabolum et invenit in ore
eius examen apum .i. prae
cum vidit in infirmo et tunc
dicit mel .i. animus dulcedinis
[illegible] adiutus sibi inter [illegible]
quo clamavit in celo dicentis
de ore leonis libera me ut me
dicit. aut salvator esse for
tis in bello ut pugnaret con
tra aliquem spiritum. Et aggrediatur
agmen eius [illegible] pugna hec
nobis est usque spiritum semper
absciso uno capite alia duo
renascuntur quia quando unum
vicium dyaboli repellentibus plura
alia in loco eius surgunt
nobis fortitudinem a dyabolo [illegible]
Luce x uterque aut debes esse ut
dicitur fortis spiritus quia
si sciret paterfamilias qua
Luc xii hora fur venturus esset vi
gilaret et non sineret per
fodi domum suam. Nam fur ille
multis et variis fraudibus
[illegible] insidiis agitat concu
piscentia [illegible] nolite credere omni
spiritui 1 Iohannis 4 sed probate spiritus
si ex deo sint. Glosa Quia
Sathanas cum [illegible] transfi
gurat se in angelum lucis
unde Iosue 5 angelo appa
renti dixit noster es
an adversariorum, Sathan cum pri
cipium sibi [illegible] [illegible]
facile [illegible] unde nobis
dignum est illud Virgilii [illegible]
[illegible] in [illegible] [illegible]
tant enim aut aliquis
latet error equo ne credite
teucri [illegible]
danaos [illegible] dona ferentes
hec est pugna quia pugnat
[illegible] cum [illegible] [illegible]

qui dicitur archangelus qui cum multis
ille [illegible] [illegible] [illegible]
in [illegible] suam ut possent
[illegible] vestigia sequi
[illegible] quia dyabolus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] audit [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible]
qui non solum [illegible] sed et
religiosos temptat [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible] Iob 41
et [illegible] [illegible] quod influat
et habet fiduciam [illegible]
Iordanis in os eius [illegible] dyaboli
non [illegible] [illegible] [illegible]
sed et [illegible] [illegible] et [illegible]
[illegible] qui [illegible] [illegible]
iste [illegible] in [illegible] qui diligit
[illegible] [illegible] .i. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] negligentia [illegible]
[illegible] unde dicitur ad
[illegible] Iob 41 [illegible] [illegible]
[illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] sed [illegible] est ut
diligentia ad [illegible] [illegible]
[illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ergo [illegible] [illegible] quando [illegible]
[illegible] [illegible] aliquis [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] quia [illegible]
vestigia [illegible] quia [illegible]
[illegible] [illegible] nulla [illegible]
est et aliud bellum quod [illegible]
[illegible] [illegible] [illegible] in
[illegible] unde [illegible] [illegible]
[illegible] [illegible] lingua [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] est [illegible] [illegible]
[illegible] est [illegible] [illegible]
[illegible] [illegible] [illegible]
est dyabolo et [illegible] [illegible]
cum deo et [illegible] [illegible] est

1 de tercio ps 23 clamabit ecce iste rex glorie dominus fortis et potens dominus potens in prelio

iustus nec victus, item est quid in dyale et eius inimicis item est inexpugnabile. bellum lauda bile vinci nobile. item est ina bile in expugnabile et eius an gelis bellum parare in quale capitis [illegible] de quo Machabeus de primo apoc xii 2 factum est prelium in celo draco pugnabat cum archangelo et an gelis de quo ps cxliiii bene dictus dominus deus meus qui do cet manus meas ad prelium et paulus i cor 9 sic curro non quasi in incertum sic pugno non quasi aerem verberans sed castigo corpus meum et in servitutem redigo ne forte cum aliis predicaverim ipse reprobus efficiar 3 de quo verbis loquitur ecclesia sponsa in canticis de quo supra effecti magnis nunc pugnaverunt contra me de supra 3 ecce lectulum Salomonis sexaginta fortes am biunt de fortissimis israel omnes tenen tes gladios et ad bella doc tissimi de tercio supra sicut turris davidica sicut turris libani edificata est cum propugnaculis turris iste christus ut ps ecce calumniantes [illegible] feruntis a facie inimici in primo plan ge lingua ~~[illegible]~~ ini micis clamantis in secundo clam ge fructuosi prelium clamantis in tercio pange lingua glorie clamantis primum est adversus cetervam in tercia pugnant pugnat hic vincit pugnans [illegible] pugnat per [illegible] contra [illegible] [illegible] dona [illegible] [illegible] malicia [illegible] utilitate [illegible] [illegible] [illegible] [illegible] [illegible] de primo [illegible] xii clamo

sedet super tunicas plena gra et factum super christo eius in capite, [illegible] eius complecta tur quia dominus [illegible] est super [illegible] [illegible] eius [illegible] eius dixit [illegible] in [illegible] ante faciem tribulantis de tercio pro ob xxi [illegible] est [illegible] [illegible] de primo de vt q q obsequi celi de [illegible] de primo [illegible] [illegible] [illegible] ab [illegible] de primo et [illegible] magna de [illegible] et [illegible] [illegible], hoc est prelium unde apoc xii de mulier [illegible] peperit et draco [illegible] celum ut devoraret filium eius et ipsa fugit in desertum et peperit masculum et [illegible] [illegible] draco dyabolus, mulier alia [illegible] eius [illegible], qui 2 dyabolus [illegible] [illegible] [illegible] est virgo maria de qua ps [illegible] [illegible] [illegible] victoria [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] nec [illegible], [illegible] dyabolus [illegible] est [illegible] hoc prelium [illegible] quod [illegible] de [illegible], [illegible] in [illegible] qui [illegible] et [illegible] a latere tuo mille et decem milia a dextris tuis pange lingua [illegible] clamantis [illegible] bellum iste iusti prelium iusti [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sub forma [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] impudencie

[illegible] [illegible] [illegible]

Veriaculo fallaciae de parva aut
[illegible] [illegible] in omnibus sinceritatis
scutum fidei in quo possitis
omnia tela nequissimi ignea
extinguere et galeam salutis
assumite, et gladium spiritus
quod est verbum dei, de scuto secundo
Calix aureus babilonis
de vino cuius biberunt gen-
tes et inebriate sunt de isto
super C xl cadent in veriaculo
eius peccatores. Glo. cadent
in veriaculo demonis vel ma-
li hominis in retibus demonis
cadent qui sua videre alia
[illegible] [illegible] congregabit in re-
ticulo suo super hoc letabitur
in retibus adulatorum xxiiij 39
Quoniam qui sicut laudibus
[illegible] loquitur in aure
[illegible] expendit retibus pedibus
suis [illegible] quem [illegible]
ad [illegible] illi [illegible] [illegible]
[illegible] sicut iaculum retibus
[illegible] [illegible] peccatorum [illegible]
[illegible], de [illegible] 2 [illegible]
[illegible] hominibus operantibus
iniquitatem non [illegible]
[illegible] de [illegible]
aut [illegible] non [illegible]
[illegible] [illegible] adulatoris
De [illegible] ut [illegible] cadunt in
veriaculo eius [illegible] [illegible]
[illegible] hominis [illegible] [illegible]
demonis [illegible] [illegible]
suis affectibus [illegible]
31 [illegible] malis [illegible]
[illegible] pugnas ut [illegible]
in [illegible] [illegible] mollities
ut [illegible] [illegible]
[illegible] [illegible] superbia [illegible]
[illegible] ut in [illegible] [illegible]
[illegible] singularitas [illegible]
voluntate [illegible] [illegible]
[illegible] de primis [illegible]
hec sunt que militant
adversus animam ut [illegible]
[illegible] [illegible] cum
[illegible] [illegible], de scuto

[illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] ebrietatibus [illegible]
in [illegible] [illegible]
de [illegible] 2 [illegible] 6 [illegible] nec
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
a veritate dei que est [illegible]
[illegible] in omnibus fortitudo [illegible]
[illegible] [illegible] [illegible] [illegible]
iustitie [illegible] [illegible] arma
[illegible] [illegible] arma temperan-
tie, arma iustitie ne
deus offendatur vel [illegible]
arma temperantie [illegible]
[illegible] arma [illegible]
[illegible] ne [illegible] [illegible]
arma [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] patientia [illegible]
[illegible] [illegible]. Hec [illegible] [illegible]
[illegible] sit ad [illegible] 6. de primis
[illegible] [illegible] iustitie
de scuto [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sit temperantia [illegible] [illegible]
[illegible] [illegible] voluptatibus de
isto [illegible] in omnibus [illegible]
scutum fidei, hec [illegible] [illegible]
[illegible] [illegible], habet [illegible] [illegible]
[illegible] iustitia, sine temperantia
[illegible] [illegible] de [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] pax patientia [illegible]
[illegible] [illegible], de scuto
[illegible] est que [illegible] [illegible]
in delicto [illegible] [illegible]
in [illegible] [illegible] [illegible]
de [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] que [illegible] [illegible]
[illegible] ex fide ad opera [illegible]
[illegible], [illegible] [illegible] [illegible]
ut [illegible] iniquitatis

Itaque certamen in agone supremo vicit
cum conspiciunt sic vicit reportavit
fructus singularitatis Bernardus ad
[illegible] cum a fide amputantur
sarmenta arescunt, [illegible] flores
fructus parturiunt cum renascuntur
an talis sit species qua signatur
flos utilis [illegible] longe lucerna
fructuosior per clarius [illegible]
ad [illegible] ita [illegible] ut virgini
de laude [illegible] fructu virtutis,
sequitur tertio plus, hoc fuit so
[illegible] artificiosissimum
[illegible] gloriosissimum, [illegible]
pugnavit, artificiosissime vicit
gloriosissime triumphavit [illegible]
mortem [illegible] devicit [illegible]
sede [illegible] sathanam [illegible]
delatis, [illegible] captivam duxit
captivitatem, [illegible] fuit quia
[illegible] longanimis ysaie liii°
artificiosissime fuit quia hoc opus
cum [illegible] dispensat
[illegible]
[illegible]
inde [illegible]
[illegible] fuit ut [illegible]
flat ille splendide et dignus
amplitudinem [illegible] palmarum
[illegible] publice vide
in ramis palmarum de [illegible]
lignis sit [illegible]
oliva palma. In primo [illegible]
in oliva designatur victoria
in significat, olea in palma
[illegible] triumphantia, utrumque
triumphum. De primo [illegible]
qui [illegible] baiulant, de secundo
[illegible] xii pueri hebreorum [illegible]
ramos olivarum obviaverunt domino
clamantes osanna filio David benedictus
qui venit in nomine domini. De
[illegible] turbe cum floribus
et palmis redemptori [illegible]
victori triumphanti digne dant
osanna filio regis [illegible]

Durante [illegible] in laudem [illegible]
[illegible] tenebat [illegible]
ra. [illegible] fuit [illegible]
in [illegible] habuit [illegible] et clipeos, gla
dios in manibus et [illegible]
et gladio [illegible] in latere
et [illegible] galea spinea in capite
o pater [illegible] qui [illegible]
dulcis [illegible]
[illegible] o largissime [illegible]
[illegible]
[illegible] o [illegible]
gloriosus [illegible]
[illegible] de primo ysaie lxiii°
[illegible]
calcavi de gentibus [illegible] prima
[illegible] homini [illegible]
[illegible]
Dextra ysaie [illegible]
[illegible]
[illegible] omne caput
languidum et omne cor merens,
a planta pedis usque ad verticem
capitis non est in eo sanitas
vulnus et livor et plaga
tumens [illegible]
[illegible] medicamine
neque fota oleo ysaie i in
pedibus et manibus [illegible]
[illegible]
[illegible]
[illegible] ad se [illegible]
[illegible]
capite [illegible] cogitationum
malarum [illegible] ad [illegible]
caput [illegible]
[illegible]
De primo [illegible] pedes eorum
veloces ad effundendum
sanguinem [illegible]
[illegible]
plene sunt sanguine; de secundo
[illegible]
[illegible]
De [illegible] ps 37 quoniam ini
quitates mee supergresse
sunt caput meum et sicut
onus grave gravate sunt
super me. [illegible] iniquitates
mee super gresse sunt caput

visu i. vinum que est capi-
tis Jeremie Trenorum iii°
Inundaverunt aque super caput
meum. dixi perii. Et sicut
[illegible] sic
ne i. [illegible] filii sui sic
ne [illegible] et [illegible]
ysaie [illegible] gentes [illegible]
[illegible] in iniquitate sceleris
[illegible] filii [illegible] de
[illegible] blasphema-
verunt [illegible] alienati sunt
retrorsum. Ut autem hoc
Xristus [illegible]
ad manum et pede [illegible]
et in capite clavis [illegible]
[illegible] de [illegible]
[illegible]
[illegible] clavis [illegible]
perforando et quasi [illegible]
[illegible] zacharie xiii [illegible]
cum pater eius et mater
eius genitores eius [illegible]
[illegible] glo. [illegible] i.
et [illegible] synagoga
et dicet: quid sunt plage iste
in medio manuum tuarum
Et dicet: hiis plagatus sum
in domo eorum qui diligebant
me. De [illegible]
[illegible]
s. lateris de quo [illegible]
sanguis et aqua. sanguis
in redemptionem et aqua in
ablutionem [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible] de [illegible]
[illegible]
nutritivum et splendidum
ad [illegible]
[illegible] de pedibus et manibus
quibus [illegible]
[illegible] de late-
re sanguis et aqua. terra pon-
tus astra mundus quo la-
vantur sanguine [illegible]
te [illegible]
[illegible] sanguinis

unda [illegible] sanguinis et aqua
[illegible] plus [illegible]
effluit [illegible] plus artificiosissime in
victoria qua [illegible] exposita
[illegible] quasi [illegible] latebat
[illegible]
[illegible]
[illegible]
[illegible]
artificiosissime plus ostenditur
qualiter redemptor orbis immo-
latus vicerit [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
a morte [illegible]
gloriosissime plus in triumpho. Er-
go Pange lingua gloriosi certaminis
[illegible] gloriosus [illegible] triumphus in
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible] ipse [illegible]
[illegible] victimas
[illegible] Itaque pange
lingua gloriosi certaminis et super
crucis trophaeo dic triumphum
nobilem qualiter redemptor
orbis immolatus vicerit [illegible]
[illegible] ad [illegible]
[illegible] Nota [illegible]
[illegible]
a simplicitate [illegible]
[illegible] simplicitatis quedam
[illegible] est [illegible] quedam mala
Simplicitas bona est simpli-
citas [illegible] i. [illegible]
que [illegible]
hec [illegible] i. famosa
atque laudabilis et talis [illegible]
[illegible] est simplici-
tas [illegible] s. [illegible]
[illegible]
i. [illegible] et talis [illegible]
[illegible] et [illegible]
ad [illegible] et [illegible]
[illegible] et [illegible]
male et talis [illegible]

maxime et testimonio sancti
totaliter restringendum est et abdi
candum istis simulationibus ponitur
hec quod ad istud valet [illegible] plati
Ethici [illegible] sunt a virtute
simplici. quarto hec quod valet [illegible]
[illegible] est de simplicitate voluntatis i.
vel voluntatis que est absque omni
fraude, sed [illegible] dissimulatione et talis
scilicet omnia que ei accidunt [illegible]
vindictam non expetit, et hec est
patientie Job xii deridetur iusti
simplicitas i. patiens pacienda
de qua apostolus x. licet [illegible] multa
nobis pateat omnis in medio luporum
glo. [illegible] patientes. et [illegible]
dominum non appetentes est [illegible] sim
plicitas columbina et hec est in
[illegible] et hec est simplicitas
in bono et [illegible] in malum
de bono ad [illegible] volo vos
omnes sapientes in bono et sim
in malo apostolus x. estote ergo pru
dentes et simplices sicut columbe.
sicut [illegible] imparitate
sed de simplici [illegible] est [illegible] simpli
citatis in diligendo [illegible] propter
simplicitatem [illegible] diligere
[illegible] est [illegible]
simplicitatis in operibus apostolus
[illegible] fuit simplex
i. innocens, [illegible]
[illegible] est [illegible] simplicitatis in loquendo
ad [illegible] xii [illegible]
[illegible] ut [illegible] simplicitas
filii dei est [illegible] in [illegible]
xx iustus qui ambulat in
simplicitate sua. et [illegible] simpli
citatis valet [illegible]
[illegible] contemplatiuis [illegible] ad
[illegible] Job xx [illegible]
qui ambulat in simplicitate
sua [illegible] ad opus misericordiam
ad [illegible] ad [illegible]
[illegible] sicut [illegible] placentes
[illegible] ad [illegible] patientie [illegible] Job

Erat vir simplex et rectus
ac timens deum et recedens
a malo. nati sunt sibi septem
filii et tres filie. ad hoc sibi
valuit simplicitatis [illegible]
[illegible] patientie est [illegible]
simplicitatis que valet ad [illegible]
[illegible] xii fortitudo
simplicitatis [illegible] valet
[illegible] ad [illegible] contemplationis ad
[illegible] et [illegible] in [illegible]
[illegible] dicit [illegible] simpli
citas [illegible] valet ad confidentiam
[illegible] de [illegible]
[illegible] ambulat simpliciter
ambulat confidenter [illegible] ad [illegible]
dilectionem [illegible] xiii
voluntatis [illegible] simpli
ambulat [illegible]
[illegible] et ambulauit
[illegible] ambulauit [illegible]
[illegible] in simplicitate [illegible] valet
[illegible] contemplationis que est causa
[illegible] in affectu 27
[illegible] erat vir simplex
[illegible] in tabernaculis
[illegible] amabat
[illegible]
esau eo quod [illegible]
[illegible] et [illegible]
rebecca diligebat Jacob. [illegible]
[illegible] Jacob pulmentum ad
[illegible] venisset esau lassus
de agro ait, da mihi de coctione
hac rufa quia oppido lassus
lassus sum [illegible]
vocatum est nomen eius edom.
Cui dixit iacob vende mihi
primogenita tua. ille respondit
en morior quid mihi proderunt
primogenita. ait iacob iu
ra ergo mihi. iuravit
esau et vendidit primogenita
et accepto pane et lentis
edulio comedit et bibit et
abiit parvipendens quod primo
genita vendidisset. [illegible]
[illegible]
[illegible] in intellectu [illegible]
[illegible] simplicitatis [illegible]
[illegible] valet [illegible] est [illegible]
[illegible] in affectu

et cum q habundetis in omni
simplicitate que operatur per nos
gratiarum actionem deo, quoniam misterium
huius officii non solum supplet
ea que desunt sanctis sed etiam
habundat per multas gratiarum actiones
in domino. Salomon autem proverbiorum
x et xxviii. qui ambulat
simpliciter salvus erit et [illegible]
hec dicit simplicitas permanet
autem [illegible] [illegible] bona
simplicitas autem mala est
ut dicitur quod est simplicitas
[illegible] ecclesiastici xii [illegible]
[illegible] [illegible] [illegible]
[illegible] ab [illegible] [illegible]
et custodi te ab illo, et
non statuas illum penes te
Alia est simplicitas adulatoris
Judicum viii [illegible] [illegible]
humanum est enim simplicitatis
supportare [illegible] alterius
te a [illegible] [illegible] qui veni
unt ad vos in veste ovium
intrinsecus autem sunt lupi ra
paces. Alia est stulti simpli
citas ut Nabal, i Regum xxv
ire [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
sunt stultus est et stul
ticia eius cum eo est, [illegible]
[illegible] [illegible] [illegible]
vel dicitur quod est simplicitas
superna, et hec est [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] Mathei x. [illegible] [illegible]
[illegible] simplices. Alia est sim
plicitas [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] est simplici
tas stulticie [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] in simplici
tate [illegible], unde est [illegible]

ate imputatione sic crepe, [illegible]
[illegible] est, [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] que non faciunt simpli
ces. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
dubitatur hic [illegible] [illegible] [illegible]
[illegible] per fraudem et [illegible]
[illegible] [illegible] [illegible]
ut sunt adulatores et supporta
[illegible] restitutionem. Respondetur
[illegible] [illegible] tenetur restituere quod
fraude et dolo [illegible] pro
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] tenetur restituere
ei qui dedit. Si enim adulator
per adulationem [illegible] decepit aliquem
tenetur ei restituere ad [illegible]
illius [illegible] [illegible] [illegible]
simpliciter ad [illegible] [illegible] si ille
cum adulatorem [illegible] [illegible]
[illegible] simplex [illegible] intelli
git quid sit adulatio, et
[illegible] [illegible] dat ei [illegible]
adulationem, non tenetur ei resti
tuere adulator quia ille non
est deceptus, [illegible] [illegible]
[illegible] [illegible] [illegible] et
[illegible] habuit [illegible] tenetur
restituere ei [illegible] [illegible]
[illegible] [illegible] [illegible] est
[illegible], de qua [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] agit in eo [illegible]
[illegible] [illegible] [illegible], unde
[illegible] [illegible] non decipitur, sed
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad
restituendum, [illegible] si decipitur
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] decipere
[illegible] [illegible] in eo casu tenetur
huic restitutionem, [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] esse simplices [illegible]
[illegible] [illegible] [illegible] [illegible]

tunc sint oculi sponse debent in
hominibus ostendere. Et in simplicitate
[illegible] [illegible] [illegible] [illegible]
dixi in [illegible] [illegible] qui [illegible] an
[illegible] [illegible] multitudinem debent esse
[illegible] timere non quod iste [illegible]
tangit in [illegible] in qua dicitur que
resident super fluenta plenissima
respice Gregorius, ad hoc columbe
solent residere super fluenta aquarum
volantis avis umbram in aqua
qua videant, [illegible] raptoris
cursum effugiant, sic sancti viri
in sacra scriptura fraudes demo-
num tamquam accipitris aspiciunt et de-
prehendunt quem videlicet hostem
quasi ex umbra cognoscunt

xxiij yh [illegible]

II